

Outlining H. P. Blavatsky's work "The Secret Doctrine"

a work by Aspasia Papadomichelaki

"This work is written in the service of humanity, and by humanity and by the future generations it must be judged."

H. P. Blavatsky

Undoubtedly, the presence of the great mystic Helena Petrovna Blavatsky and her huge written work must be included among the most remarkable events of the 19th century. Outstanding in it, is *The Secret Doctrine*, the two-volume compilation made up of tenths of exceptional pieces, considered to be the author's most important text as it constitutes the backbone of Modern Theosophy.

"*The Secret Doctrine*", first published in 1888, comprises excerpts from the Ancient Wisdom commented upon and analyzed with comparative references to all worldwide metaphysical philosophies and religions and it was also complimented with scientific views and positions of her era. It was released in London in 500 copies which were immediately sold out.¹ A second printing followed immediately.

It is a purely occult teaching expressing what was said by the great initiates and seers, providing interpretations and comparisons of old and new religions, myths and teachings which elucidate the past of humanity.

The Secret Doctrine is the backbone of Modern Theosophy, the latter being a revival of Ancient Wisdom given to the West of the 19th century. This occult teaching has been introduced to us by the Masters of Wisdom through their messenger H. P. Blavatsky. The outset of Ageless Wisdom or Theosophia, is said to coincide with the beginning of humanity's presence on Earth and is the record of inner events- laws which later on become accepted by science as physical laws.

Theosophy

Theosophy is Divine Knowledge or Divine Science and by using this term H. P. Blavatsky brought forward to the 19th century West of "*the synthesis of science, philosophy and religion*".

It is *Divine Wisdom* such as that possessed by the gods.²

It is also called '*Wisdom-Religion*', meaning the birthright of all nations.

¹ *The Secret Doctrine* is considered the greatest work of H. P. Blavatsky. The first volume was published in October 20, 1888 by Allen, Scott and Co. The second volume came out either in December, 1888 or January, 1889.

² The Key to Theosophy, ch.I, The meaning of the Name

It is a synonym of the Eternal Truth, the substratum of all world-religions and philosophies, initiations and occult traditions taught and practiced by a few elect, ever since man became a thinking being.

According to William Judge, the co-founder of the Theosophical Movement,

*Theosophy is the ocean of knowledge which spreads from shore to shore of the evolution of sentient beings... It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and man... It is complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.*³

Theosophy is the Spiritual Fount wherefrom emanates everything concerning Nature and man's origin and evolution. H. P. Blavatsky borrowed this term from Ammonius Sakkas, while she herself mentions that, historically at least, the first one to use it was the Egyptian priest Potamon.

It concerns the *Divine Wisdom* and is the source of initiation, philosophy, religion, science, art, culture and occult tradition. It is from this very source that the laws and principles of universal life spring to become secret Knowledge and divine ethics on our physical plane.

This Source determines the common base and unity of everything that issues from it. However, each aspect comes under a special form of its own, adapted to the respective conditions of place and time, to the needs of each race, sub-race, nation and people. Depending on their requirements for life and progress, the initiates of mankind, sucking from the bosom of Divine Wisdom, THEOSOPHY, display aspects of the Eternal Truth on earth in order to help the human soul move forward spirituality and divinity.

The teaching in the Secret Doctrine is distinguished by its “fons et origo”⁴, with the definition “Modern Theosophy”, while the truth of the teaching is supported by the testimony of earlier sages, initiates and prophets.

*The system in question is no fancy of one or several isolated individuals. That is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.... No vision of one adept was accepted till it was checked and confirmed by the visions – so obtained as to stand as independent evidence – of other adepts, and by centuries of experiences.*⁵

The Message pronounced by the Modern Theosophical Movement, through H.P.B., on the threshold of New Age in 1875, unfolds the inner unity which re-defines “Love”, its real meaning and practice. The whole teaching contained in the Three Fundamental Propositions – elaborated on in the Secret Doctrine – attest to the unity of Life. The inner unity of Life, based on the “ONE becoming Many”, determines men's brotherhood which, when implemented, liberates the individual from antagonism and bigotry, thus promoting co-existence, tolerance and selflessness, solidarity, altruism and any action that can contribute to universality and worldwide cooperation. It also calls for respect and compassion for every form of life.

The purpose of Theosophy is to train the individual to accept his fellow people such as they are, with their shortcomings and personal views; this can only be achieved through the knowledge

³ The Ocean of Theosophy, ch. I, by William Judge

⁴ source and origin

⁵ S.D. I, 273

and the perception of the occult laws. Through such an attitude of understanding and accepting, the confrontations of egoistic personality are smoothed out and humans start to achieve spiritual goals. Modern Theosophy does not claim the exclusivity of its opinions, nor their implementation by means of a dogma. What it aims at, is that man becomes aware of his brotherly affinity with the fellow human beings and understands that each and every belief and opinion represents one among the various aspects of the One Reality.

According to the Theosophical Teaching, inner Nature which precedes the phenomenal world is the root wherefrom our planetary life is launched into all of its dimensions, visible and invisible alike. It tells us about the origin and destiny of man, his present evolution but also about the future aspects of human life.

It holds the existence of One Universal Principle, of which mankind and earth represent only a small part dealing at the same time with the Cosmic Law which governs the sub-Laws pervading the Universe.

It goes on unveiling to us the principles of life which are the keystone of human existence and behavior; furthermore it considers birth and death a momentary event on the chain of the soul's alternating experiences; and by disclosing the hidden causes of life, it propels man to understand his nature, control it and, mainly, to become aware of its occult origin as well as of its spiritual goal.

By the teachings of Theosophy people in the West learned that there is an Eternal Law of Evolution which urges every being to conquer spiritual perfection through self-guided choice and action. They got to know about the Brotherhood of Adepts, the laws of Karma and Reincarnation, the birth and death cycle of human existence along with its after death sequence; they also learned about man's divine origin, the sevenfold constitution of universe and man, human latent psychic powers. They were actually challenged to investigate on themselves and the occult history of humanity and earth.

For Theosophy, man is the pilgrim of the universe who, emanating from the Divine Bosom, drifts on the various levels of Cosmos, acquires countless experiences by means of which he gains all the degrees of intelligence and finally divine self-consciousness. The journey of the soul is successively reiterated through multiple rebirths governed by the law of Karma till the monad perceives life's spiritual purpose and decides to fulfil it.

During this pilgrimage, the less experienced Monads are supported and sustained by the most experienced ones, our Elder Brothers known as Masters of Wisdom, Mahatmas and Buddhas. The esoteric teaching, Theosophy, has always existed and been preserved in the Holy Silence of the Initiates and has eternally been the Truth that neither changes nor evolves. Its manifested aspects such as religion, philosophy, initiation and occult tradition aspire man to spiritual progress. This occult teaching is given according to the Law of Periodicity and to the evolutionary need of humanity. When the main concept of the renewed teaching is settled by the Initiates, then its influence spreads out through all the social levels. Then a new culture appears, based on the ageless teachings which in fact are but an aspect of the Eternal Wisdom-Religion.

The Elder Brothers

Manifested life is a collective unity of monads which, emanating from the ONE, forms a life tissue; typical of the monads are: a) their common divine essence and b) their different level of consciousness resulting in a hierarchical order.

The first state leads to the unity of life and to the brotherhood of the monads while the second results in the Evolutionary Ladder, the hierarchical order of the monads and the Superior Beings Hierarchy.

In the scheme of Evolution the less evolved monads, being parts of the higher ones, are assisted by the latter. Each monad being part of its provisional aggregate will have to gradually pass through the next stages of the evolutionary ladder and from a mineral and vegetal monad, to become an angelic, archangelic and divine one.

*The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.*⁶

According to the above, there are Beings on the Evolution Ladder that precede mankind, since they have reached higher intelligent and spiritual stages, through individual effort.

This achievement has been accomplished in previous planetary, universal or even cosmic manvantaras.⁷ Manifested life is a perpetual journey of experience, interrupted only by intervals of rest and assimilation. The progress of man depends upon his own free will and upon the way he will implement the divine laws.

Man has never been alone on the earth ; he has always been assisted by the Elder Brothers. Tradition names them prophets, seers, hierophants, gods and semi-gods, religious leaders, Archangels, especially in the East they are called Masters of Wisdom, Mahatmas, Bodhisattvas and Buddhas.

In Isis Unveiled it is said that these Beings

*...keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different way.*⁸

According to H.P. Blavatsky,

*A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation.*⁹

The foundation of the Theosophical Movement was the will of the Elder Brothers' and its dissemination was under their support and protection. *"During the last quarter of 19th century two Mahatmas felt that the time might be opportune to make an attempt to make available some of their knowledge of the nature and inner workings of Nature herself. This knowledge is traditionally that of the esoteric or occult sciences; the Masters were not only Adepts in this knowledge but guardians of it.... They saw humanity's almost exclusively self-interested materialism as a great danger to its future well-being. Their message was to acquaint man with*

⁶ S.D., I, 17

⁷ Manvantara: the period during which Cosmos appears in the Universe. It is the awakening of Cosmic Life while the disappearance of World from the Universe is called Pralaya. It is the second assertion of the Secret Doctrine which is called the Law of Periodicity. "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." S.D. I, 17

⁸ Isis Unveiled, Vol. 2, pp. 98-103

⁹ Mahatmas and Chelas, article by H.P. Blavatsky

*his essential spiritual nature, and with his identity with Nature herself and thereby with all of his fellow men. Their message was predominantly to promote a universal brotherhood... For this purpose they needed a suitable agent to work in the physical world. This agent would have to be possessed of the necessary capabilities and qualities to be able to do the work of making available, in writing, the information they had to give. Such a one was H.P. Blavatsky (H.P.B.).... It is important to realize that H.P.B.'s Masters were men living in the world, in physical bodies. They were, however, possessed of marvelous powers as can be inferred from what follows. They were, for example, able to project "bodies of illusion" and transfer their consciousness to them. In such bodies they could visit and converse with people, as if they were actually present in the flesh...."*¹⁰

Let us recall the Masters' direct involvement in the two classics, *Isis Unveiled* and *The Secret Doctrine*, which gives them a unique authenticity. They both contain an esoteric knowledge that composes the basis for all later theosophical theories.

In one of the Mahatma Letters, the Mahatma M. mentioned that the Secret Doctrine is the joint work of two Adepts¹¹ and H.P.B.¹²:

... certify that the "Secret Doctrine" is dictated to Upasika¹³ partly by myself and partly by my Brother K.H.

M

In another letter, the Mahatma K.H. wrote:

It is for his own satisfaction that the undersigned is happy to assure him that The Secret Doctrine when ready, will be the triple production of M, Upasika and the Doctor's most humble servant.

K.H.

Helena Petrovna Blavatsky

The Messenger

H. P. Blavatsky was the exponent of Modern Theosophy and the messenger who, by presenting the message of invisible life, inaugurated the occult trend for the next millennium in the West. She is said to have been the most eminent occultist in the history of the Western world. Information on her personal life reaching up to our days is fragmentary and, more often than not, distorted by subjective surmise.

The fact is that H. P. Blavatsky was a strong-willed woman, extremely independent and completely uncompromising. She was a person with a strange character and special gifts, endowed with insight and occult powers. During her lifetime she confronted severe difficulties, adversities, was mercilessly persecuted and blemished by her enemies and society.

H. P. Blavatsky was the red rag which provoked the established system of her century by bringing forth turmoil – through her ideas that upset the mentality and prejudice of her time.

¹⁰ A Trilogy, *Modern Theosophy Origins and Intentions*, by G.A.Farthing, p.2-3

¹¹ The two Adepts are Mahatmas Morya and Koothoomi. Adept, in occultism, is one who has reached the stage of initiation and become a Master in the esoteric science.[*Occult Glossary*, p. 6]

¹² H.P.B.: it is an abbreviation of Helena Petrovna Blavatsky

¹³ Upasika means the disciple

*There were no others with her qualifications available at the time, and it is apparent that there have not been any since. This may seem an unjustified statement but as students become familiar with her works they cannot but realize how unique she was.*¹⁴

As mentioned by the interpreter and commentator of the Theosophical doctrine G. de Purucker,

*... she was a great psychological mystery to the world of average man ... and to her followers ... Even to those who thought that they knew her best. The intuitive ones considered her a Universal Teacher, the Messenger of other Universal Teachers – superior to herself, who had been sent to announce the dominant idea of the new age. However, their human expectations went only as far as to ask on her part an inexhaustible display of her mystic power. Nevertheless, instead of the continuous miracle, most of her adepts and disciples were witnesses of a personality whose outside characteristics were at least human: cleverness, fantasy, humour, kindness, but also quick temper. They were witnesses of a sharp mind, which could not be confronted by any fraud; of an intellectual power and a spiritual intuition that was not limited by the boundaries of human personality. Her views on research and self-disclosure through individual effort and experience were not always embraced heartily. Most of her adepts proved to be unable to appreciate it, because they were still dependent upon ideas, persons and things. The fact is that she concentrated around her a great number of intelligent people, who constituted the members of the Theosophical Society and did their best so that the Message should be spread and become a vivid power of unity and universality, among common people. Besides being an extremely intelligent person, H. P. Blavatsky was a soul-mover, cleared human mind off the crystallized prejudice and revealed spiritual aspects hidden down deep in the past. Her place was, no doubt, special, because her nature was different from the rest of the people's.*¹⁵

And again by G. de Purucker, H. P. Blavatsky was a Messenger, a soul sent from the spiritual plane, initiated and evolved to high degrees of spirituality. She was the Spiritual Hierarchy representative to mankind, the direct executor of the Evolution Plan. She was the Great Soul inspired by her own Spiritual Self, but at the same time co-operated with the Elder Brothers whom she represented. She was the intermediary link, the meditating soul, the self-conscious Entity that transferred spiritual truth from the Mahatmas down to the world condescendingly, willingly and in full awareness:

*...we associated a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, there was no second to her living fit for this work.*¹⁶

As Gottfried de Purucker further mentions, man's communication with his inner nature brings about an outcome deemed right or wrong and this is how the kind and quality of communication is decided upon. This is how men are classified depending on their personal capability of contact with the superior powers as:

*a) ordinary people or mediums, b) special people or messengers, disciples of the Sages and the Sages themselves and c) exceptional people or avatar.*¹⁷

¹⁴ A Trilogy, by G. Farthing p.3

¹⁵ H. P. Blavatsky "The Mystery" by G. de Purucker, ch. I- A Spiritual-Psychological Mystery, p. I

¹⁶ Mahatma Letters to A. P. Sinnett, transcribed and compiled by A. T. Barker, Letter No 44, p. 259

¹⁷ The Esoteric Tradition, by G. de Purucker, vol. II, ch. XXXIII, p. 981

The difference between these three categories lies in the minimum or maximum attraction of spiritual light onto the human soul and in the consistency of this light transference outwards through personality.

In the first case, there appears the phenomenon of unconscious mediumship, with all the negative effects of insufficient attraction. *“A medium, in fact, is one, the principles of whose constitution are not under the control of the higher spiritual will and mind, or only partially so”*.¹⁸

In the second case, that of the Messenger, the person is conscious of the situation and the attraction is perceived and accepted through its outcome, which is logical, sane and untainted by meanness, lust, slyness and selfishness.

*The Mediator or Intermediary is a highly evolved human entity always possessing a strong and vigorous individuality and usually a forceful and positive personality, and is the Messenger or Transmitter between others greater than he or she is, and human beings in general.*¹⁹

In the second category belong persons who have developed spiritual volition and self-consciousness, and are capable, through long-lasting initiations and individual efforts, to control their intermediate nature, that is, kama-manas, and to influence their brain mechanism directly from the Monad or Spiritual Self. In this way, which requires long-term moral limitation, man is turned into a pure transformer which rejects all interference by parasites of selfish impression. Then appears a Messenger, one who has managed to control his or her individual lower vehicle. H. P. Blavatsky was such a Messenger who accomplished the mission assigned to her by the Brotherhood of Adepts.

Even though she herself used to state that Theosophy, comprised in the pages of the Secret Doctrine, raised but *“only a small part of the dark veil and after thousands of years of silence and secrecy”*, nevertheless, no matter how strange it may seem, there is no teaching potentially considered theosophical unless studied and compared with this great occultist’s texts so that their common ground may be detected. And this is so because her writings bear the seal of consistency with everything already said and applied by the great sages and seers of antiquity.

She also wrote *“The Key to Theosophy”*, considered as the book that outlines the Theosophical concepts. Together with Henry Steel Olcott and William C. Judge, she founded the Theosophical Movement., the first branch of which was the Theosophical Society, conveyor of the Theosophical Ideas, as well as the Esoteric School of Theosophy.

She used to write articles for three magazines: the *“Theosophist”*, the *“Lucifer”* and *“The Path”*. Additionally, her articles and texts are gathered in fourteen volumes bearing the name *“Collected Writings”*. There also exist her first important work, *“Isis Unveiled”*, published in 1879, *“The Voice of the Silence”* published in 1890 and *“From the Caves and Jungles of Hindustan”* translated from the Russian between 1883 and 1886.

She departed from her physical body on May 8th, 1891 – had been born in 1831 –in the presence of Mrs. Isabel Cooper-Oakley, to whom she said: *“Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure.”*

The preservation of the original teaching seems to have intensely preoccupied H. P. Blavatsky, especially during her last days. Two days prior to her death, the great Theosophist, although

¹⁸ The Esoteric Tradition, by G. de Purucker, vol. II, ch. XXXIII, p. 996.

¹⁹ The Esoteric Tradition, by G. de Purucker, vol. II, ch. XXXIII, p. 997

terminally ill, gave the above message to her friend, who stood by her bedside. A second version has to do with the reiteration of the declaration during the meeting of May 27, 1891, of the “Eastern School of Theosophy” in London, as the “*last words*” of H. P. Blavatsky’s concerning the School, in other words the teaching. Members of this School testify that these were her very last words with regard to the School and her work.

For the link between inner wisdom and its outer expression to be kept unbroken, for the keeping up of the communication and flow of inner reality outwards, spiritual truth must be kept in its genuine form, exactly as given by the Source of Wisdom.

*The Secret Doctrine is the first major work in several thousand years which is intended to, and actually does, outline in a consecutive and coherent manner the foundation-principles of that universal occult doctrine – the Brahma-Vidya, the Gupta-Vidya, the Gnosis Pneumatikos – which was the original knowledge of the Manasaputras, who brought it to nascent mankind in this Round and left it to the care of its then highest exponents as a perennial fountainhead of spiritual truths. . . .*²⁰

H. P. Blavatsky’s work was:

“To encourage the study of Theosophy and to disseminate its knowledge to the whole world”.

Therefore, in “The Key to Theosophy” she says:

“It is dedicated by H. P. B. to all her pupils that they may learn and teach in their turn”.

In H.P.B.’s letter addressed to the American Conference in Chicago, in April 1888, she adds:

According as people are prepared to receive it, so will new theosophical teachings be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy – the assimilation of what has been already given – how much more will be revealed and how soon..

In the preface to *The Secret Doctrine*, the writer mentions:

In the Twentieth Century some disciples more informed and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called Gupta – Vidya.

With these words the writer leaves an opening for the renewal of the Theosophical Teaching.

The Theosophical Movement

The Theosophical Movement is the external body of the Theosophical teaching. It is the Movement which was formed in New York, on the 17 November 1875, by Helena Petrovna Blavatsky, Henry Steel Olcott and William Chuan Judge.

It was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The THEOSOPHICAL SOCIETY was chosen to be a vehicle for Theosophy’s restatement. Since then many "Societies" have been organized which may err, but THEOSOPHY does not.

Theosophical Movement’s main three objects are:

²⁰ Historical Introduction of the Collected Writings Edition of *The Secret Doctrine*, by Boris de Zirkoff.

1. *To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour, or creed.*
2. *To promote the study of ancient and modern religions, philosophies and sciences and to point out the importance of this study.*
3. *To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially.*

These are, broadly stated, the three chief objects of the Movement.

The First Object is an ideal rooted on the universal inner unity which becomes a reminiscence of the Monad and its intuitive perception of life's aggregate rendering all beings of the universe brothers and sisters.

The Second Object concerns the comparative study that leads to the comprehension that all manifested religions, philosophies, initiations and occult traditions are but aspects of the One Eternal Wisdom-Religion.

The Third Object concerning the investigation of the unexplained laws of Nature and the psychical powers in man, promotes a comprehension on the universal laws, the inner constitution of Man and Nature as well as man's position and hierarchical ranking in the plan of evolution.

A few years after Blavatsky's death, the parent organization split into two the Society following H. S. Olcott and Annie Besant which retained its international headquarters at Adyar, Madras, India. The Adyar Society adopted in very large measure the 'second generation' literature of Annie Besant and C.W. Leadbeater and others. and b)

the other branch of the Society following W. Q. Judge, Vice President of the T.S. and General Secretary of its American Section, with international headquarters established at first in New York City and now in Pasadena. The Society at Pasadena was created from a nucleus of personnel from the original Point Loma Society which was disbanded. Point Loma Publications Inc still, however, operates independently.

In 1909 a group spearheaded by Robert Crosbie formed another major theosophical association, the United Lodge of Theosophists, based in Los Angeles, California. This group focused on the original teaching brought forward by H.P. Blavatsky.

The issue with these differences is that, to a very large extent they have come about through personal views and preferences regarding the teachings. In some cases major divergences from the original have been written as commentaries into much publicized literature. As a result, much of what is now regarded Theosophy on a worldwide scale, is in fact not in accordance with the original teachings.

Robert Crosbie and ULT

Some years following H. P. Blavatsky's absence, the founder of the United Lodge of Theosophists, Robert Crosbie, having found out distortions of the teaching due to antagonistic aspirations among members of the Theosophical Society, thought it appropriate for the Theosophists to focus on the original teaching as given by the Masters of the Movement. This is how the United Lodge of Theosophists was founded, a more recent expression of the Theosophical Movement, aiming at studying the original texts of the Movement's founders. This move, we might say, has rescued both the teaching as well as the objective of the Theosophical Movement.

It is our duty to preserve and spread the existence of a spiritual teaching summing up all teachings given earlier occasionally by Great Men, whose testimonies and concepts actually concur with those of all the previous great spiritual teachings of our planet.

And it is our duty is to keep the link with Everlasting Wisdom unbroken and inseparable, by searching, studying and disseminating the pure spiritual knowledge, without blending personal views in it.²¹

The Secret Doctrine

*The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which history refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology... It is only by bringing before the reader an abundance of proofs, all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith.*²²

It is said that this purely occult teaching provides enough keys for the researcher, and that— were he to use them — he could discover the secrets of the mysteries and perceive the inner science in its entirety. It is also said that the Secret Doctrine used to be the wide-spread religion of the ancient and pre-historic world. It is written in the form of Stanzas, brief verses. The writer assumed the responsibility to analyze them by quoting comparative references from world-wide philosophical and religious texts and to document on them, furnishing scientific evidence of her era.

“It is needless to explain that this book is not the secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets”.

The first volume deals with Cosmogogenesis - the Emergence of Cosmos - and the second one with Anthropogenesis - the appearance of Man - presenting the seven major stages of our planetary life and mankind called Globes, Rounds and Races. The work was originally announced as a revised version of her previous 2-volume work, *Isis Unveiled*, but later, it became an altogether different work.

Both texts reveal:

*... the uninterrupted series of the genealogies from the first Heavenly to terrestrial man. And, as they give the order of Beings, so they reveal the order in which were evolved the cosmos, our earth and the primordial elements by which the latter was generated.*²³

In the Historical Introduction of the Collected Writings Edition of *The Secret Doctrine*, Boris de Zirkoff writes:

The stupendous Cosmogogenesis and Anthropogenesis presented for our consideration and study are completely sui generis; they are not copied from any of the world scriptures, nor are they pieced together from a number of them. They challenge investigation as the most extraordinary literary

²¹ “Let’s keep the Link Unbroken” an article introduced on the White Lotus Day, organized by the Theosophical Movement - Athens ULT, on the 14th of May 2006, in honour of H.P. Blavatsky as a reminder of her work and contribution in the diffusion of Spirituality in the West. See www.blavatsky.gr

²² S.D. II, 794

²³ S.D. I, 612

problem of our age. Unless H.P.B.'s own explanation concerning their source is accepted, no other explanation is of the slightest value. . . .

... the principal sources of The Secret Doctrine – and this applies to many other portions of H.P.B.'s literary output – are collectively the Brotherhood of Adepts whose direct Messenger she was, and individually two or more of the Initiates belonging to this Brotherhood, and who chose to unveil in our present era a certain portion of their traditional hidden knowledge for the benefit of those who were ready to receive it.²⁴

The way *The Secret Doctrine* was written had been a source of marvel to biographers of H.P.B. She had but a few books with her and yet, without leaving her room, she seemed to have immediate access to the most obscure works in various fields of study.

The Main Concepts in “The Secret Doctrine”

Ancient Wisdom admits the existence of One Omnipresent, Eternal, Boundless and Immutable Principle which constitutes the nucleus of manifested universe. All manifestation is attracted around Its center, being Its own emanation.

This Principle is impersonal within abstract Space, but Ever-present in Manifested Universe, because it includes and is included in everything. Its impersonality is the fundamental concept of the Theosophical doctrine.

The Universe is the periodic manifestation of the One Reality, awakened by the Inconceivable – Parabrahman – and appears as Spirit and Matter. Spirit supplies the individual consciousness and the guiding intelligence in cosmic evolution while matter is the substratum in the various grades of differentiation, the precosmic root-substance named Mulaprakriti. Because the Universe manifests periodically, it is for that matter finite and therefore an illusion or maya.

The two aspects of manifested life -spirit and matter- are intimately linked and mutually needed since it is only on a material vehicle that Spirit can be focused, while matter would remain an empty abstraction without this spiritual focusing. In unison, the two aspects constitute life; in each atom there exists the focusing or the reflection of the spirit

It is the Omnipresent Reality: impersonal, because it contains all and everything...It is latent in every atom in the Universe, and is the Universe itself.²⁵

Universe appears and disappears periodically ; it is the Thought of the One Reality or Parabrahman.

Matter is eternal. It is the basis on which the Universal Mind or Mahat builds up its Ideals or Divine Plan inherent in It. Divine Plan is brought over from a previous period of manifestation or manvantara. There was never any beginning to the periodical manifestations of the “ONENESS” and there will be no end, as by this periodicity Life gains perfection.

The Universe is developed on the basis of the Ideal Plan preserved in Eternity, within what the Vedantins call Parabrahman. *“Everything that is, was and will be, eternally is”.*²⁶

No form and no shape has ever been created; they have only been projected into a certain objective materiality from within outwards and from their subtler to their denser state.

Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND.²⁷

²⁴ Collected Writings, pp. 74-75

²⁵ S.D. II, 269

²⁶ S. D. I, 282

Matter, called akasa, prakriti or ether, is the material of the world. Prior to Manifestation, it is in Space²⁸ and is then called Primordial Matter or Root Matter.

It is the Real Matter which is always invisible. In the Brahmanical system it is called Mulaprakriti. So, Matter is not that which is now admitted by Science as we only see the phenomenal being of physical matter. The ancient teaching always held, that we perceive only the phenomena but not their essential cause.

Hermes Trismegistus says,

*Oh, my son, matter becomes; it has existed initially, because matter is the carrier of becoming. Becoming is the way uncreated and provident God acts. Being endowed with the seed of becoming, (objective) matter comes into being, because the creative power moulds it according to the ideal forms. Yet unborn matter has no shape; it acquires one when it comes into working.*²⁹

Universe evolves from the Great Unknown on seven planes and in seven ways. This sevenfold differentiation results in all the worlds of the universe and the beings thereon, having a septenary constitution. Under the Law of Seven-Fold Intelligence in Nature and Man, Matter and Spirit, and all manifested objects and beings are subjected to a seven-fold differentiation.

“*Everything in the metaphysical as in the physical Universe is septenary.*”³⁰ The divisions of the sevenfold universe may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Aether, and Life.

Each of Man's seven principles is derived from one of the great first seven divisions. And each relates, by analogy, to a scene of evolution and to a race in which that evolution was carried out. The first differentiation -- speaking metaphysically as to time -- is Spirit, with which appears Matter and Mind. This is a Unit named the "Monad." In manifestation, it is a trinitarian unity, consisting of: ATMA – BUDDHI - MANAS, or, Love - Wisdom – Mind. The Monad is held to be immortal throughout the great life-cycle and is the basis for spiritual Individuality.

It is therefore important to bear in mind, the first sevenfold differentiation since it is the basis for all that follows; just as the universal evolution is septenary so is the evolution of humanity, sevenfold in its constitution carried out upon a septenary Earth. This is spoken of in Theosophical literature as the Sevenfold Planetary Chain and is intimately connected with Man's special evolution.³¹

To the philosopher, the Universe is a chimera, while to conscious beings within it, and are illusive themselves, the Universe is a necessary reality.

Whatever exists in the Universe possesses consciousness, that is to say, it is endowed with a perceptiveness of its own, on its own level of perception. There exists no such thing as dead or blind matter, as there exists no blind or unconscious law.

²⁷ Transactions of the Blavatsky Lodge, p.p.128-9

²⁸ Space, synonym to Absolute

²⁹ S.D. I, 281, (The definitions of Asclepius, p. 134 “Virgin of the World”)

³⁰ S.D. I, 158-9

³¹ see Secret Doctrine, Vol. I, pp. 570-574

*Everything is the result of a remarkable creative effort ... There is nothing dead in Nature. Everything is organic and alive; consequently the whole universe seems to be a living organism.*³²

The Secret Doctrine acknowledges one Logos – Third Logos or Mahat- as the Collective Creator of the Universe and considers it to be the Architect who designs the Cosmic Plan, already existing as Divine Ideation. This Architect is not a personal divinity, but, in fact, the aggregate of the Spiritual and Intelligent Forces of the Universe. The Architect conceives the Plan and expresses it, while the aggregate of his collective Forces executes it.

*... (this is) the intelligent soul or cosmic consciousness which directs and guides that energy and which is the Dhyani-Chohan thought reflecting the Ideation of the Universal Mind. This results in a perpetual series of physical manifestations and moral effects on Earth, during manvantaric periods...*³³

The universe is governed and ruled from within outwards – and this postulate constitutes one of the most important Universal Laws – by an endless succession of Hierarchies of Intelligent Beings, called Archangels or Dhyani Chohan. They are the agents of the Karmic and Cosmic Laws.

They differ from humans in that they do not possess a personality, in other words, they do not have bodies of flesh, and therefore the spiritual element is untrammelled, freer and consequently uninfluenced by *maya*.³⁴ These Entities reflect Divine Ideation.

Secret Doctrine rejects idols but it does not preach atheism. For the Occultists there is but One Force behind all phenomena, One Infinite and Eternal Breath that sets all things going.

The Three Fundamental Propositions

There are three fundamental propositions which define the Theosophical basic concepts from the very beginning. These propositions are expanded in analysis in the Secret Doctrine, making up its marvelous occult science.

First Fundamental Proposition

The pivotal idea in the Secret Doctrine is that there exists One Reality and upon its periodical awakening from the Absolute, Cosmos appears. The ONE becomes the Triad – consisting of Spirit, Wisdom and Intelligence or Spirit, Matter and Eros³⁵ –that turns out to be the Great Law according to which Manifested Universe will follow.

The Triad Unity is represented in the Manifestation by Universal Over-Soul or Mahat. It is the Cosmic Ideation ... the basis of the intelligent operations in and of Nature...³⁶

The following summary will afford a clearer idea to the reader.

1. The ABSOLUTE; the *Parabrahman* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

³² S.D. I, 281

³³ S.D. I, 280

³⁴ Maya means delusion

³⁵ Eros is the Fohat in Theosophical terminology. It is “that” which links spirit to matter, subject to object.

³⁶ S.D. I,16

2. The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.
 3. Spirit-matter, LIFE; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.
 4. Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul, the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.
- The ONE REALITY; its *dual* aspects in the conditioned Universe.³⁷

Second Fundamental Proposition

The Secret Doctrine accepts that Universe, including all that exists in it, appears and disappears periodically. “*The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux*”.³⁸

The appearance of the Universe is called Manvantara or Day of Brahma, while its disappearance is called Pralaya or Night of Brahma. This retrogressive movement of the ONE establishes the law of periodicity as well as of polarity which frames the aspects of Spirit and Matter, Cause and Effect, Light and Darkness, Good and Evil, Awakening and Sleep, Birth and Death. Periodicity underlies the cycle of eternal recurrence and is reflected in human life as the law of re-incarnation. It is the prototype of our waking days and sleeping nights as men, and, of our disappearance at the end of one short human life. It also implies our return through reincarnation, to take up our unfinished work in a new body.

Third Fundamental Proposition

In the Secret Doctrine we read that there is “*The fundamental identity of all souls within the Universal Over – Soul, the latter being itself an aspect of the Root; and the obligatory pilgrimage for every soul – a spark of the former – through the Cycle of Incarnation (or Necessity) in accordance with Cyclic and Karmic Law, during the whole term : no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle – or the Over – Soul – has a) passed through elemental form of the phenomenal world of that Manvantara, and b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations*”³⁹

The Cycle of Necessity

One of the primary axioms of THEOSOPHY is that every immortal Monad is faced with the eternal program of eventually perfecting itself through every form of the sevenfold division of the

³⁷ S.D. I, 16

³⁸ S.D. I, 17

³⁹ S.D. I, 17

universe. As far as man is concerned he now has to work through human conditions to achieve his own divine target or "Mahatmaship"⁴⁰.

In the third proposition of The Secret Doctrine – which is a very important one, it is mentioned that from the cradle of the Over – Soul rise waves of sparks of light or monads entering the flow of the revolving Breath.

The aim of this peregrination, called journey of Necessity, is the progressive activation of the spiritual potentialities by the monad-soul and its transformation, by means of its own efforts and experiences, into an individuality equal in strength and equivalent to its Progenitor.

For the soul this journey is the path of experience, learning and direct knowledge through which the monad, according to the law of Evolution and of self-development, should create the suitable conditions so that its divine elements are not hindered, but activated and given expression.

During this journey, the soul – monad is assisted by the laws of free will, karma and re-incarnation as well as by the Elder Brothers.

In fact, the journey of the soul is a cycle through differentiated states of consciousness. This means that the monad goes through different material sheaths, that, each time, it possesses different instruments of perception and response, and that its individual consciousness – that is its spirit and guiding intellect covered by a veil – depends upon and differs according to the material plane or the body within which it dwells. The journey of necessity or the pilgrimage is the cycle of the monad through aspects called unconsciousness,⁴¹ consciousness and self-consciousness. Each one of these aspects constitutes a stage of experience lasting billions of years and displays different kinds of life, known to us as Elementals, minerals, plants, animals, humans, angels and archangels, semi-gods and gods.

States of Consciousness

*Whatsoever quits the Laya (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.*⁴²

The One Consciousness pierces up and down through all the states or planes of Being, and serves to uphold the memory--whether complete or incomplete--of each state's experience.

*Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because we do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that no consciousness exists there.*⁴³

*Consciousness is a condition of the monad as a result of embodiment in matter and the dwelling in a physical form.*⁴⁴

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and

⁴⁰ Mahatma: maha means the great and atma is the spirit

⁴¹ Unconsciousness: passivity, lack of will.

⁴² Kosmic Mind [*Lucifer*, Vol. VI, No. 32, April, 1890, pp. 89-100; also *The Theosophist*, Vol. XI, May, 1890, pp. 414-24]

⁴³ S.D. I, 274

⁴⁴ WQJ ART I 29

[see M L 89-91 on development of consciousness in the Life-Atom]
[see SD I 174-5 fn on the nature and necessity for the Monad]

*consciousness are similar to those of human or even animal beings.*⁴⁵

Since the Universe is embodied Consciousness, a knowledge of the States of Consciousness means a knowledge of the different phases of human consciousness on all its septenary planes. Consciousness is innate into all the atoms of the Universe. Consciousness is a term equivalent to soul. Through the evolutionary ladder of life, souls get experience of every aspect of the manifestation aiming to obtain divine self-consciousness, that is to be eternal Monads. For the achievement of divine self-consciousness, the monad, after many trials during succeeding cycles, awakens its latent spiritual powers which it progressively imposes on the material sheaths that surround it. This process is called purification and virtue and, in view of its spiritualization, it brings along wisdom and liberation from the bonds of the material sheaths in which the monad is necessarily entrenched.

The journey of necessity, also called the pilgrim's voyage or the pilgrimage, is the cycle of individual experience and learning of the soul. This cycle is depicted on a scale of evolution, each step of which represents a stage of consciousness and corresponds to a single species of life. It is roughly divided into three basic stages, into Unconsciousness –Consciousness - Self-Consciousness.

Unconsciousness is experienced at the Physical stage and thereupon appear the elementals, the minerals, the plants and the animals; the progressive development of the Manas principle brings out different states of consciousness. When Physical is linked to the Mental stage and right on its first step mankind shows up. The Mental scale linked to the Spiritual, results in superior grades of consciousness, such as Archangels, Bodisattvas and Buddhas.

Each life cycle of the pilgrim's (soul) constitutes an evolutionary event, which lasts for a fixed period of time, is aided by the Dhyanic Host, is performed according to the universal laws and provides the soul with the appropriate experience that results in certain traits characterizing, each time, a particular species of life.

Three Schemes of Evolution

There are three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. ...

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—
2. The Intellectual, represented by the Manasa-Dhyanis ... the “givers of intelligence and consciousness”* to man and:
3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concentered the present physical body. This body serves as the vehicle for the “growth” ... and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws and is ruled and guided by different sets of the highest Dhyanis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.⁴⁶

⁴⁵ S.D. I, 49

⁴⁶ S.D. I, 182

Mankind

Mankind is one of the species of Evolution and ranks between the mindless and unconscious and semi-conscious realms of Nature and the superior ones, namely, the Intelligent and Divine Beings. The human species is an important turning-point on the Scale of Evolution, as it possesses an active spark of intelligence, therefore the seed of self-consciousness, elements lacking among the species of Physical Evolution.

*Self-consciousness is the Higher Manas illuminated by Buddhi;... the immortal man which passes from one incarnation to another.*⁴⁷

The human soul stands at the outset of an ascending course from matter to spirit, at the reverse curve to its descending arch from spirit to matter. All of the previous less-mental and passive state of the unconscious or semi-conscious monad which is then called “life-atom”, during its passage through the Physical evolution as elemental, mineral, plant and animal is first turned into conscious and later on into self-conscious responsiveness by the touches and necessities of physical life and mainly by the enlightenment of the mind as well. At that stage the aggregate of the life-atoms that constitute a physical and a psychic sheath, are ensouled by a monad from the mental plane. And then man appears on the evolutionary ladder of Life.

This happens because, once the monad becomes a human being, it is ensouled by the Manas principle or the Manasaputra. Manas is the fifth cosmic principle, which lends intelligence, that is to say, thinking, judgment, memory and reason, all attributes of self-consciousness. It is the link that joins animal to spiritual nature. It gives the mental faculty which makes of man an intelligent and moral being. When Manas is unqualified then it is the sentient reincarnating Principle in man. When qualified it is linked to Buddhi and then is called Spiritual Soul. Manasaputras or Manasa Dhyanis are the Solar Ancestors of Man, those who made of him a rational being, by incarnating in the senseless semi-ethereal forms of the men of the third race. Those are the immortal Egos in men.⁴⁸

As the Commentary, broadly rendered, says:

*Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the ‘HEAVENLY MAN.’ . . . Its (the atom’s) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.*⁴⁹

Mother Earth

Theosophy deals at the present with our earth and humanity. Our globe being one among others in our solar system, it is certainly connected with other planets, but humanity has to remain with its own vehicle – the earth – and human monads have to continue the pilgrimage until acquiring divine self-consciousness. Every planet of our solar system is the visible globe of a series of six more invisible sister-globes, each one, with its own stream of Monads. A peregrination on the

⁴⁷ Transactions of the Blavatsky Lodge, p. 63

⁴⁸ See Volume II of the Secret Doctrine and Theosophical Glossary, p. 202-3

⁴⁹ S.D. I, 183

Earth globe is called Earth Chain and lasts 4.320.000.000 years and the pralaya which follows is of a similar duration.

The peregrination of our humanity is proceeding on the planet Earth, which is one of six other invisible companions. Earth, as everything in the universe, is subjected to a seven-fold division resulting in seven sister-globes which are in “CO-ADUNITION *but not* IN CONSUBSTANTIALITY WITH OUR EARTH”.⁵⁰

The whole of the seven sister-globes – called globe due to their spherical shape – constitute a Whole and they all interpenetrate each other. This is called Earth Chain or Planetary Chain during which humanity, through succeeding incarnations all assisted by the law of Karma and Reincarnation and the Elder Brothers as well, develop all the potentialities and inner principles which will connect human personality to its spiritual individuality. In other words, human monads try to conquest self-consciousness during the present Planetary Chain.

The sevenfold Earth is a living sentient entity where only the physical globe is distinct to our human perception. It is in correspondence with man, who has seven sheaths or states of consciousness of which only the physical frame is in respect to our senses. Since, according to the law of the sevenfold differentiation there are different states of consciousness, every globe of the Earth expresses one of the seven states. This resulted in the evolving of the present Earth Chain of seven centres of evolution which humanity has to go through in order to correspondingly develop its own states of consciousness or centres of evolution.

Rounds and Races

The evolutionary target is achieved in a course which runs progressively through life cycles called Rounds. “*The Round is a circling of the seven centers (Globes) of planetary consciousness.*”⁵¹

Each Round is divided into seven periods of activity and every period corresponds to a state of the Planetary Consciousness. This means that the Planetary Consciousness contains seven centers of Consciousness. The seven divisions of the Round are called Root-Races and respectively every Root- Race has a sevenfold division called Sub-Race.

The spiritual impulse evolves according to a 7-fold pattern along a chain of 7 globes, re-visiting each one 7 times; its passage around 7 globes is termed round or ring, indicating a period of activity. Seven Rounds on seven globes by revolving round each globe seven times makes one Planetary Earth Chain or Planetary Manvantara.

Our development is heightened on the 4th round in the course of which 7 root races emerge, each root evolving through 7 sub-races.⁵² We are, at the present time, in the Fourth Round and in the Fifth Root-Race.⁵³

Race, as used in Theosophy, is a period of time during which one of the seven centres of evolution or state of consciousness dominates and is developed by humanity. The term Root-Race applies to one of the seven great Races, sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes.⁵⁴

⁵⁰ S.D. I, 166

⁵¹ S.D. I, 200

⁵² ETG G. De Purucker G & others (Ed.). *Encyclopedic Theosophical Glossary: A Resource on Theosophy*. (Electronic Version of Current Working Manuscript) Theosophical University Press Online Edition, <http://www.theosociety.org/pasadena/etgloss/etg-hp.htm>

⁵³ S.D. II, 434

⁵⁴ S.D. II, 198 fn

Each Root-Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called Branch or “Family” races.

The little tribes, shoots, and offshoots of the latter are countless and depend on Karmic action.

A new root-race begins in the middle of the previous one.⁵⁵ Each root-race contains the same egos that were evolving in the preceding root-race.⁵⁶

The seeds of the fifth (Aryan or Indo-European) root-race began to emerge 7 or 8 million years ago.⁵⁷ The satya-yuga⁵⁸ of the fifth race began about 4.5 million years ago, when the fourth race was finishing its kali-yuga. The fifth race became a distinct racial stock about one million years ago in Central Asia.⁵⁹ The kali-yuga of the fifth race began in 3102 BC.⁶⁰

The current planetary manvantara of the earth-chain began approximately 2 billion years ago.⁶¹ Sedimentation on this globe in the fourth round began approximately 320 million years ago, though this does not fully include the evolution of the three elemental kingdoms. The first root-race did not emerge till after the awakening from its obscuration of the mineral, vegetable, and animal kingdoms (except for the higher mammals which followed man in the fourth round).⁶²

As a general rule, a root-race lasts for two mahâ-yugas (8.64 million years). During the first mahâ-yuga, the race reaches its zenith. A racial cataclysm then ensues and during the second mahâ-yuga the old race slowly dies out while a new one emerges and pursues its evolution towards maturity. The fifth race in particular will last for two mahâ-yugas.⁶³

The first Root-Race probably originated 130 to 150 million years ago in the Silurian or Devonian period, or possibly in the Carboniferous period, of the Paleozoic era, and ended in the Permian period.⁶⁴

⁵⁵ *Occult Glossary* [OG] 2nd ed.

⁵⁶ SD II, 146fn.

⁵⁷ SOP 638-40.

⁵⁸ A mahâ-yuga lasts 4,320,000 years (one-thousand of a day of Brahmâ), and consists of four smaller yugas: the satya- or krita-yuga lasts 1,728,000 years, the tretâ-yuga 1,296,000 years, the dvâpara-yuga 864,000 years, and the kali-yuga 432,000 years

⁵⁹ SD II, 147fn, 435.

⁶⁰ SD I, 661-5, II, 435.

⁶¹ SD II, 68; *Isis Unveiled*, 1:32.

⁶² SD 2:68, 314, 395, 710, 715fn;

The following is a rough guide to the geological periods as used by HPB (SD 2:710, 314fn, 395): the Primordial Age (comprising the Laurentian, Cambrian, & Silurian) began 320 million years ago; the Primary Age (comprising the Devonian, Carboniferous, & Permian) began about 148 million years ago; the Secondary Age (comprising the Triassic, Jurassic, & Cretaceous) began about 44 million years ago; the Tertiary (comprising the Eocene, Miocene, & Pliocene) began about 8 million years ago; and the Quaternary began about 870,000 years ago.

These figures differ from the 'scientific' figures derived from radiometric dating -- a method that fails to take account of the process of condensation and materialization which predominated during the arc of descent, up to the middle of the fourth round, when the ascending arc of etherealization began (see ET 324-7, 453-4, 760). For further details, see 'Geochronology: theosophy and science'. [David Pratt's "Root Race Chronology"] Exploring Theosophy David Pratt's Homepage

⁶³ SOP 42-3, 165-6; See David Pratt's "Root Race Chronology"

⁶⁴ SD II, 150, 312, 715fn; HPBM 165-6; SOP 165; Dia 2:198-9, 3:181-2. The first race, in the manner in which HPB speaks of it, was so long because it included the slow awakening of the human

The second Root-Race originated in the late Carboniferous or in the Permian and ended in the late Triassic or early Jurassic periods of the Mesozoic (Secondary) era (some 25 to 30 million years ago).⁶⁵

The third (Lemurian) Root-Race lived during the Triassic, Jurassic, and Cretaceous periods of the Mesozoic (the Age of Reptiles) era. The middle of the third root-race occurred about 18.5 million years ago (near the Jurassic/Cretaceous boundary), when the separation of the sexes and the awakening of mind took place.⁶⁶

The fourth (Atlantean) Root-Race originated in the later Cretaceous era (10 to 12 million years ago).

The subdivisions of a Root-Race are as follows:⁶⁷

Root-Race	approx. 8,640,000 years (2 mahâ-yugas)
Subrace	approx. 1 1/4 mill. years
Family race	approx. 180,000 years
National race	approx. 25,920 years (one precessional cycle)
Tribal race	approx. 3600 years
Tribal generation	approx. 500 years
Individual	72 years

Starting from the 'ideal' lifetime of a human individual -- 72 years -- each successive figure is about 7 times the preceding one.⁶⁸

The seeds of the sixth root-race will appear largely in the Americas, and will become fairly numerous towards the end of our kali-yuga.⁶⁹

Cataclysms and deluges

When a world comes to an end – according to the law of periodicity – men record a cataclysm. There is a continuous motion of periodical destructions and renovations reflecting the universal prototype of evolution-involution, zenith-nadir. Records mention that four cataclysms due to axial disturbances have happened in the past.

According to Seneca, Berosus taught prophecy of every future event and Zodiac; and the time fixed by him for the conflagration of the world (pralaya), and another for a deluge, is found to answer to the time given in an ancient Egyptian papyrus. It comes at every renewal of the cycle of the sidereal year of 25,868 years.⁷⁰ The antediluvian nations were well acquainted with other geological cataclysms besides the deluge, which is represented in the Bible as the first calamity which befel humanity, and a punishment.⁷¹

shishtas (see OG 160-1), before the first race began as a distinct race (SOP 162-3). David Pratt's "Root Race Chronology"

⁶⁵ SD II, 684. see David Pratt's "Root Race Chronology"

⁶⁶ SD II, 684. see David Pratt's "Root Race Chronology"

⁶⁷ SD II, 434-5

⁶⁸ David Pratt's "Root Race Chronology"

⁶⁹ SD II, 444-6.

⁷⁰ S.D. I, 650

⁷¹ IU 2, Chapter IX, p. 423

*Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before! The face of the Globe was completely changed each time; the survival of the fittest nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.*⁷²

The Sub-races are subject to the same cleansing process, as also the side-branchlets (the family-Races). ... Every sidereal year, (equal to 25,868 of our solar years) the tropics recede from the pole four degrees in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still 2½ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in particular, a reprieve of about 16,000 years."⁷³

Evolution of Forms

In the very distant past of the Planetary Chain the Plan was gradually bringing forth the visible and heterogeneous out of the invisible and homogeneous. The Plan comes first in the Universal Mind, after which the astral model is made and, when that astral model is completed, the whole process is gone over so as to condense the matter, up to the middle of the Fourth Round. As is mentioned in Anthropogenesis of the Secret Doctrine, upon this earth, *the astral body is created before the physical one, thus the former constitutes a model for the latter one.*⁷⁴

It is stated that the stream of Monads begins first to work up the mass of matter in what are called elemental conditions, when all is gaseous or fiery. No evolution is possible without the Monads which are the innumerable vivifying agents. In this first stage there is no animal or vegetable. Next comes the mineral stage where the whole mass hardens, the monads being all imprisoned within.

Then the first monads emerge into vegetable forms into which they construct themselves, and no animals yet appear. Next, the first class of monads emerges from the vegetable form out of which the animal forms are gradually produced. Then, the human astral and shadowy model is constructed, and we have minerals, vegetables, animals and future men.

The inner principles and powers had to be well worked out in a slow and continual process. During this process and before man's physical body came into being, evolution was carrying on the work of perfecting various powers which are now in our possession. This was accomplished by the Ego or Real Man going through experience in countless conditions of matter, all different from one another.

It is also mentioned in Anthropogenesis that *there is simultaneous evolution of seven human groups, in seven different regions of our sphere*⁷⁵

⁷² S.D. II, 330

⁷³ S.D. II, 331

⁷⁴ S.D. II, 1

⁷⁵ S.D. II, 1

In the first and in part of the second Round there occurs the appearance of seven races together. In the second round the seven masses of beings are amalgamated and their destiny after that is to slowly differentiate during the succeeding rounds until, at the seventh round, the seven first great races will be once more distinct, as perfect types of the human race for this period of evolution. At the present time the seven races are mixed together and representatives of all are in the many so-called races of men as classified by science today. Amalgamation's object is to give every race the benefit of the differentiation obtained from previous manvantaras and individual experiences.

When the middle of the Fourth Round is reached no more Monads emerge into the human stage. This is the process roughly given, but with many details left out, for in one of the Rounds – the Fourth - man appears before the animals. As stated in the third proposition of Anthropogenesis,

*in this Round, which is characterized by human evolution, man comes before any other mammal.*⁷⁶

As it is mentioned in ancient books, human beings have at one time been globular in shape. And when this was the rule, the sexes had not yet been separated. First humanity was of no sex, then it changed into hermaphrodite to be later on separated into male and female. This happened over 18.000.000 years ago. Since then man linked to Manas, became a self-conscious being as well. The stream of mass of Egos which evolves on the seven Globes of our Earth Chain is limited in number, yet the actual quantity is enormous. So there is a limit to the extent of manifestation and to the number of engaged therein.

When the last, the seventh Race has appeared and fully perfected itself, in the 7th Round and the 7th Globe, a great dissolution comes on similar to that which preceded the birth of the earth's chain. Then the world disappears as a tangible thing. Subsequent to that, the whole mass is spiritualized with full consciousness and the entire body of globes risen to a higher plane of development.

The Awakening of the Mind-Principle

It is important that a clear distinction be made between the evolution of the form and the evolution of the spark or monad utilizing the form. As mentioned, a Monad is the conjunction of spirit or intelligent conscience and matter is the substance giving the forms for the spirit to be focused. Both, spirit and matter or conscience and sheath, constitute "*the individual soul*" or "*the individual consciousness*". The evolution of the Monad represents the Monadic Evolution while the evolution of the form – also called rupa or body or sheath – designates the Physical Evolution.

*Monad ... is a ray, a breath of the Absolute... having no relations with the conditioned and relative finiteness, is unconscious on our plane.*⁷⁷

For the Monad to have self-consciousness on our plane, the fifth principle or Manas has to be awakened. And this is done by the ensoulement of the senseless forms prepared through the Physical evolution by the Lords of Fire or Will, called Manasaputras.

The monad is first of all projected by the Law of Evolution into the lowest form of matter, which is the mineral. After a sevenfold gyration it is encased in the stone or minerals. After that and as

⁷⁶ S.D. II, 1

⁷⁷ S.D. I, 247

it creeps out as a lichen, it passes through the forms of vegetable species, then on through the animal kingdom and finally gets a physical organism able to encase an intelligent Monad.

*The ... difficulty of language is met with in describing the “stages” through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the “development” of a Monad, or to say that it becomes “Man.”... It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. It is not of this world or plane, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one: but, like the “plank,” be drifted away to another incarnation by the un-resting current of evolution.*⁷⁸

*The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.*⁷⁹

Matter provides the monads with the forms which require (a) a spiritual model or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter.⁸⁰

The spark animates all the kingdoms in turn, before it enters into and informs the divine man, between whom and his predecessor, the animal man, there is all the difference in the world.

*Every form on Earth, and every atom in Space, strives in its efforts towards self-formation to follow the model placed for it in the “Heavenly Man”... the MONAD, in its absolute totality and awakened condition – as the culmination of the divine incarnations on Earth.*⁸¹

The ever acting and never erring Law plunges the Spark of Light deeper and deeper into materiality and after that redeems it through flesh and liberates it. This Law forms: a “double evolution in two contrary directions” – the involving of spirit and the evolving of matter on the Descending Arc of Evolution and the involving of matter and the evolving of spirit on the Ascending Arc. That is the cycle of manifestation from Spirit to Matter and from Matter to Spirit.

The ‘Monad’ born of the nature and the very Essence of the ‘Seven’... has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and

⁷⁸ S.D. I, 174 fn

⁷⁹ S.D. I 175, The Classification of the Monads

⁸⁰ S.D. I, 246-7

⁸¹ S.D. I, 183

*then again from man to God. At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.*⁸²

Man follows this law in his pilgrimage through the different species of evolution. Human monad started as a spiritual non self-conscious being, ever concreting and physicalizing his form as he followed the Arc of Descent until the acme of materiality was achieved. When the lowest point was reached he started ascending the ladder to his Divine Source, in which procedure he is now engaged. During this ascent man conquers active consciousness and finally self-consciousness, which is the final goal.

Beings from higher planes come to assist human evolution. There are different hierarchies of assistants. They are the Builders or the Lunar Pitris, who achieved the goal of humanhood in the preceding manvantara held on the Lunar Chain – they had completed Seven Rounds by seven rounds each one - and who accomplished the Circle of Necessity or of Pilgrimage and succeeded to upgrade themselves on the hierarchical ladder of Life.

*These Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call ‘doubles’ or ‘astral forms’ in their own likeness. This furnishes the Monad with its first dwelling (in the Fourth Round on Globe D-our earth) and blind matter with a model around and upon which to build henceforth.*⁸³

So, the astral form preceded the physical and the latter is ready to receive and express another state of consciousness which differentiates it from the physical evolution. Another hierarchy is called in to assist, as “*Man remained an empty senseless Bhuta (shadow)*”.⁸⁴

The evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the “pilgrim-soul” through various *states of not only matter* but self-consciousness and self-perception, or of *perception* from apperception.⁸⁵

It is the Hierarchy of Manasa Dhyanis or Solar Pitris or the Minds who are “*the givers of intelligence and consciousness to man*”⁸⁶.

Manas is the functioning of the Mind principle – it is one of the seven⁸⁷. Actually it is not a gift, since a kind of intelligence is present in the animal kingdom although it pertains more to instinct than to intellect. Manas remains latent in the physical evolution and similarly in the first two Root-Races of mankind. The first two Races are therefore called Amanasa or Mindless Races. This fact, dealing with the mental enlightenment for the human race, is the most important point of human development on this globe-earth.

It was the Host of Dhyanis, whose turn it was to incarnate as the Egos of the immortal, but, on this plane, senseless monads – that some ‘obeyed’ the law of evolution immediately when the men of the 3rd Race became physically ready, i.e., when they had separated into sexes. Moved by

⁸² S.D. I, 135

⁸³ S.D. I, 248

⁸⁴ S.D. II, Anthropogenesis, Stanza IV, sloka 17

⁸⁵ S.D. I, 175, (See “*Gods, Monads and Atoms.*”)

⁸⁶ S.D. I, 181

⁸⁷ The Principles are: atma, buddhi, manas, kama, prana, linga-sharira, sthula-sharira or physical

the Law of Evolution, Manasa Dhyanis incarnated into man. The descent of Manasas happened at the middle of the 3rd Root-Race, 18.500.000 of years ago.

According to the Theosophical terminology the Spiritual Monad is called Atma – Buddhi where Buddhi is the first veil of Spirit. Atma is a ray from the Universal Self. It is the Spiritual Self, the first presence of the Spiritual Ego in objectivity. Both, atma and buddhi, compose the eternal and immutable spiritual root of each ephemeral projection of the Ego onto the sphere of the Beings and forms.

In order for the Spiritual Monad to communicate with the phenomena plane one more veil is needed called Manas – Intelligence. This supreme triad, atma – buddhi – manas is the individuality, the Higher Self, the source of the human soul.

Then follows the ephemeral personal Ego, a personality which is the human soul cover, a veil woven with material senses and desires. After that, the kamic senses wrap man in yet another veil, that of passions and instincts and link him with the plane of physical evolution.

The Theosophical teaching admits three Soul aspects a) the Spiritual Soul, b) the human soul, which is the link between the spiritual and physical evolutionary scheme and c) the animal soul or animal nature which is the vehicle of physical evolution and is borrowed by the human soul in order to appear as man.

Human soul is also called Manasaputra or God of Will. Manasaputra is the Being which has been sweetened by the fire of suffering and experience by undergoing the Cycle of Necessity through previous manvantaras, and has attained fruition passing through humanhood. Manasaputra deserts planes superior to our physical in order to complete with Manas-Intelligence the Man of illusion. Without Manas the Monad is unable to hold a physical form and transfer to it the spiritual Breath. Manas “*gives the human-mind its self-perception and self-consciousness*”⁸⁸.

Between man and animal there is an impassable abyss of Mentality and Self-Consciousness. *It is the Manasa-Dhyanis who fill the gap, and they represent the evolutionary power of Intelligence or Mind, the link between ‘Spirit’ and ‘Matter’ in this Round.*⁸⁹

According to the doctrine of Universal Evolution, as conveyed by the sages of Wisdom – Religion, Spirit is said to originate from Brahma and throughout the various simultaneously evolving material schemes, it starts in the spiritual world from the highest point and in the material world from the lowest form . . . Thus, however, the mineral, the plant and the animal form confine a divine spark, a part of the invisible Spirit.

These sparks struggle to “return to Father” or in other words, to secure self-consciousness and ultimately reach the supreme scheme which, here on Earth, is man himself within whom self-consciousness begins to become feasible for the Monad.

Namely, the spark confined on the Physical evolution plane without the ring of Intelligence or Manas has no potentiality for self-consciousness and self-knowledge.

*That which propels towards, and forces evolution, i.e., compels the growth and development of Man towards perfection, is ... the MONAD.*⁹⁰

⁸⁸ S.D. II, 102

⁸⁹ S.D. I, 181-2

⁹⁰ S.D. II, 109

Human kind as a life species is the most significant landmark in Universal Evolution as it is during this phase that the confined animal spark is animated with manas- intelligence and the monad is progressively liberated from the veils of the physical and lower senses. Animal nature is purified and attuned to the qualities of the human soul which are the direct projections of its eternal nature, of the immortal spiritual Monad.

Thus, every spiritual Monad passes through manvantara for the enrichment of its individual wisdom as well as the wisdom of the Universal Aggregate wherefrom it comes, to which it belongs and to which it returns.

The struggle of the human soul is between itself and animal nature. A struggle that may be going on for millions of years, as many as required for a Planetary evolutionary period through seven Root- Races and their sevenfold subdivisions, till the end is met, in other words till humankind passes onto a higher degree of evolution, onto the first step of the Spiritual and Intelligent Beings.

During the effort for the conquest of self-consciousness the human monad is supported by the law of Karma and Reincarnation and, at the same time, by the Masters of Wisdom who watchfully follow up and compassionately help the training and enlargement of the human consciousness.

Mahatmas and Rishis and all of the Entities – animators of the Universal Laws and Universal Education of the less evolved monads – conquered self-consciousness during previous Manvantaric manifestations.

The Doctrine teaches that, in order to become a divine, fully conscious god – aye, even the highest – the Spiritual primeval INTELLIGENCES must pass through the human stage. .. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only ‘in the hope of attaining clear self-consciousness’ of becoming, in other words, MAN.⁹¹

Karma and Reincarnation

Needless to say, the pages of this text are too few to include even the most important points of The Secret Doctrine; nevertheless, it would be an unpardonable omission and probably a mistake not to mention the role that the presentation of the laws of karma and reincarnation played in the Western world as well as their impact on the conduct of the rationalist Westerner.

It has been considered of great importance to make these laws known so that they may be understood, because it is under them that human nature and its evolution develop. It is in accordance with the spiritual law that the universal process is configured and this process becomes the way whereby manifested life achieves its teleological goals and returns to its spiritual cradle.

The implementation of the spiritual law determines order, harmony and ethics on any level of consciousness it may apply to. Ethic means acting in accordance to the LAW.

The knowledge of karma and re-incarnation is a tool in the hands of the Westerner, who, once aware of his possibilities to choose but also of the consequences of his choice, assumes the responsibility for his own decisions and actions.

Quite rightfully H. P. Blavatsky paid so great attention to revealing these laws to the general public. She believed that these two laws alone were sufficient to help people realize the causes of

⁹¹ S.D.I, 106

their being, the way human nature functions and also determine – through their own decisions – the goals of their personal life as well as the consequences of their choices.

We consider it as the Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable.⁹²

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours....⁹³

Knowledge

As for the metaphysical information conveyed through The Secret Doctrine, Theosophy maintains that the invisible is the cause and reality of the visible. And that, as in the phenomenal world there is a way in which we can perceive, comprehend and make use of them, it is likewise necessary to get to know and be able, to gradually handle supernatural things. Supernatural is not something remote and intangible; it is inside us, near us, it is part of our very existence in terms of thinking and feeling, in terms of dreams, imagination and intuition.

The interpretation of laws, which reach us as laws of nature and of ourselves as well, the description of invisible planes, the reference to the sevenfold principles of life and to the different sorts of beings existing in the universe, provides us with a vision. This vision progressively cultivates a sort of transcendental knowledge which is as necessary as external knowledge. Transcendental knowledge enlarges human consciousness and opens new perspectives.

Scientific knowledge is only a small portion of Great Knowledge or Wisdom and, just as external knowledge and science help man in perceiving and handling natural forces, likewise transcendental knowledge helps the individual understand and handle his own inner powers and, ultimately, nature itself. Also, just like a good scientist uses physical forces to improve earthly life, the initiate can likewise use inner wisdom for his own spiritual progress and for the whole of mankind as well.

Theosophical Culture

The appearance of the Theosophical Movement in the 19th century, was not accidental; it is governed by the law of Periodicity which rules the process of evolution on earth. At that time three cycles were intersected.

The cycle of the first five thousand-year period of Kaliyuga, which began with the death of Krishna and was completed in 1875. The hundred years cycle, when in the last twenty-five years

⁹² KEY 185

⁹³ S.D. II, 306

of every century an effort is made by the Masters of the Great Lodge, so that to present better ideas before mankind. The third one was the cycle of the new sign and during this period, the sun passed from Pisces into Aquarius.

It is also said that the Great Cycle gives out the main Ideal; the cycle of the last twenty five years gives the Adepts the opportunity to look at the good or bad applications of the Ideal and to restore it; and the Zodiac cycle represents the period of spreading it into society and turning it into a culture which influences all the levels of physical life, i.e. religion, ethics, science, education, art, politics, social life and occult tradition.

*The intersection of these three cycles, then, meant several things, but one signification was that in or about that period a Great Personage would appear on the earth, with such knowledge as the civilization and the mind of the time would allow. The being known to the world as H. P. Blavatsky was known to the Masters by quite another name, as They stated, and the knowledge put forward by Her, or by Him, is what we know as Theosophy.*⁹⁴

As a synthesis of philosophy, religion and science, the Secret Doctrine, is the most recent renewal of the Ancient Wisdom and has been given in writing by H.P.B. under the supervision of the Masters of Wisdom. Her texts which outline the inner aspect of life and man, bring forth knowledge and morality that plant the seed of the culture of the New Age.

Modern Theosophy has inaugurated new ways of thinking by giving the inner reasons why people and religions should coexist. It has brought the “inner book of Life” within man’s reach, making him more self-conscious of his inner nature and its rules. It has given out esoteric laws some of which have been attested to by modern science; Einstein’s energy, the invisible wave movement of the particles, the black holes and the Big-Bang, the superstring theory, the hologram and its potentialities, the geological and anthropological dating of planetary life and man for millions of years, classify the Secret Doctrine among the unique classics on earth.

The Theosophical teaching has become a prophecy, the corroboration of which validates both its originality and that of the Adepts who undertook to present it.

As mentioned in the Secret Doctrine

*... one by one the facts and processes in Nature’s workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5.000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.*⁹⁵

*For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.*⁹⁶

Secret Doctrine’s uniqueness is due to the following:

- 1) It is for the first time that hidden aspects the occult history of planetary life and of mankind are revealed to the public. Isis’ veil is raised in the West and common people get information about laws which concern the metaphysical origin of life and its spiritual purpose.

⁹⁴ Robert Crosbie, Answers and Questions on the Ocean of Theosophy, ch. 14, p.p. 190-1

⁹⁵ S.D. I, 162

⁹⁶ S.D. I, xxxvii

- 2) The existence of the Spiritual Planetary Hierarchy and its direct relation with mankind are revealed to the public.
- 3) Occultism is officially recognized, since famous scientists have been dealing with the issue, experimenting on it and come to conclusions that corroborate its phenomena.
- 4) The inner unity of life has been shown forth, the brotherhood of men and respect towards all kinds of life have been defined. These principles become social and political positions which pave the way for solidarity, co-existence and international cooperation. Unity, being the fundamental principle of Theosophy, becomes the social principle of Universality goading individuals to rise over and above their political, religious, social and personal differences, through a progressive detachment from dogmas, factions, bigotry and fanaticism.
- 5) It is for the first time that are announced, in the Western world, the laws of Karma and Reincarnation, the sevenfold constitution of the world and man, the soul's after death adventure and the evolution of our planetary life through the sevenfold cycles called Rounds and Chains. Man hears as to where he stands in Universe and on the Ladder of Evolution. Metaphysical reality starts becoming an everyday observation and experience by common people and this is all thanks to the dissemination of theosophical information. Thus, through knowledge and self-observation, faith in the metaphysical causes of life and firm inclination towards spirituality are developed. Recognising that our being is essentially metaphysical and that nothing vanishes after death, then we can realize the significance of this occult science which is given and renewed from time to time by the Elder Brothers.

This fact has prompted hosts of inspired people, initially having a rough idea of the Evolution Plan, to continuously work with pure altruism for spiritual progress. At the same time, a wave of metaphysical writings spreading all over the planet have been worked out, taking the place of the materialism of the previous century. The principles of Karma and Reincarnation, the after-death journey, the astral nature with its powers, psychic phenomena, the chain of Life and the communication with the invisible from its simplest to its most mystic form, magic and astrology, esoteric healing, ecology and work for humanity and the Divine Plan, have become tendencies to a **western** public just starting to open their minds to this sort of culture.

Aspasia Papadomichelaki

Athens, 29 September 2007

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