

The Key To Theosophy H P Blavatsky Penguin Popular Classics Annotated

[#The Key to Theosophy](#) [#H.P. Blavatsky](#) [#Theosophy Explained](#) [#Penguin Popular Classics](#) [#Esoteric Philosophy](#)

Delve into the foundational principles of Theosophy with H.P. Blavatsky's seminal work, 'The Key To Theosophy.' This Penguin Popular Classics annotated edition offers an accessible and insightful guide to complex spiritual and philosophical concepts, making ancient wisdom digestible for modern readers seeking profound understanding.

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The Key to Theosophy

This masterwork by H. P. Blavatsky traces the broad outlines of the Wisdom Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western inquirer, and endeavoring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought and not of the language, is due to depth and not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The Key to Theosophy

"Written in the form of question and answer, this book unfolds in easily understood language the fundamental principles of theosophia or "divine wisdom"-a term in use, the author tells us, as far back as the third century of our era when Ammonius Saccas founded his Eclectic School in order to show the common origin of the "thousand tenets" of the many religious sects of both East and West. Seen as parts of a cosmic pattern, the themes of death and rebirth; fate, destiny, free will, and karma; God and prayer, as well as the sevenfold nature of man's constitution, reveal a practical and inspiring philosophy for everyday living." --

The Key to Theosophy

Madame Blavatsky's Victorian-era masterpiece is now scaled down to its essentials, providing the most readable, accessible experience ever of one of history's seminal occult works. The Secret Doctrine, Helena Petrovna Blavatsky's masterwork on the origin and evolution of the universe and humanity

itself, is arguably the most famous, and perhaps the most influential, occult book ever written. Published since 1888 only in expensive, two-volume editions of some 1,400 pages, it has long eluded the grasp of modern readers- until now. This single-volume edition, abridged and annotated by historian and Theosophical scholar Michael Gomes, places the ideas of The Secret Doctrine within reach of all who are curious. In particular, Gomes provides a critical sounding of the book's famous stanzas on the genesis of life and the cosmos- mysterious passages that Blavatsky said originated from a primeval source and which form the heart of The Secret Doctrine. Gomes scrupulously scales down the book's key writings on symbolism to their essentials, and offers notes and a glossary to illuminate arcane references. His historical and literary introduction casts new light on some of the book's sources and on the career of its brilliant and elusive author, one of the most intriguing personages of the nineteenth century. At once compact and representative of the work as a whole, this new edition of The Secret Doctrine brings unprecedented accessibility to the key esoteric classic of the modern era.

The Secret Doctrine

The Key to Theosophy BY H. P. BLAVATSKY - (with illustrated) Written in the form of question and answer, this title answers the questions about: the human constitution, spiritual and psychological; the mysteries of periodic rebirths; and, the difference between fate, destiny, free will, and karma. It features a glossary of philosophical terms drawn from Sanskrit, Hebrew, and classical literature.

The Key to Theosophy by H. P. BLAVATSKY - (with Illustrated)

"The Key to Theosophy" is a detailed exposition of the "ethics, science, and philosophy" of the Theosophical Society, written by one of its founding members, Helena Petrovna Blavatsky. Helena Petrovna Blavatsky (12 August 1831 - 8 May 1891) was a Russian spirit medium, occultist, and author. She co-founded the Theosophical Society in 1875 and gained international popularity for being the leading theoretician of Theosophy. This book will appeal to those with an interest in the Theosophical Society, and it is not to be missed by collectors of vintage occult literature. Contents include: "Theosophy and the Theosophical Society"

The Key to Theosophy by H.P. Blavatsky

H. P. Blavatsky introduces and clarifies her theosophical movement to the curious reader in this detailed text, which is written in the style of questions and answers. The Theosophic Society attracted popular interest for its esoteric and unusual nature; theosophy unites numerous mystical, spiritual and occult principles with the stated mission of finding the hidden truths of existence. This was accomplished through investigating ancient societies and writings, together with Medieval and Renaissance era authors, occultists and other mystics. With The Key to Theosophy, Blavatsky intended to demystify and clarify many of the finer points of the movement she founded. She not only discusses what topics the Theosophical Society has an interest in, but the organizational structure and leadership under which it operates. The agreed beliefs among its members concerning man's place on the Earth, and how nature affects and controls humans perceptibly and imperceptibly, are likewise detailed.

The Key to THEOSOPHY

Famous for her densely-argued 'Secret Doctrine', this book is Blavatsky's gentler introduction to the tenets of Theosophy. It describes humanity's spiritual evolution, the structure of the super-sensible worlds, and the hidden truths underpinning all world religions. A must-read for serious occultists that will repay serious study.

The Key to Theosophy - Being a Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy for the Study of Which the Theosophical Society Has Been Founded

Madame Blavatsky's Victorian-era masterpiece is now scaled down to its essentials, providing the most readable, accessible experience ever of one of history's seminal occult works. The Secret Doctrine, Helena Petrovna Blavatsky's masterwork on the origin and evolution of the universe and humanity itself, is arguably the most famous, and perhaps the most influential, occult book ever written. Published since 1888 only in expensive, two-volume editions of some 1,400 pages, it has long eluded the grasp of modern readers- until now. This single-volume edition, abridged and annotated by historian and Theosophical scholar Michael Gomes, places the ideas of The Secret Doctrine within reach of all who are curious. In particular, Gomes provides a critical sounding of the book's famous stanzas on the

genesis of life and the cosmos- mysterious passages that Blavatsky said originated from a primeval source and which form the heart of The Secret Doctrine. Gomes scrupulously scales down the book's key writings on symbolism to their essentials, and offers notes and a glossary to illuminate arcane references. His historical and literary introduction casts new light on some of the book's sources and on the career of its brilliant and elusive author, one of the most intriguing personages of the nineteenth century. At once compact and representative of the work as a whole, this new edition of The Secret Doctrine brings unprecedented accessibility to the key esoteric classic of the modern era.

The Key to Theosophy: The Classic Introductory Manual to the Theosophical Society and Movement by Its Co-Founder, Madame Blavatsky (Hardcover)

Excerpt from The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy for the Study of Which the Theosophical Society Has Been Founded It is thought that a change of form in the mechanical construction of the book will be welcomed by most students, numerous complaints having been made concerning the size and generally unwieldy form of all the preceding editions. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Key to Theosophy - with Original 30-page Annotated Glossary

Designed by Helena P. Blavatsky to afford a general perspective on the Theosophical teaching - and on the Theosophical Movement. In respect to the latter, the Key is an invaluable reference text (373 pages). The Key was published in 1889, to trace, as its author said, the broad outlines of the Wisdom Religion.

The Secret Doctrine

Helena Petrovna Blavatsky often known as Madame Blavatsky was a Russian occultist, philosopher, and author who co-founded the Theosophical Society in 1875. She gained an international following as the leading theoretician of Theosophy, the esoteric religion that the society promoted. If you care about Theosophy or this trailblazer of the New Age, then this book is for you. A must for any scholar of spiritual movements. Along with writing her several books, H. P. Blavatsky kept up a voluminous correspondence and also contributed a steady stream of essays and articles to periodicals in English, French, and Russian. ISIS UNVEILED FROM THE CAVES AND JUNGLES OF HINDOSTAN WHAT IS THEOSOPHY? WHAT ARE THE THEOSOPHISTS? MAHATMAS AND CHELAS OCCULT OR EXACT SCIENCE? THE ESOTERIC CHARACTER OF THE GOSPELS OCCULTISM VERSUS THE OCCULT ARTS IS THEOSOPHY A RELIGION? THE VOICE OF THE SILENCE THE KEY TO THEOSOPHY THE SECRET DOCTRINE

The Key to Theosophy

This book traces the broad outlines of the Wisdom Religion and explains its fundamental principles, meeting, at the same time, the various objections raised by the average Western Enquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. The Key to Theosophy is an 1889 book by Helena Blavatsky, expounding the principles of theosophy in a readable question-and-answer manner. It covers Theosophy and the Theosophical Society, Nature of the Human Being, Life After Death, Reincarnation, Kama-Loka and Devachan, the Human Mind, Practical Theosophy and the Mahatmas. The book is an introduction to Theosophical mysticism and esoteric doctrine. Helena Petrovna Blavatsky (1831 - 1891) was a Russian occultist, spirit medium, and author who co-founded the Theosophical Society in 1875. She gained an international following as the leading theoretician of Theosophy, the esoteric religion that the society promoted.

The Key to Theosophy

Excerpt from The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy for the Study of Which the Theosophical Society Has Been

Founded The purpose of this book is exactly expressed in its title, "The Key to Theosophy," and needs but few words of explanation. It is not a complete or exhaustive text-book of Theosophy, but only a key to unlock the door that leads to the deeper study. It traces the broad outlines of the Wisdom Religion, and explains its fundamental principles; meeting, at the same time, the various objections raised by the average Western enquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

The Collected Works of H. P. Blavatsky. Illustrated

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The Key to Theosophy

Reprint of a version originally published: London: The Theosophical Publishing Company, 1888.

The Key to Theosophy

The Key to Theosophy is an 1889 book by Helena Blavatsky, expounding the principles of theosophy in a readable question-and-answer manner. It covers Theosophy and the Theosophical Society, Nature of the Human Being, Life After Death, Reincarnation, Kama-Loka and Devachan, the Human Mind, Practical Theosophy and the Mahatmas. The book is an introduction to Theosophical mysticism and esoteric doctrine. This book traces the broad outlines of the Wisdom Religion and explains its fundamental principles, meeting, at the same time, the various objections raised by the average Western Enquirer, and endeavouring to present unfamiliar concepts in a form as simple and in language as clear as possible. Helena Petrovna Blavatsky (1831 -1891) was a Russian occultist, spirit medium, and author who co-founded the Theosophical Society in 1875. She gained an international following as the leading theoretician of Theosophy, the esoteric religion that the society promoted.

The Key to Theosophy

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The Key to Theosophy by H. P. Blavatsky

The creation of the universe and the nature of humanity as taught by the Ancient Wisdom. An abridgement of the original 1500 page work, *The Secret Doctrine*. Helena Petrovna Blavatsky (1831-1891) was born of a noble family in Russia. She became a student of metaphysical lore, and traveled to many lands, including Tibet, in search of hidden knowledge. In the 1870s she went to New York and, with Col. Henry S. Olcott and others, formed the Theosophical Society.

The Key to Theosophy

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The Key to Theosophy

With introductory notes on the controversy between Madame Blavatsky and a French Canon, by Boris de Zirkoff. Part 1. Abbe Roca's ecclesiastical views upon the Esotericism of Christian Dogma. Part 2. Madame Blavatsky responds to Abbe Roca's Esotericism of Christian Dogma. Christian texts are allegories to the archaic mysteries of the Cycle of Initiation, and keys to the once universal mystery-language. When esoterically interpreted, they reveal their fundamental identity with the same Universal Truths. By imposing the dogma of the "Word made flesh," the Latin Church is diametrically opposed to the tenets of Eastern Occultism, thus maintaining an abyss between East and West as long as neither yields an inch. The New Testament is a western allegory founded upon universal mysteries, the first historical traces of which, in Egypt alone, go back at least to 6,000 years before the Christian era. Today's Christians are the usurpers of a name they no longer understand. By denying the Divine Logos to any other man, except Jesus of Nazareth, the Churches carnalised the Christos of the Gnostics, and that alone prevents them having any point in common with the disciples of the Archaic Wisdom. Krishna, the historical hero, is mortal; but Vishnu, the divine Principle which animates him, is immortal. Vishnu absorbs only that part of himself which had animated the Avatara. The Church of Rome was Gnostic, just as much as the Marcionites were, until the middle of the second century. Further evidence that Rome has wandered farthest from the real religion of the mystical Christ is that it adopted the solar tonsure proper to the Egyptian priests of the public temples, and to the lamas and bonzes of the popular Buddhist cult. No "sacrificial victim" can be united with Christ triumphant before passing through the stage of the suffering Christ, who was put to death on the cross of his passions. It is Christos Himself who directs the occult movement. The Astronomical Christos can have only one anniversary of birth and resurrection in years because his parents are the Sun and the Moon, the heavenly bodies that accompany "the Man crucified in Space." Paul had been converted not to Jesus of Nazareth but to the Christos of the Gnostics. In his Epistles he has been made to fulminate against the heretics — Peter, James, and the other Apostles! The sacred fire which Prometheus "stole" from the gods is the flame of self-consciousness, the spark that quickened the human mind. The supposed "theft" of the sexual flame is the outcome of evolution, of which the Darwinian theory is but the rough

exterior husk on the material plane. Since men had discovered the secret of physical creation, and were procreating in their turn, what was the use of god-creators? The true Christ is the glorious Ego, triumphant over the flesh. We solemnly reject the dogma of Ascension, which degrades the great mystery of Universal Unity. Mysteries were invented by those who are bent on exercising power in order to manipulate the ignorant by arrogating the prerogative of gods. Did you know that the “mysteries” of the Catholic Church are those of the Brahmanas, though under other names? We will never accept either a Christ “made-flesh” or an anthropomorphic God, still less a “Shepherd” in the person of a Pope. Part 3. Abbe Roca counter-responds to Madame Blavatsky’s observations. Part 4. Madame Blavatsky debunks Abbe Roca’s mistaken notions concerning her observations. The Abbé has consigned the theological Christ to the background, and has not breathed a word about the esoteric Christos. He bears me a grudge for having displayed what he pleases to call “such erudition.” He deceives himself in fancying he understands Buddhism but he does not know it even exoterically, any more than Hinduism, even in its popular form. Theosophy is neither Buddhism, Christianity, Judaism, Mohammedanism, Hinduism, nor any other –ism: it is the esoteric synthesis of the world’s religions, philosophies, and sciences. Abbé Roca has fabricated for himself a Christianity of his own. A-brahm, in Sanskrit, means a non-Brahmana, a man driven out from the Brahmin caste, i.e., a man of inferior caste. Our Masters are far too great to bedizen themselves with the peacock’s feathers of infallibility. The puff of wind which knocks down a house of cards may easily pass for a heavy squall in the eyes of the architect who built it; but if the Abbé lays the blame on the puff, rather than on the weakness of his edifice, it is certainly not my fault. The homage he renders to the wisdom of our Masters, instead of intoxicating me by its heady fumes as he alleges, it made me feel an even deeper mistrust of his motives. A divine Christ has never existed under a human form outside the imagination of blasphemers, who have carnalised a universal and wholly impersonal principle. Unlike Abbé Roca, a true Buddhist would not even think of striking a dog to stop him from barking. The Man-God of the Christians was never historical person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story as told in the New Testament is a mere allegory, assuredly containing profound esoteric truths, but still an allegory. Can one, who is inferior to the angels, be God? Matthew’s “strait is the gate and narrow is the way” applies neither to the Abbé nor his faith. In his Church, the way and the gate to heaven become wider in proportion to the sums paid by the faithful. The Churches, which style themselves “Christian,” are nothing but whited sepulchres filled with the dead bones of esoteric paganism and moral putrefaction. It is infinitely more difficult, more meritorious, and more godlike, to live for the love of, whether man or an ideal, than to die for it. The Abbé tells us one thing, and the history of his Bible quite another. Paul was never an apostle of ecclesiastical Christianity: he was the Gnostic adversary of Peter. Here is how a Bavarian theologian, with a lively imagination, made of the calculations of Pliny and Suidas a Japanese salad! And here is a fine passage “of the gnosis” from Bavaria that Dr. Sepp had found at the bottom of a pot of beer. We have thus shown to the Abbé what we, Occultists, know as opposed to what some Fathers of the Church believed they knew. Not only he deceives himself, he is hopelessly optimistic. Though I amply elaborated upon the real Christ, i.e., the impersonal pre-Christian Logos, Abbé Roca keeps reverting back to the ecclesiastical and dogmatic Christ of his Church. Part 5. Abbe Roca’s final response annotated by Madame Blavatsky. Part 6. Fearless Roca was defrocked for coquetting too openly with Theosophy. Alas! His glorious dream of a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, under a Caesaro-Papal head, came to an abrupt end.

The Key to Theosophy

Theosophy is not only a basis of religion; it is also a philosophy of life. As such, its main teachings are reincarnation and the law of Karma. Karma is the outcome of the collective life, a law of ethical causation. In the past incarnation the ego had acquired certain faculties, set in motion certain causes. The effect of these causes and of causes set in motion in previous incarnations and not yet exhausted are its Karma and determine the conditions into which the ego is reborn. Thus inequalities of natural gifts, e.g. genius, of temperament and of character are explained. The law of progress is the law of involution and evolution, the returning of the Divine Spark into a unity with Spirit through various reincarnations, which are viewed as a process of purification. Sin, poverty, and misery are the fruits of ignorance, and are gradually removed as the spirit in us becomes freed from earthly dross. There is no heaven nor Hell. Death is the passage from this state of life to another. There is an evolution behind and before, with absolute certainty of final attainment for every human soul, i.e. to be one with the Absolute. As man advances in this process his spirit becomes stronger, and can develop latent powers, not shown in ordinary mortals. This textbook is your portal to a new sight of life and religion.

The Key to Theosophy

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The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy for the Study of

The Secret Doctrine, Volume II. Anthropogenesis H. P. Blavatsky - The Secret Doctrine is the seminal work of the Theosophical Movement and established Blavatsky as one of the most vocal and outspoken advocate of the Wisdom Teachings of the East. Almost every contemporary spiritual movement can trace its lineage back to the impulses expressed most consummately in this, Blavatsky's Magnum Opus. Based upon a disclosure and exposition of the hitherto unknown - and academically, quite controversial - "Stanzas of Dzyan," The Secret Doctrine elaborates on the teachings first brought to the world through the "Masters" Koot Humi and Morya and introduced in A. P. Sinnett's "Esoteric Buddhism," to which Blavatsky continuously refers and clarifies. In the two volumes (the first being Cosmogogenesis) she portrays a sweeping vision of the evolution of humanity and the cosmos out of the spirit, unfolding in "rounds" and cycles of descent and reascent from and to the spirit, through cycles of reincarnation. This ebook edition has been meticulously prepared, with over 1000 footnotes linked from within the text. This complex and challenging work is presented in a highly readable format that invites a fresh approach to the text. Volume I, Cosmogogenesis

An Abridgement of the Secret Doctrine

This edition of H.P.B.'s "Key to Theosophy" is a reproduction of the 1889 first edition. The Key to Theosophy outlines the central ideas behind the modern theosophical movement and the Theosophical Society. It is written in a way to be accessible to anyone, from first-time to long-time students of theosophy. Main Sections: Theosophy and the Theosophical Society Exoteric and Esoteric Theosophy The Working System of the T. S. The Relations of the Theosophical Society to Theosophy The Fundamental Teachings of Theosophy Theosophical Teachings as to Nature and Man On the Various Post-mortem States On Re-incarnation or Re-birth On the Kama-Loka and Devachan On the Nature of our Thinking Principle On the Mysteries of Re-incarnation What is Practical Theosophy? On the Misconceptions about the Theosophical Society The "Theosophical Mahatmas"

The Key to Theosophy

The Key to Theosophy is an 1889 book by Helena Blavatsky, expounding the principles of theosophy in a readable question-and-answer manner. It covers Theosophy and the Theosophical Society, Nature of the Human Being, Life After Death, Reincarnation, Kama-Loka and Devachan, the Human Mind, Practical Theosophy and the Mahatmas. The book is an introduction to Theosophical mysticism and esoteric doctrine.

Pantheistic Theosophy is irreconcilable with Roman Catholicism

The Key to Theosophy, by Russian mystic Helena Petrovna Blavatsky, was originally published in 1920. The work is an exposition, in the form of question and answer, of the core conceptual components of the Theosophical Society. Ethics, Science, and Philosophy. Looking at issues of the human constitution, spiritual, psychological mysteries, reincarnation, and the discernible difference between fate, destiny, free will and karma.

Key to Theosophy

Metaphysical, mystical, and philosophical excerpts from Dr. N.I. Pirogov, Problems of Life: The Diary of an Old Physician. Selected and translated from the Russian by H.P. Blavatsky, with extensive annotations and commentary. The thoughts of the false "I" or "personality," are mere shadows of the true Individuality and Higher Ego. The records of past events and passing thoughts, even the most trifling ones, are impressed on the imperishable waves of Astral Light, not in the brain alone. Intuition is divine but faith is human, and the misapplication of inner intuition. "Personality," being the illusion of separateness, is the root cause of all selfishness and evil. It has to be conquered and crushed before the lower is united with its higher counterpart. Loss of mind is due to the paralysis of the higher functions in Kama-Manas, the physical mind and, in cases of incurable insanity, to the severance of the lower self from the Higher Self during a person's lifetime, thus preventing the reunion of the two. When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from the illusionary life and fear of death to real death. The higher principles, which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. The "atoms" of Science are not of this earth but belong to quite a different plane. And the atomic theory is on a par only with the undulatory theory of light. The Ether of Space is considerably different from the medium of Science. The chasm between mind and matter is impassable. No theory of evolution or "heredity" will ever cover or explain the mystery. The incessantly rolling and waving Ocean of Life of Dr. Pirogov is the triply manifested Deity of the Occultists — two opposing forces of spirituality and animalism eternally reacting upon each other, Universal Mind, and Eternal Atom. The immortal Higher Ego (Nous) is man's true Individuality, that keeps reincarnating in a new personality at every birth. Dr. Pirogov's purely natural idealism is a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt. He esteems Truth higher than Science. Physical Science calls "atoms" that which the Occultists regard as particles or molecules. The real Atoms are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. Man is produced in the image of God or Divine Nature. Every cell in the human organism corresponds with a like "cell" in the divine organism or the manifested universe. The "I" of man or Microcosm, and the Universe or Macrocosm are illusions, inseparable and interdependent, but illusion nevertheless. The human mind, or lower manas, is a direct ray or reflection of a Higher Principle, the Noetic Mind. The latter is the reincarnating Ego, which old Aryan philosophers call Manasaputras, the "Sons of Mind" or Mahat — the Universal Cosmic Mind. Dr. Pirogov can hardly be taken to task and declared unscientific, in accepting the existence of a seven-dimensional space in co-ordination with the seven states of consciousness. In the course of natural evolution our "brain-mind" will be replaced by a finer and more spiritually receptive organism, helped by the sixth and the seventh senses. A Higher Principle may be independent of the matter it rules, but only when outside of space and time. God is the centre; the Intellectual-Principle, an unmoving circle; Soul, a circle in motion. As our mind is but the product of Universal Mind, so is the latter but a differentiated ray of the Absolute Mind or No-Mind — a state of Perfect Unconsciousness. Atom is not the smallest constituent unit of matter, not even a mathematical point, it is an immutable Entity, a reality within an appearance — the molecule being in Occult Philosophy but a figment of maya-illusion. It may be described as a compact or crystallized point of divine Energy and Ideation. Occultism affirms that there is no such thing as inert, dead, or even inorganic matter. Time is abstract motion in space, i.e., force acting in space and transforming itself, by this very action, into substance. In philosophy the term empirical is the product of experience and observation, plus Science. The "sensing principle" in us is an entity capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions — although during its incarnation it manifests itself through its physical organs. Our Higher Ego is a ray of the Universal Mind, individualized for the span of a cosmic life-cycle, during which time it gets experience through almost numberless reincarnations or rebirths, before returning to its Parent-Source. There are two minds in man, two aspects of the same divine principle, the higher or true Individuality, and the lower or Personality. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy. Nothing that takes place, no manifestation however rapid or weak, can ever be lost from the skandhic records of a man's life. The Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, whether of man or of Universe. The metaphysician and the theosophist will applaud almost every word Dr. Pirogov says, regretting only that men of such profoundly intuitional nature should be so rare among the men of science.

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