

Focus on *Sir Edwin Arnold*

Death is the penalty for Initiates divulging, even unconsciously, the Sun's constitution.

*Contra solem ne loquaris*¹ was not said by Pythagoras with regard to the visible Sun. It was the “Sun of Initiation” that was meant, in its triple form — two of which are the “Day-Sun” and the “Night-Sun.”

If behind the physical luminary there were no mystery that people sensed instinctively, why should every nation, from the primitive peoples down to the Pārsīs of today, have turned towards the Sun during prayers? The Solar Trinity is not Mazdean, but is universal, and is as old as man. All the temples in Antiquity were invariably made to face the Sun, their portals to open to the East. See the old temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the Round Towers of Ireland, and the Serapeion of Egypt. The Initiates alone could give a philosophical explanation of this, and a reason for it — its mysticism notwithstanding — were only the world ready to receive it, which, alas! it is not. The last of the Solar Priests in Europe was the Imperial Initiate, Julian, now called the Apostate.² He tried to benefit the world by revealing at least a portion of the great mystery of the *τριπλάσιος* — [threefold] and — *he died*. “There are three in one,” he said of the Sun — the

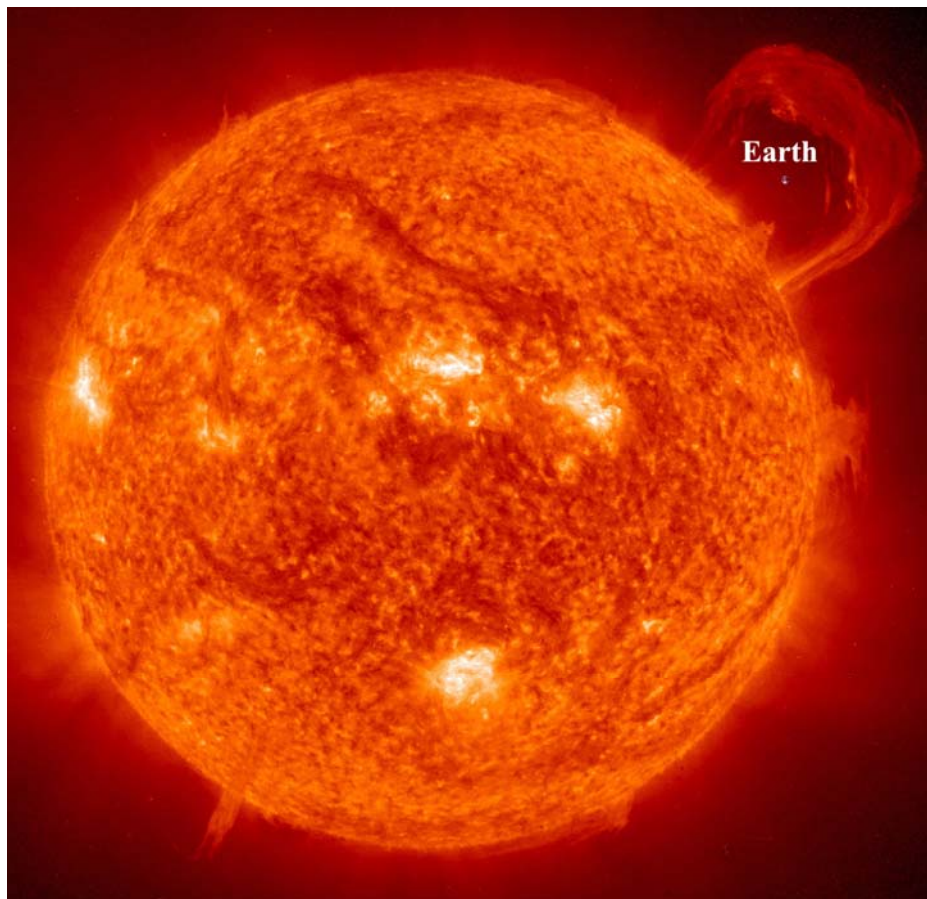
¹ [“Do not speak against the Sun.”]

² Julian died for the same crime as Socrates. Both divulged a portion of the solar mystery, the heliocentric system being only a part of what was given during Initiation — one consciously, the other unconsciously, the Greek Sage never having been initiated. It was not the real solar system that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand was withdrawn from him, and, no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of the unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who, like Socrates, had not been initiated. In his case, the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful scheme of speculation to classical scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show that it was some great and heinous immorality of the Emperor of which Ovid had become unwillingly cognizant. The inexorable law of the death penalty always following upon the revelation of any portion of the Mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it an occasion for traducing his moral character. The poet's own words can be no evidence, because as he was not an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow-Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light. In the *Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had been initiated himself in the Himālayan *āshrams*, but this is not so.



central Sun¹ being a precaution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is paramount Intelligence, having dominion over all reasonable beings, *νοερούς*; the third is the visible Sun. The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of heaven, that pure energy being the Logos of our system; the “Mysterious Word-Spirit produces all through the Sun, and never operates through any other medium,” says Hermes Trismegistus. “For it is *in* the Sun, more than in any other heavenly body that the [unknown] Power placed the seat of its habitation.”² Only neither Hermes Trismegistus nor Julian, an initiated Occultist, nor any other, meant by this Unknown Cause Jehovah, or Jupiter. They referred to the cause that produced all the manifested “great Gods” or Demiurgi (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus the Pythagorean, explains and completes Trismegistus by saying:

The Sun is a mirror of fire, the splendour of whose flames by their reflection in that mirror [the Sun] is poured upon us, and that splendour we call image.³



¹ A proof that Julian was acquainted with the heliocentric system.

² [*Quia in sole saltem et non alibi uspiam, sedem habitations suae posuit. MINERVA MUNDI.* (WMS. 167; *The Theosophist*, Vol. LV, Nov. 1933, p. 145). — Boris de Zirkoff.]

³ *Blavatsky Collected Writings*, (WHAT THE OCCULTISTS AND KABALISTS HAVE TO SAY) XIV, pp. 221-23; [quoting *Des Esprits*, IV pp. 21-22.]





Though not an Initiate, Sir Edwin caught couple of occult glimpses from the Astral Light.

The following passages from Arnold's *Light of Asia* (Bk. 6) might be those that HP Blavatsky alludes to at the end of *fn. 2, p. 1* of the article above.

In the third watch,
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon,
Our Lord attained samma-sambuddh; he saw
By light which shines beyond our mortal ken
The line of all his lives in all the worlds,
Far back and farther back and farthest yet,
Five hundred lives and fifty. Even as one,
At rest upon a mountain-summit, marks
His path wind up by precipice and crag
Past thick-set woods shrunk to a patch; through bogs
Glittering false-green; down hollows where he toiled
Breathless; on dizzy ridges where his feet
Had well-nigh slipped; beyond the sunny lawns,
The cataract and the cavern and the pool,
Backward to those dim flats wherefrom he sprang
To reach the blue — thus Buddha did behold
Life's upward steps long-linked, from levels low
Where breath is base, to higher slopes and higher
Whereon the ten great Virtues wait to lead
The climber skyward. Also, Buddha saw
How new life reaps what the old life did sow;
How where its march breaks off its march begins;
Holding the gain and answering for the loss;
And how in each life good begets more good,
Evil fresh evil; Death but casting up
Debit or credit, whereupon th' account
In merits or demerits stamps itself
By sure arithmic — where no tittle drops —
Certain and just, on some new-springing life;
Wherein are packed and scored past thoughts and deeds,
Strivings and triumphs, memories and marks
Of lives foregone:





And in the middle watch,
Our Lord attained Abhidjna — insight vast
Ranging beyond this sphere to spheres unnamed,
System on system, countless worlds and suns
Moving in splendid measures, band by band
Linked in division, one yet separate,
The silver islands of a sapphire sea
Shoreless, unfathomed, undiminished, stirred
With waves which roll in restless tides of change.
He saw those Lords of Light who hold their worlds
By bonds invisible, how they themselves
Circle obedient round mightier orbs
Which serve profounder splendours, star to star
Flashing the ceaseless radiance of life
From centres ever shifting unto cirques
Knowing no uttermost. These he beheld
With unsealed vision, and of all those worlds,
Cycle on epicycle, all their tale
Of Kalpas, Mahakalpas — terms of time
Which no man grasps, yea, though he knew to count
The drops in Gunga from her springs to the sea,
Measureless unto speech — whereby these wax
And wane; whereby each of this heavenly host
Fulfil its shining life and darkling dies.



Sakwal by Sakwal, depths and heights be passed
Transported through the blue infinitudes,
Marking — behind all modes, above all spheres,
Beyond the burning impulse of each orb —
That fixed decree at silent work which wills
Evolve the dark to light, the dead to life,
To fulness void, to form the yet unformed,
Good unto better, better unto best,
By wordless edict; having none to bid,
None to forbid; for this is past all gods
Immutable, unspeakable, supreme,
A Power which builds, unbuilds, and builds again,
Ruling all things accordant to the rule
Of virtue, which is beauty, truth, and use.
So that all things do well which serve the Power,
And ill which hinder; nay, the worm does well
Obedient to its kind; the does well
Which carries bleeding quarries to its young;
The dewdrop and the star shine sisterly,
Globing together in the common work;
And man, who lives to die, dies to live well
So if he guide his ways by blamelessness
And earnest will to hinder not but help
All things both great and small which suffer life.
These did our Lord see in the middle watch.



Further reading

For HP Blavatsky's opinion about Sir Edwin Arnold's grasp of the fundamentals, look up the *Blavatsky Collected Writings*, (THE LIGHT OF THE WORLD), XIII pp. 165-70.

