



## Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, November **19**, 2023)  
of the lecture of Joop Smits (on Sunday, November **12**, 2023)

Series: **Becoming familiar with the cycle of life and death**  
Lecture: **Can we recognize the process of reincarnation?**

### Helena P. Blavatsky on Cyclicity and Reincarnation

#### 'Cyclicity'

*The Secret Doctrine, Volume I, pp. 16-17*

The second fundamental proposition of the Secret Doctrine:

b) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim” is like a wink of the Eye of Self-Existence (Book of Dzyan). “The appearance and disappearance of Worlds is like a regular tidal ebb, flux, and reflux.”

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

#### 'Reincarnation'

*Theosophical Glossary, p. 277*

The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or “the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *kāmalokic shell*) proves this belief. “The song of the

Resurrection” chanted by Isis to recall her dead husband to life, might be translated “Song of Rebirth”, as Osiris is collective Humanity. “Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances”, was the funeral prayer of the priest over the deceased. “Resurrection” with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law. (See “Pre-existence”.)

## ‘Pre-existence’

### *Theosophical Glossary*, pp. 261-262

The term used to denote that we have lived before. The same as reincarnation in the past. The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and the most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt. Even the Bible hints at it more than once, St. John the Baptist being regarded as the reincarnation of Elijah, and the Disciples asking whether the blind man *was born blind because of his sins*, which is equal to saying that he had *lived and sinned before being born blind*. As Mr. Bonwick well says: it was “the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times. . . . thus the expurgation of evil was . . . gradually but certainly accomplished.” Verily “an evil act follows a man, passing through one hundred thousand transmigrations” (*Panchatantra*). “All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another” says Kapila; while Basnage explains of the Jews: “By this second death is not considered hell, but that which happens when a soul has a second time animated a body”. Herodotus tells his readers, that the Egyptians “are the earliest who have spoken of this doctrine, according to which the soul of man is immortal, and after the destruction of the body, *enters into a newly born being*. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new born man.” This is *Pre-existence*. Deveria showed that the funeral books of the Egyptians say plainly “ that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth”. (See “Reincarnation”.)

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