

**THEOSOPHY AND THE  
HIGHER LIFE, OR, SPIRITUAL  
DYNAMICS AND THE DIVINE  
AND MIRACULOUS MAN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649720118

Theosophy and the Higher Life, or, Spiritual Dynamics and the Divine and Miraculous Man by  
George Wyld

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Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

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**GEORGE WYLD**

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**THEOSOPHY**  
**AND THE HIGHER LIFE;**  
**OR, SPIRITUAL DYNAMICS**  
**AND THE DIVINE AND MIRACULOUS MAN.**

BY G. W....., M.D., EDIN<sup>g</sup>.  
PRESIDENT OF THE BRITISH THEOSOPHICAL SOCIETY.

LONDON:  
*Published for the Author by*  
TRÜBNER & CO., 57 LUDGATE HILL.  
1880.

Phil 978.48

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JUNE 23, 1922

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## I.—THE SYNOPSIS.

THE highest Religion, Philosophy, Science, Poetry, and Art, are one, namely, the Still Small Voice of God speaking in the spiritual centre of the soul of man.

For as there is one God who manifests himself as Spirit, Force, and Matter, so man as the Microcosm made in the image of God, is a triune being of Spirit, Soul, and Body.

To love this one God in *Spirit* is religion, and to love thy brother and thy sister as thyself is the whole of morality.

“Therefore, hear O Israel, the Lord thy God is one God, and thou shalt love the Lord thy God with all thy heart, and strength (and body), and soul, and mind, and thy neighbour as thyself. On these two hang all the law and the prophets, and no other commandments are greater than these.”

“And where two or three are gathered together in my name, there am I in the midst.”

“And behold, the kingdom of heaven is *within* you,

but except ye be born of the *spirit* ye cannot enter into that kingdom. But to him who overcometh will I give to eat of the *hidden* manna, and of the tree which is in the midst of the paradise of God."

"And to such as believe, all things are possible; and greater works shall ye do than I do; for if ye have faith as a grain of mustard seed, ye shall say to this mountain, be removed hence to yonder place, and it shall remove; and nothing shall be impossible unto you; and lo I am with you always to the end of the world."

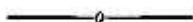




# THEOSOPHY

AND

## THE HIGHER LIFE.



### II.—THE KEY TO THEOSOPHY.

THEOLOGIANS dogmatically assert the existence of the soul. Many scientists make the counter assertion that there is no proof of the existence of the soul. Theosophists maintain that the existence of the soul can be demonstrated by scientific experiments.

Theosophy signifies the knowledge, or the science of the wisdom and will of God, and his relation to the external universe and to man.

God is the supreme unity. He is the centre and the circumference, and is thus the key to man and Christ, to earth and heaven, and to universal law. He is absolute *unity*, and thus absolute perfection; but He may be said to manifest himself as a *trinity* of Spirit, Power, and Matter.

Man as the microcosm, "is made in the image of God," and is thus also a triune being of body, soul, and spirit.

This triune nature of man as the Son, is thus the key to the nature of God as the Father, and is thus the key to Theosophy. Without this key it is impossible to know what man is, and impossible to know what Christ is, and impossible to understand how man can see God in Christ, and thus save his soul.

When, therefore, the ancients wrote on their temples, *Man know thyself*, they enigmatically gave the key to all knowledge and all Theosophy. Because to know thyself in the centre—that is, to be born of the Spirit—is to know God.

This is the doctrine taught by the esoteric Brahmans and Buddhists, by the Kabbalistic Jews, by Pythagoras, by the Platonists, by Christ himself, by St. John in the Logos, by St. Paul, by Paracelsus, by the Rosicrucians, by the Alchemists, by Jacob Boehmen, and by the ecstatic Saints, who, becoming one with Christ, thus saw and knew God.

We know our bodies to be organic machines, furnished with the five senses of hearing, seeing, smelling, tasting, and feeling, and these organs bring us *en rapport* with the external universe.

Matter, or the external universe, is the equilibrium of the forces of attraction and repulsion.

All forces are modes of action of *one* force.

Electricity has been described to me by an ecstatic in trance as the arm of God, and is thus probably, in its essence, the *one* force used by the divine mind.

Thus the foundation or substance of matter is force, and the substance of force is the will of God, and the visible universe is thus only the materialised thoughts of the divine mind.

All force manifests itself in vibrations ; and all external things being the result of force, the mystery of how mind recognises external matter is explained, for as matter is only an external form of force, it is recognised by mind, which is the central force.\*

The Soul is the aggregation of the mental forces, including the will, and by this soul man rules his actions and knows the external world.

The Spirit is the third factor in the triune man. It is that which is an atom or spark of the Spirit of God. It is *latent* in the natural man. It is the hidden centre or "light of every soul born into the world, and hidden from the foundation of the world." It is the secret Logos which became effulgent in the Christ, and it is that by which only God can be known. It is above and beyond reason. It is of the nature of the knowledge and wisdom and power of God.

Thus the soul reasons on the evidences furnished by our organisation, but the spirit knows by intuition.

The soul works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are unlimited by physical law. The soul accumulates, and remembers facts ; the spirit sees and knows all things.

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\* On the Nature of Perception. By R. S. Wyld, LL.D.