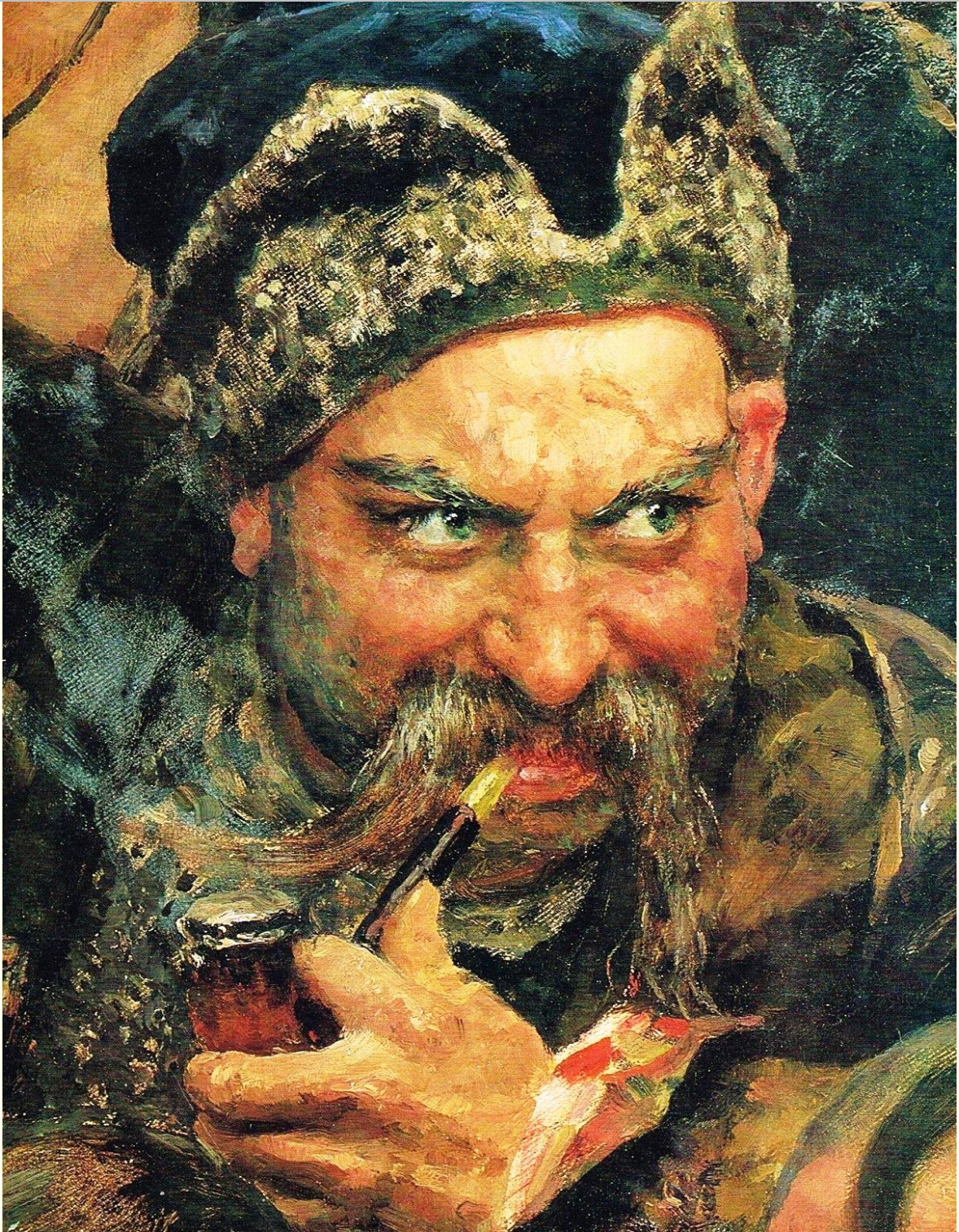


*Cosmopolitanism is far
holier and nobler than grasping
greediness cloaked in patriotism*



Abstract and train of thoughts¹

Patriotism is the kinship of the most unselfish of human affections.

Morality is no accident of human nature, but its essential characteristic.

Though the principle, which is the abiding spirit of the law, remains perpetual and unaltered, the letter of the law and the mode of realizing it in actual practice, must be modified by circumstance. 5

The Law of Nations appeals only to the conscience and prudence of the parties concerned. Wherein then does it differ from the moral laws which the Reason, considered as Conscience, dictates for the conduct of individuals? 6

Patriotism is a link in the golden chain of our affections and virtues, and turns away with indignant scorn from the false philosophy or mistaken religion, which would persuade him that cosmopolitanism is nobler than nationality, and that the human race a sublimer object of love than a people. 7

Patriotism is the kinship of the most unselfish of human affections, the powers and interests of men spread without confusion through a common sphere, like the vibrations propagated in the air by a single voice, distinct yet coherent, and all uniting to express one thought and the same feeling. 7

Is the morning star less brilliant, or does a ray less fall on the golden fruitage of the earth, because the moons of Saturn too feed their lamps from the same Sun? 7

What were the Greeks while they remained free and independent? When Greece resembled a collection of mirrors set in a single frame, each having its own focus of patriotism, yet all capable of converging to one point and of consuming a common foe? They were the fountains of light and civilization, of truth and of beauty, to all mankind, the thinking head the beating heart of the whole world! They lost their independence, and with their independence their patriotism, and became the cosmopolites of antiquity. 9

And what came out of these men, who were eminently free without patriotism, because without national independence? While they were intense patriots, they were the benefactors of all mankind, legislators for the very nation that afterwards subdued and enslaved them. 10

If then, in order to be men we must be patriots, and patriotism cannot exist without national independence, we need no new or particular code of morals to justify us in placing and preserving our country in that relative situation which is most favourable to its independence. But the true patriot is aware that this object is not to be accomplished by a system of general conquest, such as was pursued by Philip of Macedon and his son. 10

¹ Frontispiece: Cossack, by Ilya Yefimovich Repin. Illustration on page 17: Chakravarti Raja Bharat, by Mukesh Singh.

Even in cases of actual injury and just alarm the patriot sets bounds to the reprisal of national vengeance, and contents himself with such securities as are compatible with the welfare, though not with the ambitious projects of the nation, whose aggressions had given the provocation: for as patriotism inspires no superhuman faculties, neither can it dictate any conduct which would require such. He is too conscious of his own ignorance of the future to dare extend his calculations into remote periods; nor, because he is a statesman, arrogates to himself the cares of Providence and the government of the world. 10

Without local attachment, without national honour, we shall resemble a swarm of insects that settle on the fruits of the earth to corrupt and consume them, rather than men who love and cleave to the land of their forefathers. 11

Deceit and hypocrisy in national politics are elevated to noble patriotic aspirations.

A Master of Wisdom on his love of India.

Until final emancipation reabsorbs the Ego, it must be conscious of the purest sympathies called out by the aesthetic effects of high art, its tenderest cords responding to the call of the holier and nobler human attachments until all human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only truly Unselfish and Eternal one — Love, an Immense Love for Humanity. 12

Yet I am still attracted towards some men more than toward others and philanthropy, as preached by Lord Buddha, has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized. 13

Patriots may burst their hearts in vain if circumstances are against them.

But no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin. 13

Speculative lucubrations of an Aristotelean philosopher.

He is the mouthpiece of that majority in modern society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his personal views. His “respectable deference to public opinion,” is short-hand for hypocrisy. 14

Imbued by ardent patriotism, the Aristotelean philosopher postulates that the intellect of the average Briton is much higher than the average intellect of humanity at large. 15

He confuses phenomena for which the agency of “disembodied spirits” is claimed, with natural phenomena for which every tithe of supernaturalism is rejected. 16

The great, the glorious hour has come at last!

Ambition, grasping greediness or envy — miscalled Patriotism — exist no longer. Cruel selfishness has made room for universal altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few. 18

Selfishness kills every noble impulse.

It is the prolific mother of all vices, Lie being born out of the necessity for dissembling, and Hypocrisy out of the desire to mask Lie. 19

Deceit and Hypocrisy work for dear self’s sake everywhere. Nations, by tacit agreement, have decided that selfish motives in politics shall be called “noble national aspiration, patriotism,” and the citizen views it in his family circle as “domestic virtue.” 19

Nevertheless, selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce to the detriment of one's neighbour, can never be regarded as a virtue. 19

Equally, a diplomat's qualification, "dexterity or skill in securing advantages" for one's own country, at the expense of other countries, can hardly be achieved by speaking truth but, verily, by a wily and deceitful tongue. 19

May the noble patriotism of our Rajput contributor awaken responsive echoes all over the land of Aryavarta.

The Turks have been convicted of systematic lying and atrocities in nearly every country. But the condition of Israelites in Russia has immensely improved since the accession of Alexander II to the throne of his father. 20

The chief Rabbi of Moscow published an earnest address to his co-religionists throughout the empire to remind them that they were Russians by birth, and called upon them to display their patriotism in subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms, and all other practical ways. 21

The aim of Christian missions is to pervert people from their ancestral religions, rather than convert them to Christianity, in order to destroy in them every spark of national feeling. For when the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers. 21

A true theosophist must be a cosmopolitan in his heart.

He must embrace the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partisan. 22

Suggested reading for students.

From our Theosophy and Theosophists Series. 24



Patriotism is the kinship of the most unselfish of human affections.

Morality is no accident of human nature, but its essential characteristic.

Though the principle, which is the abiding spirit of the law, remains perpetual and unaltered, the letter of the law and the mode of realizing it in actual practice, must be modified by circumstance.

Samuel Taylor Coleridge, *The Friend: a series of essays to aid the formation of fixed principles in politics, morals and religion, with literary amusements interspersed.*¹ London: G. Bell, 1875; 389pp. Section the First. "On the principles of political knowledge." Essay IX, pp. 251-58, "On the Law of Nations," from the 1st American Edition, reprinted from the 2nd London Edition, Burlington [Vt.]: Chauncey Goodrich, 1831; 510pp.

For all things that regard the well-being and justice of a State are pre-ordained and established in the nature of the individual. Of these it behoves that the merely human [*the temporal and fluxional*] should be referred and subordinated to the Divine in man, and the Divine in like manner to the Supreme Mind, so however that the State is not to regulate its actions by reference to any particular form and fragment of virtue, but must fix its eye on that virtue, which is the abiding spirit and [as it were] substratum in all the virtues, as on a law that is itself legislative.

— PLATO, *Laws*²

It were absurd to suppose that individuals should be under a law of Moral obligation, and yet that a million of the same individuals acting collectively or through representatives should be exempt from all law: for morality is no accident of human nature, but its essential characteristic. A being absolutely without morality is either a beast or a fiend, according as we conceive this want of conscience to be natural or self-produced; or (to come nearer to the common notion, though with the sacrifice of austere accuracy) according as the being is conceived without the law, or in uneasy and irretrievable rebellion to it. Yet were it possible to conceive a man wholly immoral, it would remain impossible to conceive him without a moral obligation to be

¹ In 1809, Coleridge made his second attempt to become a newspaper publisher with the publication of the journal entitled *The Friend*, an eclectic publication that drew upon every corner of Coleridge's remarkably diverse knowledge of law, philosophy, morals, politics, history, and literary criticism. It was written, edited, and published almost entirely by Coleridge single-handedly. It ran for twenty-five issues and was subsequently republished in book form a number of times. Years after its initial publication, a revised and expanded edition of *The Friend*, with added philosophical content, including his "Essays on the Principles of Method," became a highly influential work and its effect was felt on writers and philosophers from John Stuart Mill to Ralph Waldo Emerson. — Cf. *Wikipedia*.

² [Passage translated from the original Greek by the Author.]

otherwise; and none, but a madman, will imagine that the essential qualities of anything can be altered by its becoming part of an aggregate; that a grain of corn, for instance, shall cease to contain flour, as soon as it is part of a peck or bushel. It is therefore grounded in the nature of the thing, and not by a mere fiction of the mind, that wise men, who have written on the law of nations, have always considered the several states of the civilized world as so many individuals, and equally with the latter under a moral obligation to exercise their free agency within such bounds, as render it compatible with the existence of free agency in others. We may represent to ourselves this original free agency as a right of commonage, the formation of separate states as an enclosure of this common, the allotments awarded severally to the proprietors as constituting national rights, and the law of nations as the common register office of their title deeds. But in all morality, though the principle, which is the abiding *spirit* of the law, remains perpetual and unaltered, even as that Supreme Reason in whom and from whom it has its being, yet the *letter* of the law, that is, the application of it to particular instances, and the mode of realizing it in actual practice, must be modified by the existing circumstances. *What* we should desire to do, the conscience alone will inform us; but *how* and *when* we are to make the attempt, and to what extent it is in our power to accomplish it, are questions for the judgment, and require an acquaintance with facts and their bearings on each other. Thence the improvement of our judgment, and the increase of our knowledge, on all subjects included within our sphere of action, are not merely advantages recommended by prudence, but absolute duties imposed on us by conscience.

The Law of Nations appeals only to the conscience and prudence of the parties concerned. Wherein then does it differ from the moral laws which the Reason, considered as Conscience, dictates for the conduct of individuals?

As the circumstances then, under which men act as Statesmen, are different from those under which they act as individuals, a proportionate difference must be expected in the practical rules by which their public conduct is to be determined. Let me not be misunderstood: I speak of a difference in the practical rules, not in the moral law itself which these rules point out, the means of administering in particular cases, and under given circumstances. The spirit continues one and the same, though it may vary its form according to the element into which it is transported. This difference, with its grounds and consequences, it is the province of the philosophical juspublicist¹ to discover and display; and exactly in this point (I speak with unfeigned diffidence) it appears to me that the writers on the Law of Nations,² whose works I have had the opportunity of studying, have been least successful. In what does the Law of Nations differ from the Laws enacted by a particular State for its own subjects? The solution is evident. The Law of Nations, considered apart from the

¹ [right to publish]

² Grotius, Bykenshoeck, Puffendorf, Wolfe, and Vatel; to whose works I must add [to the distinguished contribution to International law of the classical jurists], as comprising whatever is most valuable in the preceding Authors, with many important improvements and additions, Robinson's Reports of the Causes of the Court of Admiralty under Sir W. Scott: to whom international law is under no less obligation than the law of commercial proceedings was to the late Lord Mansfield. As I have never seem Sir W. Scott, nor either by myself or my connections enjoy the honour of the remotest acquaintance with him, I trust that even by those who may think my opinion erroneous, I shall at least not be suspected of intentional flattery.

common principle of all morality, is not fixed or positive in itself, nor supplied with any regular means of being enforced. Like duties in private life which, for the same reasons, moralists have entitled imperfect duties (though the most atrocious guilt may be involved in the omission or violation of them), the Law of Nations appeals only to the conscience and prudence of the parties concerned. Wherein then does it differ from the moral laws which the Reason, considered as Conscience, dictates for the conduct of individuals? This is a more difficult question; but my answer would be determined by, and grounded on, the obvious differences of the circumstances in the two cases. Remember then, that we are now reasoning, not as sophists or system-mongers, but as men anxious to discover what is right in order that we may practise it, or at least, give our suffrage and the influence of our opinion in recommending its practice. We must therefore confine the question to those cases, in which honest men and real patriots can suppose any controversy to exist between real patriotism and common honesty.

Patriotism is a link in the golden chain of our affections and virtues, and turns away with indignant scorn from the false philosophy or mistaken religion, which would persuade him that cosmopolitism is nobler than nationality, and that the human race a sublimer object of love than a people.

Patriotism is the kinship of the most unselfish of human affections, the powers and interests of men spread without confusion through a common sphere, like the vibrations propagated in the air by a single voice, distinct yet coherent, and all uniting to express one thought and the same feeling.

Is the morning star less brilliant, or does a ray less fall on the golden fruitage of the earth, because the moons of Saturn too feed their lamps from the same Sun?

The objects of the patriot are, that his countrymen should, as far as circumstances permit, enjoy what the Creator designed for the enjoyment of animals endowed with reason, and of course develop those faculties which were given them to be developed. He would do his best that every one of his countrymen should possess whatever all men may and should possess, and that a sufficient number should be enabled and encouraged to acquire those excellencies which, though not necessary or possible for all men, are yet to all men useful and honourable. He knows that patriotism itself is a necessary link in the golden chain of our affections and virtues, and turns away with indignant scorn from the false Philosophy or mistaken Religion which would persuade him that Cosmopolitism is nobler than Nationality, and the human race a sublimer object of love than a people; that Plato, Luther, Newton, and their equals, formed themselves neither in the market nor the senate, but in the world, and for all men of all ages. True! But where, and among whom are these giant exceptions produced? In the wide empires of Asia, where millions of human beings acknowledge no other bond but that of a common slavery, and are distinguished on the map but by a name which themselves perhaps never heard, or hearing abhor? No! In a circle denned by human affections, the first firm sod within which becomes sacred beneath the quickened step or the returning citizen — here, where the powers and interests of men spread without confusion through a common sphere, like the vibrations propa-

gated in the air by a single voice, distinct yet coherent, and all uniting to express one thought and the same feeling! Here, where even the common soldier dares force a passage for his comrades by gathering up the bayonets of the enemy into his own breast; because his country “*expected every man to do his duty!*” and this not after he has been hardened by habit, but, as probably, in his first battle; not reckless or hopeless, but braving death from a keener sensibility to those blessings which make life dear, to those qualities which render himself worthy to enjoy them! Here, where the royal crown is loved and worshipped as a glory around the sainted head of FREEDOM! where the rustic at his plough whistles with equal enthusiasm, “*God save the King,*” and “*Britons never shall be Slaves*”; or, perhaps, leaves one thistle unweeded in his garden, because it is the symbol of his dear native land!¹ Here, from within this circle defined, as light by shade, or rather as light within light, by its intensity, here alone, and only within these magic circles, rise up the awful spirits, whose words are oracles for mankind, whose love embraces all countries, and whose voice sounds through all ages! Here, and here only, may we confidently expect those mighty minds to be reared and ripened, whose names are naturalized in foreign lands, the sure fellow-travellers of civilization! and yet render their own country dearer and more proudly dear to their own countrymen. This is indeed Cosmopolitanism, at once the nursling and the nurse of patriotic affection! This, and this alone, is genuine Philanthropy, which, like the olive tree, sacred to Concord and to Wisdom, fattens not exhausts the soil, from which it sprang, and in which it remains rooted. It is feebleness only which cannot be generous without injustice, or just without ceasing to be generous. Is the morning star less brilliant, or does a ray less fall on the golden fruitage of the earth, because the moons of Saturn too feed their lamps from the same Sun? Even Germany, though cursed with a base and hateful brood of nobles and princelings, cowardly and ravenous jackals to the very flocks entrusted to them as to shepherds, who hunt for the tiger and whine and wag their tails for his bloody offal — even Germany, whose ever-changing boundaries superannuate the last year’s map, and are altered as easily as the hurdles of a temporary sheep-fold, is still remembered with filial love and a patriot’s pride, when the thoughtful German hears the names of Luther and Leibnitz. “Ah! why,” he sighs, “why for herself in vain should my country have produced such a host of immortal minds!”

¹ I cannot here refuse myself the pleasure of recording a speech of the poet Burns, related to me by the lady to whom it was addressed. Having been asked by her, why in his more serious poems he had not changed the two or three Scotch words which seemed only to disturb the purity of the style? the Poet with great sweetness, and his usual happiness in reply, answered, Why in truth it would have been better, but —

The rough bur-thistle spreading wide
Among the bearded bear,
I turn’d the weeder-clips aside
An’ spar’d the symbol dear.

An author may be allowed to quote from his own poems, when he does it with as much modesty and felicity as Burns did in this instance.

What were the Greeks while they remained free and independent? When Greece resembled a collection of mirrors set in a single frame, each having its own focus of patriotism, yet all capable of converging to one point and of consuming a common foe? They were the fountains of light and civilization, of truth and of beauty, to all mankind, the thinking head the beating heart of the whole world! They lost their independence, and with their independence their patriotism, and became the cosmopolites of antiquity.

Yea, even the poor, enslaved, degraded, and barbarized Greek, can still point to the harbour of Tenedos,¹ and say “there lay our *fleet* when we were besieging Troy.” Reflect a moment on the past history of *this* wonderful people! What were they while they remained free and independent? when Greece resembled a collection of mirrors set in a single frame, each having its own focus of patriotism, yet all capable, as at Marathon and Plataia, of converging to one point and of consuming a common foe? What were they then? The fountains of light and civilization, of truth and of beauty, to all mankind! they were the thinking head, the beating heart of the whole world! They lost their independence, and with their independence their patriotism; and became the cosmopolites of antiquity. It has been truly observed (by the author of the work for which PALM² was murdered) that, after the first acts of severity, the Romans treated the Greeks not only more mildly than their other slaves and dependants, they behaved to them even affectionately and with munificence. The victor nation felt reverentially the presence of the visible and invisible deities that give sanctity to every grove, every fountain, and every forum. Writes Pliny to one of his friends:

Think that you are sent into the province of Achaia, that true and genuine Greece, where civilization, letters, even corn, are believed to have been discovered; that you are sent to administer the affairs of free states, that is, to men eminently free, who have retained their natural right by valour, by services, by friendship, lastly by treaty and by religion. Revere the Gods, their founders, the sacred influences represented in those Gods, revere their ancient glory and this very old age which in man is venerable, in cities sacred. Cherish in thyself a reverence of antiquity, a reverence for their great exploits, a reverence even for their fables. Detract nothing from the proud pretensions of any state; keep before thine eyes that this is the land which sent us our institutions, which gave us our laws, not after it was subjugated, but in compliance with our petition.³

¹ [An island of Turkey in the north-eastern part of the Ægean Sea. is mentioned in both the *Iliad* and the *Æneid*, in the latter as the site where the Greeks hid their fleet near the end of the Trojan War in order to trick the Trojans into believing the war was over and into taking the Trojan Horse within their city walls.]

² [Johann Philipp Palm, 1768 –1806, German bookseller, strong anti-French agitator and freedom fighter, executed during the Napoleonic Wars at Napoleon’s orders.]

³ Pliny, *Epistulæ*, Lib. VIII

And what came out of these men, who were eminently free without patriotism, because without national independence? While they were intense patriots, they were the benefactors of all mankind, legislators for the very nation that afterwards subdued and enslaved them.

And what came out of these men, who were *eminently free* without patriotism, because without national independence?¹ While they were intense patriots, they were the benefactors of all mankind, legislators for the very nation that afterwards subdued and enslaved them.

When, therefore, they became pure cosmopolites, and no partial affections interrupted their philanthropy, and when yet they retained their country, their language, and their arts, what noble works, what mighty discoveries, may we not expect from them? If the applause of a little city (a first rate town of a country not much larger than Yorkshire) and the encouragement of a Pericles, produced a Phidias, a Sophocles, and a constellation of other stars scarcely inferior in glory, what will not the applause of the world effect, and the boundless munificence of the world's imperial masters? Alas! no Sophocles appeared, no Phidias was born! individual genius fled with national independence, and the best products were cold and laborious copies of what their fathers had thought and invented in grandeur and majesty. At length nothing remained but dastardly and cunning slaves, who avenged their own ruin and degradation by assisting to degrade and ruin their conquerors; and the golden harp of their divine language remained only as the frame on which priests and monks spun their dirty cobwebs of sophistry and superstition!

If then, in order to be men we must be patriots, and patriotism cannot exist without national independence, we need no new or particular code of morals to justify us in placing and preserving our country in that relative situation which is most favourable to its independence. But the true patriot is aware that this object is not to be accomplished by a system of general conquest, such as was pursued by Philip of Macedon and his son.

Even in cases of actual injury and just alarm the patriot sets bounds to the reprisal of national vengeance, and contents himself with such securities as are compatible with the welfare, though not with the ambitious projects of the nation, whose aggressions had given the provocation: for as patriotism inspires no superhuman faculties, neither can it dictate any conduct which would require such. He is too conscious of his own ignorance of the future to dare extend his calculations into remote periods; nor, because he is a statesman, arrogates to himself the cares of Providence and the government of the world.

If then in order to be men we must be patriots, and patriotism cannot exist without national independence, we need no new or particular code of morals to justify us in

¹ Which eminent freedom, however, Pliny himself, in the very next sentence, styles the shadow and residuum of liberty.

placing and preserving our country in that relative situation which is most favourable to its independence. But the true patriot is aware that this object is not to be accomplished by a system of general conquest, such as was pursued by Philip of Macedon and his son, nor yet by the political annihilation of the one state, which happens to be its most formidable rival; the unwise measure recommended by Cato, and carried into effect by the Romans, in the instance of Carthage. Not by the latter: for rivalry between two nations conduces to the independence of both, calls forth or fosters all the virtues by which national security is maintained. Still less by the former: for the victor nation itself must at length, by the very extension of its own conquests, sink into a mere province; nay, it will most probably become the most abject portion of the empire, and the most cruelly oppressed, both because it will be more feared and suspected by the common tyrant, and because it will be the sink and centre of his luxury and corruption. Even in cases of actual injury and just alarm the patriot sets bounds to the reprisal of national vengeance, and contents himself with such securities as are compatible with the welfare, though not with the ambitious projects of the nation, whose aggressions had given the provocation: for as patriotism inspires no superhuman faculties, neither can it dictate any conduct which would require such. He is too conscious of his own ignorance of the future, to dare extend his calculations into remote periods; nor, because he is a statesman, arrogates to himself the cares of Providence and the government of the world. How does he know, but that the very independence and consequent virtues of the nation, which in the anger of cowardice he would fain reduce to absolute insignificance, and rob even of its ancient name, may in some future emergence be the destined guardians of his own country; and that the power which now alarms, may hereafter protect and preserve it? The experience of History authorizes not only the possibility, but even the probability of such an event.

Without local attachment, without national honour, we shall resemble a swarm of insects that settle on the fruits of the earth to corrupt and consume them, rather than men who love and cleave to the land of their forefathers.

An American commander, who has deserved and received the highest honours which his grateful country, through her assembled Representatives, could bestow upon him, once said to me with a sigh:

“In an evil hour for my country did the French and Spaniards abandon Louisiana to the United States. We were not sufficiently a country before; and should we ever be mad enough to drive the English from Canada and her other North American provinces, we shall soon cease to be a country at all. Without local attachment, without national honour, we shall resemble a swarm of insects that settle on the fruits of the earth to corrupt and consume them, rather than men who love and cleave to the land of their forefathers. After a shapeless anarchy, and a series of civil wars, we shall at last be formed into many countries; unless the vices engendered in the process should demand further punishment, and we should previously fall beneath the despotism of some military adventurer, like a lion, consumed by an inward disease, prostrate and helpless, beneath the beak and talons of a vulture, or yet meaner bird of prey.”

Deceit and hypocrisy is national politics are elevated to noble patriotic aspirations.

A Master of Wisdom on his love of India.

Until final emancipation reabsorbs the Ego, it must be conscious of the purest sympathies called out by the aesthetic effects of high art, its tenderest cords responding to the call of the holier and nobler human attachments until all human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only truly Unselfish and Eternal one — Love, an Immense Love for Humanity.

Mahatma Letter 8 (15) to A.P. Sinnett from Master K.H., received through Madame Blavatsky about 29th February 1881; pp. 32-33 in 3rd Combined ed.

Until final emancipation reabsorbs the *Ego*, it *must* be conscious of the purest sympathies called out by the aesthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one — Love, an Immense Love for humanity — as a *Whole!* For it is “Humanity” which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare. Poor, poor humanity! It reminds me of the old fable of the war between the Body and its members; here too, each limb of this huge “Orphan” — fatherless and motherless — selfishly cares but for itself. The body uncared for suffers eternally, whether the limbs are at war or at rest. Its suffering and agony never cease. . . . And who can blame it — as your materialistic philosophers do — if, in this everlasting isolation and neglect it has evolved gods unto whom “it ever cries for help but is not heard!” Thus —

Since there is hope for man *only in man*

I would not let *one* cry whom I could save! . . .

Yet I am still attracted towards some men more than toward others and philanthropy, as preached by Lord Buddha, has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized.

Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted towards *some* men more than toward others, and philanthropy as preached by our Great Patron,

The Saviour of the World — the Teacher of Nirvana and the Law,

has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized.

Patriots may burst their hearts in vain if circumstances are against them.

But no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin.

Excerpt from the First Letter from Mahatma K.H. to A.O. Hume, 1st November 1880, on the formation of the Theosophical Society; *pp.* 469-70 in the Chronological ed. of 1993.

Imagine then, that since we are convinced that the degradation of India is largely due to the suffocation of her ancient spirituality; and that, whatever helps restore that higher standard of thought and morals must be a regenerating national force; every one of us would naturally and without urging be disposed to push forward a Society whose proposed formation is under debate; especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science and tendency to rehabilitate our country in the world's estimation. Take this for granted, without further asseverations. But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes, it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin. Thus, we who have the sense of our country's fall though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one. And with the readiness but not the right to meet your advances more than half way we are forced to say that the idea entertained by Mr. Sinnett and yourself is impracticable in part. It is in a word impossible for myself or any Brother or even an advanced neophyte, to be specially assigned and set apart as [470] the guiding Spirit or Chief of the Anglo-Indian Branch. We know it would be a good thing to have you and a few of our selected colleagues regularly instructed and shown the phenomena and their rationale. For though none but you few would be convinced, still it would be a decided gain to have even a *few* Englishmen of first-class ability enlisted as stu-

dents of Asiatic Psychology. We are aware of all this and much more; hence we do not refuse to correspond with and otherwise help you in various ways. But what we do refuse is to take any other responsibility upon ourselves than this periodical correspondence and assistance with our advice; and, as occasion favours, such tangible, possibly visible proofs as would satisfy you of our presence and interest. To “guide” you we will not consent. However much we may be able to do, yet we can promise only to give you the full measure of your deserts. Deserve much and we will prove honest debtors; little and you need only expect a compensating return. This is not a mere text taken from a school boy’s copybook, though it sounds so, but only the clumsy statement of the law of our order; and we cannot transcend it. Utterly unacquainted with Western, especially English modes of thought and action, were we to meddle in an organization of such a kind you would find all your fixed habits and traditions incessantly clashing, if not with the new aspirations themselves, at least with their modes of realisation as suggested by us. You could not get unanimous consent to go even the length you might yourself. I have asked Mr. Sinnett to draft a plan embodying your joint ideas for submission to our chiefs, this seeming the shortest way to a mutual agreement. Under our “guidance” your Branch could not live, you not being men to be guided at all in that sense. Hence the Society would be a premature birth and a failure, looking as incongruous as a Paris Daumont drawn by a team of Indian yaks or camels. You ask us to teach you true Science, the occult aspect of the known side of nature: and this you think can be as easily done as asked. You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* Science to those who have been trained in the familiar methods of *yours*. You do not see that the more you have of the one, the less capable you are of intuitively comprehending the other, for a man can only think in his worn grooves, and unless he has the courage to fill up these and make new ones for himself he must perforce travel on the old lines.

Speculative lucubrations of an Aristotelean philosopher.¹

He is the mouthpiece of that majority in modern society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his personal views. His “respectable deference to public opinion,” is shorthand for hypocrisy.

First published in *The Theosophist*, Vol. II (7), April 1881, pp. 159-60. Excerpt below from *Blavatsky Collected Writings*, (LOGIC VERSUS PERIPATETIC) III pp. 109-112.

It is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16th, 1881) signed “your Peripatetic,” and headed “Current Philosophy,” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public

¹ [Full text of this article in our Down to Earth Series. — ED. PHIL.]

opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personality alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouthpiece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their *Revelation*, “I would thou wert cold or hot” apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are “neither cold nor hot,” but like a faithful thermometer follow the changing moral temperature of the day, we will [110] now analyse some of the desultory rhapsodies of the writer on “Current Philosophy.” When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the “simplicity” of Mr. * * * * and the Šimla “Occultists”! The “simplicity” of the gentleman whom the “Peripatetic” names in the *Gazette* in full — an example of bad breeding we shall surely not follow — being an adjective applied by him to a man of the most acute and remarkable intellect, and one whose ability and talents are universally recognized throughout India and Europe, speaks ill, by the by, for his own powers of discrimination. When one presumes to sign himself a “Peripatetic,” he ought to honour his classical *pseudonym* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Šimla “simpletons,” we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which “Peripatetic” so paradoxically assumes to be.

Imbued by ardent patriotism, the Aristotelean philosopher postulates that the intellect of the average Briton is much higher than the average intellect of humanity at large.

Quoting Carlyle’s famous proposition (who may have had such “Peripatetics” in mind) that the population of Great Britain consists of “thirty millions mostly fools,” and having offered by way of self-incense on the altar of patriotism his own postulate that

. . . the intellect of the average Briton is, however, certainly higher than the average intellect of general humanity,

the critic proceeds — if we may be forgiven the Americanism — to *scalp* believers in phenomena. The simplicity of the “Šimla occultists,” however, he confesses,

. . . is outdone by the innocence of some “titled people” who, according to the evidence of a witness in the Fletcher trial,¹ “will believe anything” — a statement which appears strictly accurate.

¹ [Explanations in “Speculative lucubrations of an Aristotelean philosopher,” p. 15 *et seq.*, in our Down to Earth Series. — ED. PHIL.]

He confuses phenomena for which the agency of “disembodied spirits” is claimed, with natural phenomena for which every tithe of supernaturalism is rejected.

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who “would believe anything.” No one of the overcredulous who recognize so readily in dark *séances*, in every shadow on the wall or in the [111] medium’s pocket handkerchief, their “aunt, or uncle, or somebody” has any right to complain if they are regarded as “fools” though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe

. . . that when it pleased the medium to wind up the music box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box;

uncharitable though it be, it is yet natural. And were “Peripatetic” to stop his philosophical disquisitions with the just remark . . .

And yet probably these “titled fools” would be ready enough to talk of the dark superstitions of the benighted Hindu, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbours, while doubtless believing that they themselves were making a scientific investigation,

this review of his “Current Philosophy” need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of “disembodied spirits” is claimed, with *natural* phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the “folly” of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.*, as

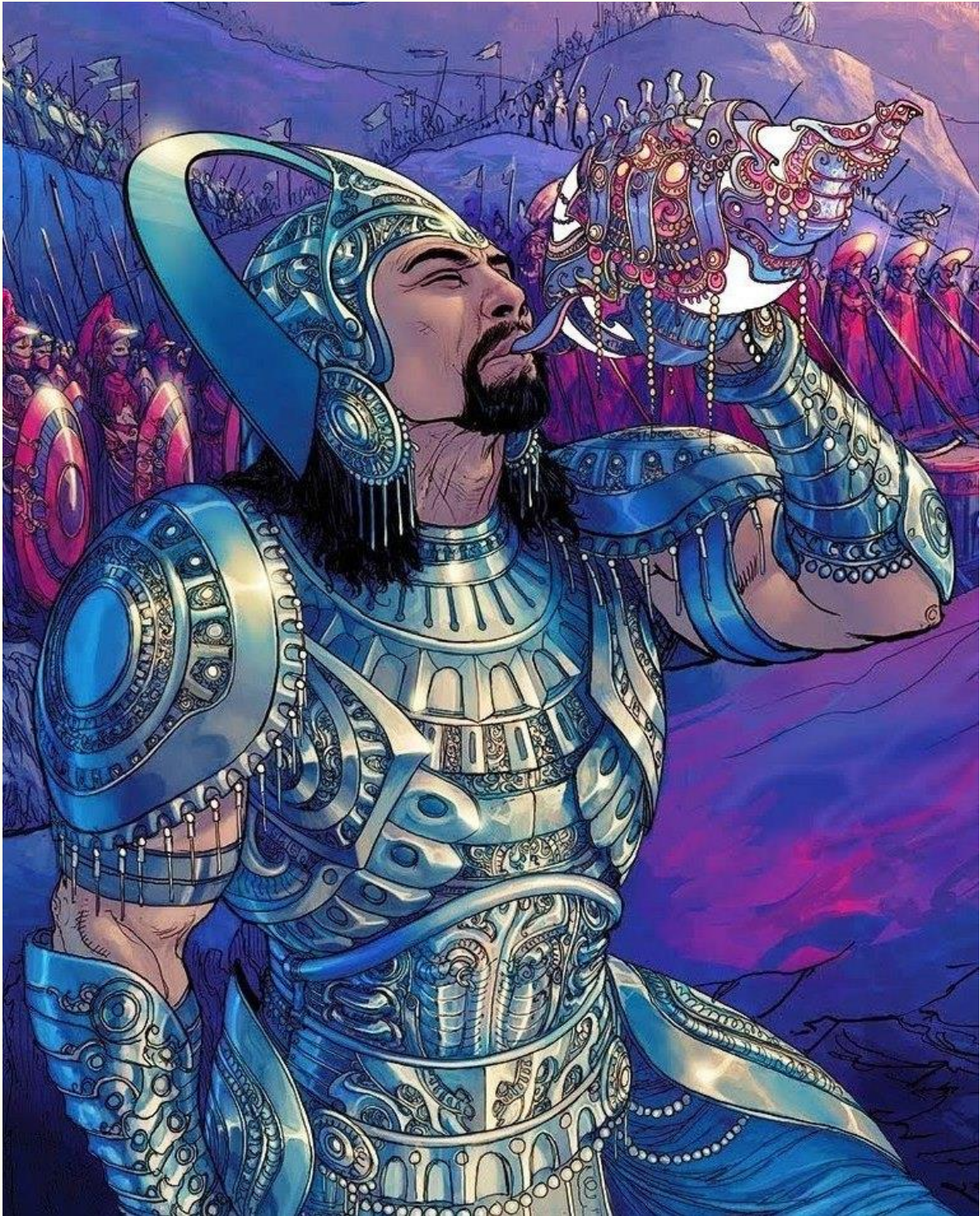
One of the most untenable that ever was advanced by a perverse or paradoxical intellect.¹

Listen to him and judge ye, logicians and true disciples of Aristotle: “No, no!” exclaims our philosopher. [112]

Religious beliefs which are imbibed with our mother’s milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the hu-

¹ [Robert Southey (1774–1843), *Sir Thomas More, or Colloquies on the progress and prospects of society*. London: John Murray, 1829; Vol. I, p. 45]

man mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of “table-turners” and “spiritists” of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?



The great, the glorious hour has come at last!¹

Ambition, grasping greediness or envy — miscalled Patriotism — exist no longer. Cruel selfishness has made room for universal altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few.

First published in *Lucifer*, Vol. II (10), June 1888, pp. 311-22. Excerpt below from *Blavatsky Collected Writings*, (KARMIC VISIONS – XI) IX pp. 337-38.

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairylike Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know*, those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by “the grace of divine humanity,” chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy — miscalled *Patriotism* — exist no longer. Cruel selfishness has made room for just altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few. [338] Useless luxury, sham pretences — social and religious — all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . .

¹ [A karmic prevision by H.P. Blavatsky]

Selfishness kills every noble impulse.

It is the prolific mother of all vices, Lie being born out of the necessity for dissembling, and Hypocrisy out of the desire to mask Lie.

First published in *Lucifer*, Vol. I (6), February 1888, pp. 425-33. Excerpt below from *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 37.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is “created” — this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie*. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Deceit and Hypocrisy work for dear self’s sake everywhere. Nations, by tacit agreement, have decided that selfish motives in politics shall be called “noble national aspiration, patriotism,” and the citizen views it in his family circle as “domestic virtue.”

Nevertheless, selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce to the detriment of one’s neighbour, can never be regarded as a virtue.

Equally, a diplomat’s qualification, “dexterity or skill in securing advantages” for one’s own country, at the expense of other countries, can hardly be achieved by speaking truth but, verily, by a wily and deceitful tongue.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self’s sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called “noble national aspiration, patriotism,” etc.; and the citizen views it in his family circle as “domestic virtue.” Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one’s neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE — the *Jachin* and *Boaz* of every International Temple of Solomon — called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism “in [cunning] strength shall this my house be established” into daily practice; *i.e.*, gets by deceit what he cannot obtain by force — shall we applaud him? A diplomat’s qualification — “dexterity or skill in securing advantages” — for one’s own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, *Lucifer* calls such action — a *living*, and an evident LIE.

May the noble patriotism of our Rajput contributor awaken responsive echoes all over the land of Aryavarta.

First published in *The Theosophist*, Vol. I (3), December 1879, p. 76. Republished in *Blavatsky Collected Writings*, (FOOTNOTE TO "A STRANGE REVERY") II p. 181.

[The writer, having contributed some remarks on the ancient glory of Āryāvarta, expresses his hope of seeing it soon restored through the efforts of the Theosophical Society and the help of *The Theosophist*.]

Our welcome contributor is a Rajput and imbued, apparently, with that chivalrous ardour which ever characterized that warrior race. While disclaiming for our journal or Society, all pretence of assuming the leadership, or aspiring to anything more than a very humble part in the great work of Indian national reform, we nevertheless affirm the sincerity of our motives, and publish without emendation our brother's words, in the hope and belief that his noble patriotism will awaken responsive echoes all over the land. For the regeneration of India must be effected by the efforts of her own children.

The Turks have been convicted of systematic lying and atrocities in nearly every country. But the condition of Israelites in Russia has immensely improved since the accession of Alexander II to the throne of his father.

First published in *The World*, New York, September 25th, 1877. Republished in *Blavatsky Collected Writings*, (THE JEWS IN RUSSIA) I pp. 362-63.

It is to be regretted that your incandescent contemporary, *The Sun*, should have no better sources of information. It stated on Saturday last that

. . . in Russia the persecution of the Israelites is continued, with nearly all its ancient cruelty. They are not permitted to reside in many of the greatest cities. Kiev and Novgorod, as well as Moscow, are forbidden to them, and even in the rural districts they are burdened with multiform exactions.

This is the reverse of correct, as is the further statement that "they have been robbed and oppressed in Bulgaria by the Russians." The murdering and plundering at the seat of war, it is now pretty well settled, has been done by the Turks exclusively, and, notwithstanding that the English and other Turkophile organs have diligently cast the blame upon the Russians, the plot of the Ottoman Government, thanks to the honest old Emperor of Germany, is now discovered. The Turks are convicted of systematic lying, and nearly every country, including England herself, has sent its protest to the Sublime Porte¹ against her atrocities. As to the condition of Israelites in Russia, it has immensely improved since the accession of Alexander II to the throne of his father. For more than ten years they have been placed on jury duty, admitted to the bar and otherwise accorded civil rights and privileges. If social disabilities still linger, we are scarcely the ones to chide, in view of our Saratoga and Long Branch custom, and the recent little unpleasantness between Mr. Hilton and the descendants of the "chosen people."

¹ [Also known as the Ottoman Porte, a synecdoche for the central government of the Ottoman Empire.]

The chief Rabbi of Moscow published an earnest address to his co-religionists throughout the empire to remind them that they were Russians by birth, and called upon them to display their patriotism in subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms, and all other practical ways.

If your neighbour would take the trouble to ask any traveller or Russian Israelite now in America it would learn that Kiev, as well as other “greatest cities” are full of Jews; that in fact there are more Jews than Gentiles in the first named of those cities. Pretty much all trade is in their [263] hands, and they furnish even all the olive oil that is permanently burnt at the *rakas* (shrines) of the 700 orthodox saints whose beatified mummies fill up the Catacombs of Kiev, and the wax for the candles on all the altars; and it is again the Jews who keep the dram-shops, or *kabak*, where the faithful congregate after service to give a last fillip to their devotional ardour. It is barely four months since the chief Rabbi of Moscow published in the official *Vedomosty* an earnest address to his co-religionists throughout the empire to remind them that they were Russians by nativity, and called upon them to display their patriotism in subscriptions for the wounded, prayers in the synagogues for the success of the Russian arms, and all other practical ways. In 1870, during the *émeute*¹ in Odessa, which was caused by some Jewish children throwing dirt into the church on Easter night, and which lasted more than a week, the Russian soldiers shot and bayoneted twelve Christian Russians and not a single Jew; while — and I speak as an eyewitness — over two hundred rioters were publicly whipped by order of the Governor-General, Kotzebue,² of whom none were Israelites. That there is a hatred between them and the more fanatical Christians is true, but the Russian Government can be no more blamed for this than the British and American Governments because Orangemen and Catholics mutually hate, beat, and occasionally kill each other.

The aim of Christian missions is to pervert people from their ancestral religions, rather than convert them to Christianity, in order to destroy in them every spark of national feeling. For when the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

First published in *Lucifer*, Vol. XII (68), April 1893, pp. 97-101. Excerpt below from *Blavatsky Collected Writings*, (THE NEGATORS OF SCIENCE – II), “On the authorities in general, and the authority of the materialists, especially,” Vol. XIII p. 156 *fn.*

We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “tolerated” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

¹ [riot]

² [Count Paul Kotzebue, Governor-General of Odessa and later of Warsaw. — *Boris de Zirkoff.*]

A true theosophist must be a cosmopolitan in his heart.

He must embrace the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partisan.

First published in: *Lucifer*, Vol. III (16), December 1888, pp. 265-73. Excerpt below from *Blavatsky Collected Writings*, (IS DENUNCIATION A DUTY?) X pp. 199-200.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hardworking, and noble-minded members writes, with regard to the said 3rd clause:

The “Pledge” binds the taker never to speak evil of anyone But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophical culture would not be a boon to the world if it enforced unmanliness weakness, flabbiness of moral texture. . . .

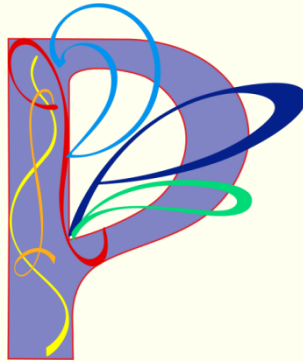
We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophical culture which fails to transform simply a “good citizen” of his own native country into a “good citizen” of the world.

A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a [200] partisan. To mete one measure for all, is holier and more divine than to help one’s country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS.

“Severe denunciation is a duty to truth.” It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one’s fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to “denounce severely” every case of “treachery, falsehood and rascality” *even* in private life; but — *nota bene* —

only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither “speaking evil” nor “condemning,” but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare’s severe judge:

I show it most of all when I show justice.¹



¹ [*Measure for Measure*, Act II, scene 2. Angelo responding to Isabella’s “Yet, show some pity.”]

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- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER

