

*The sun of truth fears
no light and needs no lies*



Abstract and train of thoughts¹

The truth from the lips did not atone for the lie in the heart.

Every man's reasoned opinion has a right to pass into the common auditory, for arguments are the currency of the intellect. 4

In the great theatre of literature there are no authorized door-keepers: for our anonymous critics are self-elected. But they have lost all credit with wise men by unfair dealing: such as their refusal to receive an honest man's money, because they anticipate and dislike his opinion, and his intellectual coin is refused under pretence that it is light or counterfeit — without any proof given either by the money scales, or by sounding the coin in dispute together with one of known goodness. 5

Either the intolerant person is not master of the grounds on which his own faith is built — which therefore neither is nor can it be his own faith — and he is angry, not at the opposition to Truth, but at the interruption of his own indolence and intellectual slumber. 7

Or he has no love of Truth for its own sake; no reverence for the divine command to seek earnestly after it, which command, if it had not been so often and solemnly given by revelation, is yet involved and expressed in the gift of reason, and in the dependence of all our virtues on its development. 7

There can be no end without means; and God furnishes no means that exempt us from the task and duty of joining our own best endeavours. 8

Yet these are not only not forbidden by the self-obscurant Papists without a Pope, and the Protestants who protest only against all protesting, to examine and propose our doubts, so to proceed from a real desire to know the Truth; but we are repeatedly commanded so as not to find reasons for faith, but pretexts for infidelity. 8

The light of truth shines beyond our mortal ken with unfading glory.

Men have done their best to veil every beam and to replace the solar rays with the false glare of error and fiction; none more so than the bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. 9

This world of ours in the natural enemy of every truth.

Thou art this, but thou knowest it not.

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¹ Frontispiece by Wolfe-Paw.

Truth is the supreme religion and Theosophy, the religion of the future.

There is but one Absolute Truth in the Kosmos.

Truth will unveil her beauty only to the heavenly man.

A Master of Wisdom on the Spirit of Truth.

This Spirit is a force that can neither be hindered nor stopped. Those who recognize it, and feel that this is the supreme moment of their salvation, will be uplifted by it beyond the illusions of the great astral serpent. 28

Some words on daily life by a Master of Wisdom.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities, their lower selves. 29

Theosophists defined attitudinally, ethically, and philosophically. 31



The truth from the lips did not atone for the lie in the heart.

Every man's reasoned opinion has a right to pass into the common auditory, for arguments are the currency of the intellect.

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 VII, pp. 239-44, from the 1st American Edition, reprinted from the 2nd London Edition, Burlington [Vt.]: Chauncey Goodrich, 1831; 510pp.

Censures, offered in friendliness, we ought to receive with gratitude: yea, though our opinions did not merit censure, we should still be thankful for the attack on them, were it only that it gives us an opportunity of successfully defending the same. — *For never doth an important truth spread its roots so wide, or clasp the soil so stubbornly, as when it has braved the winds of controversy. There is a stirring and a far-heard music sent forth from the tree of sound knowledge, when its branches are fighting with the storm, which passing onward shrills out at once Truth's triumph, and its own defeat.* — But if the infirmity of human nature, or of our own constitutional temperament, cannot, even when we have been fairly convicted of error, but suffer some small mortification, yet better suffer pain from its extirpation than from the consequences of its continuance, and of the fake tenderness that had withheld the remedy. This is what the acute observer had in his mind, who said, that upbraiding enemies was not seldom more profitable than friends afraid to find fault. For the former amidst their quarrelsome invectives may chance on some home truths, which we may amend in consequence; while the tatter from an over-delicate apprehension of ruffling the smooth surface of friendship shrink from its duties, and from the manly freedom which Truth and Justice demand.

— AUGUSTINUS-HIERONYMO, Epist. xciii, Hieron Opera, Tome ii, p. 233.²

Only a few privileged individuals are authorized to pass into the theatre without stopping at the door-keeper's box; but every man of decent appearance may put down the play-price there, and thenceforward has as good a right as the managers themselves not only to see and hear, as far as his place in the house, and his own ears and eyes permit him, but likewise to express audibly his approbation or disap-

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 [Selections translated from the original Latin by the Author.]

probation of what may be going forward on the stage. If his feelings happen to be in unison with those of the audience in general, he may without breach of decorum persevere in his notices of applause or dislike, till the wish of the house is complied with. If he finds himself unsupported, he rests contented with having once exerted his common right, and on that occasion at least gives no further interruption to the amusement of those who feel differently from him. So it is, or so it should be, in Literature. A few extraordinary minds may be allowed to pass a mere *opinion*: though, in point of fact, those who alone are entitled to this privilege are ever the last to avail themselves of it. Add too, that even the mere opinions of such men may in general be regarded either as promissory notes, or as receipts referring to a former payment. But every man's *opinion* has a right to pass into the common auditory, if his *reason* for the opinion is paid down at the same time: for arguments are the sole current coin of intellect. The degree of influence to which the opinion is entitled, should be proportioned to the weight and value of the reasons for it; and whether these are shillings or pounds sterling, the man who has given them remains blameless, provided he contents himself with the place to which they have entitled him, and does not attempt by strength of lungs to counterbalance its disadvantages, or expect to exert as immediate an influence in the back seats of the upper gallery as if he had paid in gold and been seated in the stage box.

In the great theatre of literature there are no authorized door-keepers: for our anonymous critics are self-elected. But they have lost all credit with wise men by unfair dealing: such as their refusal to receive an honest man's money, because they anticipate and dislike his opinion, and his intellectual coin is refused under pretence that it is light or counterfeit — without any proof given either by the money scales, or by sounding the coin in dispute together with one of known goodness.

① But unfortunately (and here commence the points of difference between the theatric and the Literary Public) in the great theatre of Literature there are no authorized door-keepers: for our anonymous critics are self-elected. I shall not fear the charge of calumny if I add, that they have lost all credit with wise men by unfair dealing: such as their refusal to receive an honest man's money (that is, his argument), because they anticipate and dislike his opinion, while others of suspicious character and the most unseemly appearance are suffered to pass without payment, or by virtue of *orders* which they have themselves distributed to known partisans. Sometimes the honest man's intellectual coin is refused under pretence that it is light or counterfeit, without any proof given either by the money scales, or by sounding the coin in dispute together with one of known goodness. We may the metaphor still further. It is by no means a rare case, that the money is returned because it had a different sound from that of a counterfeit, the brassy blotches on which seemed to blush for the impudence of the silver wash in which they were misled, and rendered the mock coin a lively emblem of a lie self-detected. Still oftener does the rejection take place by a mere act of insolence, and the blank assertion that the candidate's money is light or bad, is justified by a second assertion, that he is a fool or knave for offering it.

2 The second point of difference explains the preceding, and accounts both for the want of established door-keepers in the auditory of Literature, and for the practices of those, who under the name of Reviewers volunteer this office. There is no royal mintage for arguments, no ready means by which all men alike, who possess common sense, may determine their value and intrinsic worth at the first sight or sound. Certain forms of natural Logic indeed there are, the inobservance of which is decisive against an argument; but the strictest adherence to them is no proof of its actual (though an indispensable condition of its possible) validity: in the arguer's own conscience there is, no doubt, a certain value, and an infallible criterion of it, which applies to all arguments equally; and this is the sincere conviction of the mind itself. But for those to whom it is offered, there are only *conjectural* marks; yet such as will seldom mislead any man of plain sense, who is both honest and observant. These characteristics *The Friend* attempted to comprise in the concluding paragraph of the Fourth Essay of this Volume, and has described them more at large in the Essays that follow, "On the communicating of Truth." If the honest warmth, which results from the strength of the particular conviction, be tempered by the modesty which belongs to the sense of general fallibility; if the emotions, which accompany all vivid perceptions, are preserved distinct from the expression of personal passions, and from appeals to them in the heart of others; if the Reasoner asks no respect for the opinion, as *his* opinion, but only in proportion as it is acknowledged by that Reason, which is common to all men; and, lastly, if he supports an opinion on no subject which he has not previously examined, and furnishes proof both that he possesses the means of inquiry by his education or the nature of his pursuits, and that he has endeavoured to avail himself of those means; then, and with these conditions, every human Being is authorized to make public the *grounds* of any opinion which he holds, and of course the opinion itself, as the object of them. Consequently, it is the duty of all men, not always indeed to attend to him, but, if they do, to attend to him with respect, and with a sincere as well as apparent toleration. I should offend against my own Laws if I disclosed at present the nature of my convictions concerning the degree in which this virtue of toleration is possessed and practised by the majority of my contemporaries and countrymen. But if the contrary temper is felt and shewn¹ in instances where all the conditions have been observed, which have been stated at full in the preliminary numbers that form the Introduction to this Work, and the chief of which I have just now recapitulated; I have no hesitation in declaring that whatever the opinion may be, and however opposite to the hearer's or reader's previous persuasions, one or other or all of the following defects must be taken for granted.



¹ [Archaic form of shown]

Either the intolerant person is not master of the grounds on which his own faith is built — which therefore neither is nor can it be his own faith — and he is angry, not at the opposition to Truth, but at the interruption of his own indolence and intellectual slumber.

Or he has no love of Truth for its own sake; no reverence for the divine command to seek earnestly after it, which command, if it had not been so often and solemnly given by revelation, is yet involved and expressed in the gift of reason, and in the dependence of all our virtues on its development.

- 1 Either the intolerant person is not master of the grounds on which his own faith is built; which therefore neither is or can be his own *faith*, though it may very easily be his imagined *interest*, and his *habit* of thought. In this case he is angry, not at the opposition to Truth, but at the interruption of his own indolence and intellectual slumber, or possibly at the apprehension that his temporal advantages are threatened, or at least the ease of mind in which he had been accustomed to enjoy them.
- 2 Or, secondly, he has no love of Truth for its own sake; no reverence for the divine command to seek earnestly after it, which command, if it had not been so often and solemnly given by Revelation, is yet involved and expressed in the gift of Reason, and in the dependence of all our virtues on its development. He has no moral and religious awe for freedom of thought, though accompanied both by sincerity and humility;¹ nor for the right of free communication which is ordained by God, together with that freedom, if it be true that God has ordained us to live in society, and has made the progressive improvement of all and each of us depend on the reciprocal aids, which directly or indirectly each supplies to all, and all to each. But if his alarm and his consequent intolerance are occasioned by his eternal rather than temporal interests, and if, as is most commonly the case, he does not deceive himself on this point, gloomy indeed, and erroneous beyond idolatry, must have been his notions of the Supreme Being! For surely the poor Heathen who represents to himself the divine attributes of wisdom, justice, and mercy, under multiplied and forbidden symbols in the powers of Nature or the souls of extraordinary men, practises a superstition which (though at once the cause and effect of blindness and sensuality) is less incompatible with inward piety and true religious feeling, than the creed of that man who, in the spirit of his practice, though not in direct words, loses sight of all these attributes, and substitutes

. . . servile and thrall-like fear, instead of the adoptive and cheerful boldness, which our new alliance with God requires of us as Christians.²

¹ [Consult "Humility is no virtue," in our Buddhas and Initiates Series. — ED. PHIL.]

² *Milton's Reformation in England*: "For in very deed, the superstitious man by his good will is an Atheist; but being scared from thence by the pangs of conscience, shuffles up to himself such a God and such a Worship* as is most accordant to his fear: which fear of his, as also his hope, being fixed only upon the flesh, renders likewise the whole faculty of his apprehension carnal, and *all the inward acts of worship issuing from the native strength of the Soul, run out lavishly to the upper skin, and there harden into a crust of formality*. Hence men came to scan the Scriptures by the *letter*, and in the covenant of our redemption magnified the external signs more than the quickening power of the Spirit."

There can be no end without means; and God furnishes no means that exempt us from the task and duty of joining our own best endeavours.¹

Yet these are not only not forbidden by the self-obscurant Papists without a Pope, and the Protestants who protest only against all protesting, to examine and propose our doubts, so to proceed from a real desire to know the Truth; but we are repeatedly commanded so as not to find reasons for faith, but pretexts for infidelity.

Such fear-ridden and thence angry believers, or rather *acquiescents*, would do well to re-peruse the book of *Job*, and observe the sentence passed by the All-just on the friends of the sufferer, who had hoped, like venal advocates, to *purchase* the favour of Deity by uttering truths of which in their own hearts they had neither conviction nor comprehension. THE TRUTH FROM THE LIPS DID NOT ATONE FOR THE LIE IN THE HEART, while the rashness of agony in the searching and bewildered complainant was forgiven in consideration of his sincerity and integrity in not disguising the true dictates of his Reason and Conscience, but avowing his incapability of solving a problem by his Reason, which before the Christian dispensation the Almighty was pleased to solve only by declaring it to be beyond the limits of human REASON. Having insensibly passed into a higher and more serious style than I had first intended, I will venture to appeal to these self-obscurants, whose faith dwells in the Land of the Shadow of Darkness, these Papists without a Pope, and Protestants who protest only against all protesting; and will appeal to them in words which yet more immediately concern them as Christians, in the hope that they will lend a fearless ear to the learned apostle, when he both assures and labours to persuade them that they

. . . were called in Christ to all perfectness in spiritual knowledge and full assurance of understanding in the mystery of God.

There can be no end without means; and God furnishes no means that exempt us from the task and duty of joining our own best endeavours. The original stock, or wild olive-tree of our natural powers, was not given us to be burnt or blighted, but to be *grafted on*. We are not only not forbidden to examine and propose our doubts, so it be done with humility and proceed from a real desire to know the Truth; but we are repeatedly commanded so to do: and with a most unchristian spirit must that man have read the preceding passages, if he can interpret any one sentence as having for its object to excuse a too numerous class, who, to use the words of St. Augustine, *quærunt non ut fidem sed ut infidelitatem inveniant: i.e.,* such as examine not to find reasons for faith, but pretexts for infidelity.

¹ [Cf. *The Secret Doctrine's* Second Proposition: "Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. (*Secret Doctrine*, I p. 268) . . . and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma)." *ibid.*, I p. 17. — ED. PHIL.]

The light of truth shines beyond our mortal ken with unfading glory.

Men have done their best to veil every beam and to replace the solar rays with the false glare of error and fiction; none more so than the bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness.

First published in *The Theosophist*, Vol. IV (5), February 1883, pp. 109-12. Republished in *Blavatsky Collected Writings*, (FROM KESHUB BABU TO MAESTRO WAGNER VIA THE SALVATION CAMP) IV pp. 334-36.

Smoke can dim the solar rays, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied — say what they may to the contrary — that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. It is against them, never against any religion, or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called *Nāstika* and *atheist*. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay — which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof — unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating¹ an “abstraction,” nameless and devoid of any *known* qualities, hence — passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourselves to declaring that, if denial of the existence of God as believed in by the Guiteaus, Dispensationists and Salvationists, constitutes a *Nāstika*, then — we plead “guilty” and proclaim our-

¹ Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

selves publicly that kind of atheist. In the *Aleim* addressed by their respective devotees as “Father-God, or God-Brahmā, or God-Allah, or God-Jehovah”: in those deities, in a word, who, whether they inspire political murders, or buy provisions in the Calcutta bazaars, or fight the devil through female lieutenants to the sound of cymbals and a bass drum at thirty shillings the week, or demand public worship and damn eternally those who do not accept them, we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On the other hand, no true Vedāntin, Advaitī, nor genuine esoteric philosopher, or Buddhist, will ever call us *Nāstika*, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Advaitī could call *Nārāyana*.¹ It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe — a *Paramanu* as it is called in the *Upanishads*, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This *Nārāyana* is the seventh principle of the manifested solar system. It is the *Antarātma*, or the latent spirit everywhere present in the five *tanmātras*, which in their admixture and unity, constitute what is called by Western occultists the pre-Adamite earth. This principle or *Paramanu* is located by the ancient Rishis of India (as may be seen in *Mahā-Nārāyana* or *Taittiriya Upanishad*) in the centre of astral fire. Its name of *Nārāyana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabbalists, and it is the Real and Sole deity to which the ancient Rishis of Āryāvarta addressed their prayers, and directed their aspirations.



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¹ [Consult “Nārāyana, First or Third Logos?,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Consult “Cock, a very occult and sensitive bird,” in our Down to Earth Series. — ED. PHIL.]

This world of ours in the natural enemy of every truth.

Fragment from H.P. Blavatsky's pen preserved in the Adyar Archives. It was first published in *The Theosophist*, Vol. LXXV, September 1954, p. 379. Republished in *Blavatsky Collected Writings*, XIII pp. 286-87.

Notwithstanding this clear confession of faith, the average public will still sneer at the Theosophical Society; and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth, that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit — hence its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston in 1835, Wm. Lloyd Garrison¹ was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself — kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, however tardy. In Lucian's famous *Sale of the Philosophers*,² where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minæ, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect — fair bidders.



¹ [William Lloyd Garrison, 1805–1879, prominent American Christian, abolitionist, journalist, suffragist, and social reformer. He is best known for his widely-read anti-slavery newspaper *The Liberator*, which he founded in 1831 and published in Boston until slavery in the United States was abolished by Constitutional amendment in 1865. Garrison promoted “no-governmentism” and rejected the inherent validity of the American government on the basis that its engagement in war, imperialism, and slavery made the government corrupt and tyrannical. He initially opposed violence as a principle and advocated for Christian non-resistance against evil; at the outbreak of the civil war, he abandoned his previous principles and embraced the armed struggle and the Lincoln administration. He was one of the founders of the American Anti-Slavery Society, and promoted immediate and uncompensated, as opposed to gradual and compensated, emancipation of slaves in the United States. — Cf. *Wikipedia*.]

² [Lucianus Samosatensis. This work may be found in many editions. See Lucian, *Selected Works*, tr. by Bryan Reardon, N.Y. Bobbs-Merrill Co., 1965. (In Loeb ed. of *Lucian*, V. II, tr. as “Philosophies for Sale”. — *Dara Eklund*. [Students to consult “Lucian’s Philosophers for Sale - tr. Fowler & Fowler” in our Hellenic and Hellenistic Papers. — ED. PHIL.]

Thou art That, but thou knowest it not.

Spiritual insights into the human nature.

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. . . suggestions are to be found in the following, taken from the INSTRUCTIONS, Numbers I and III:

Double object of Esoteric Sciences:

- (a) of proving man to be identical in Spiritual and physical essence with both the Absolute Principle and with God in Nature;
- (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces of Nature.¹

Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature. This theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*.² If we are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection.

Yet most of you believe that Mahātmas do exist, and, indeed, that They were influential in starting this SCHOOL. How can it be possible for such Beings to exist unless they are the product of human and all evolution, unless Themselves once were seemingly imperfect as ourselves? The imperfection is only in the lower elements. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the centre.

The next object comes from the general to the particular, for it is to demonstrate in man the presence of the same potential forces which are in or behind the creative forces or powers of Nature. This is an enormous claim, yet unless this be true, how, again, is it possible for a Mahātma to exist, to have become such, to wield these very

¹ No. I, [p. 519]

² [Consult "The Origin of Good and Evil" and "The Original Sin is a Jewish Invention," in our Black versus White Magic Series. — ED. PHIL.]

powers and forces? The wielding of these powers is not the same as the raising by our hand of a club or the use by us of a fluid or agent in Nature. Our use of these is not the use of the subtle agents behind, but is only a mechanical effect which may be done in complete ignorance of the force in use. This we can see in even the simple act of using the muscles, where a mental motion is transferred into a physical act. Who can say that they know actually all that goes on in this; how the mental act is transferred into the physical; how it is that the nerve fluid is stirred, in turn stirring the muscles and making them contract or expand? Regard the fact of speech. Here very slight movements of the vocal chords make all the varieties of tone and inflection. Yet all of this is done instantaneously, and the most ignorant can often produce the greatest varieties of tone, no one being able to do more by way of explanation than to declare the fact. Look further into the fields of mediumship, of clairvoyance, of clair-audience, of telepathy, of hypnotism, and of hysteria, and you see that vast and complicated powers evidently reside in man. The *Esoteric Science* aims to go farther than merely to say that man has some such natural powers; it wishes to show that he has creative power. If he has, then it can only be from the fact that he is the same in essence as Nature and God.

Much of the INSTRUCTIONS is devoted to this. The divisions of the principles, the various diagrams, the many explanations are for the purpose of impressing on us that man, who is the small copy of Nature, contains in himself centres through which all the great forces of Nature may be operated. This cannot be interiorly grasped if we continue to think we are less than God in essence. Observe and think over this quotation from [Āryāsanga, in Instruction] No. III:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on Itself, and that shadow thou callest Light and Life, O poor *dead* Form! [This] Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror O little man! Thou art this, but thou knowest it not.

This is the first lesson to learn. The second is to study well [and know] the principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal, and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal.

The person to whom the first part is addressed is the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning; and then we have to proceed with the study outlined in the next paragraph. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside we delude ourselves and reach the end of life none the wiser. On this head I should like to tell you what our friend and co-worker H.P. Blavatsky told me and others many times, and it has always appeared true; it is also confirmed by clairvoyance of a high order.

Thus, in my own words:

There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves but made a strong affinity between themselves and the lower group of agents in Nature.¹ The consequence is that they are now reborn with two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. She mentioned alchemy because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line, and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time, the lower parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road.

The next paragraph in the quotation contains the practical part to be applied by each one for himself. It directs us to study well the general and the particular, or the nature of Kosmos as a whole and our own nature as a special manifestation of the whole. We are prone to omit the particular application of this, and our tendency is to study the general principles only, and that too in a very intellectual way. We should study with great care our own natures, because it is in those that the obstacles and delusions are. The very first step is to apply to ourselves the judgments and criticisms we have for others. In this the words of Jesus will be found to express the exact practice. He said that one should look for the beam in one's own eye before observing the mote in that of another. Whoever Jesus was² — and if he did not exist, whatever he represented — it was the discipline of the ancient true school of the Adepts that he gave out. And here I may again quote what Blavatsky said on that at another time. She said and wrote:

In these sayings of Jesus are to be found many of the rules and sayings of our Lodge. Among them is that one about greater rejoicing taking place in heaven over one repentant sinner than over ninety-nine just men who need no repentance. That saying is “alive and kicking” to this very day among us. So also

¹ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [Consult “Gautama and Jesus parallel lives” and “Jesus Ben Pandira, the historical Christ,” in our Buddhas and Initiates Series. — ED. PHIL.]

about the mote in the eye, for does not that touch on self-examination and self-discipline?

In studying these two — ourselves and the Kosmos¹ — we are to divide them first into two groups, one the higher and immortal, the other the lower and the transitory. Applying this to Nature, we see that it consists *first*, of the visible and invisible that is mortal, perishable, transitory; and *second*, of the invisible, energetic, that is permanent. Applying it to man, he is dual, thus: *first* the visible and invisible that is transitory, *i.e.*, body and the three other constituents of life, astral man, desires, and lower mind; and *second* the invisible *manas*, *buddhi*, and *Ātman*. Having so divided ourselves we must then steadily keep before us the idea expressed in the words, “I am not this body or these desires.” For we might intellectually divide ourselves during centuries and yet never begin to realize the division. That realization comes from dwelling on the thought to be realized. What we are to make a part of us is the knowledge that the body and desires are not ourselves. This should be dwelt on continually until realization begins to dawn on us. As it is now, we are constantly wrapped up in the body and desires, receiving sensations through the one and being swayed and deluded by the other.

Then we must proceed to analyse the desires.² This is not done by many as completely and accurately as it should be. Most of us look at *desire* as referring chiefly to the grosser lower portion of our nature, whereas it includes a large part of *manas*. We might successfully eliminate the lower desires such as the sensual, and the sensuous, those for merely bodily pleasure, for eating, drinking, clothing, amusements, approbation, and so on, and yet be fast in the grip of the desires of *manas*, wholly devoid of sensuous or sensual elements. Indeed, many are now at that point. They have mastered mere appetites and passions, but are deluded and carried away by the desires of lower *manas*. Let us illustrate. Here is a member who will not in any circumstances eat meat. If lard by chance has been used, even to grease a pan in which some of his ethereal food was cooked, the food is rejected. He eats but little; he does not care for amusements; he reads much; he knows many strange thoughts written down by other men; perchance he knows Kabbalah; he has much knowledge of where Lodges of mysterious beings are said to have been; he can debate with you regarding Mūlaprakriti and other recondite matters. But what of his whole nature? How of his dealing with others and their effect on him? How about the question of union as opposed to separateness? On close — or even sometimes superficial — examination we see that he is full of uncharitableness. The views of others not according with his are wholly rejected. Other men annoy him. They are too much engaged in mere virtue. They eat meat; they are stupid; they are often ready to accept a conclusion without showing that they have gone through the laborious logic of philosophical proof; their questions are absurd even though sincere. Yes, he has con-

¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

² [Students to also consult:

“Proposition 1 - Desire proper is being,” in our Secret Doctrine’s First Proposition Series,

“That pure desire, of whom Love is born,” in our Living the Life Series, and

“The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

trolled desire on its lowest planes, but it has gotten the mastery over him through *manas*. This is not progress; it is spiritual darkness. He has given up animal food, but the food of his inner nature is harsh, astringent, bitter, too hot.

Or here is another who has a good nature but has neglected the study of his own mental processes. He can only see in one direction; he has a faculty of confusing his conclusions because he confuses his premises. He desires to go along his own road of thought, for to change it is unpleasant because difficult to begin. He is not of necessity in spiritual darkness, but the action of *manas* is made crooked because some desire lies lurking down below.

Now having studied a great deal on theosophical lines, we should begin to practically apply our studies. They teach unity and non-separateness. This must mean *all* that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ: Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those. Those of us who think knowledge can be acquired without pursuing the path of love, mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. And especially in those who have deliberately called on the Higher Self¹ does that Self require active practice and application of the philosophy which is studied. Every recipient of this ought to think over it and apply it to his or her own life and thoughts, to see how it may apply, and to apply as much of it as possible every day.



Semi-Exoteric Constitution of Man.

There now follows a chart from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

¹ [Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous	Phren	Thymos		Eidolon	Soma	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

The truth of the Hermetic Science.

First published in *The Theosophist*, Vol. III (6), March 1882, pp. 139-40. Republished in *Blavatsky Collected Writings*, (THE HERMETIC BROTHERS) IV pp. 3-4.¹

We of the secret knowledge do wrap ourselves in mystery, to avoid the ob-
jurgation and importunity or violence of those who conceive that we can-
not be philosophers unless we put our knowledge to some ordinary world-
ly use. There is scarcely one who thinks about us who does not believe
that our society has no existence; because, as he truly declares, he never
met any of us . . . We do not come, as he assuredly expects, to that con-
spicuous stage upon which, like himself, as he desires the gaze of the vul-
gar, every fool may enter; winning wonder, if the man's appetite be that
empty way; and when he has obtained it, crying out: "Lo, this is also vani-
ty!"

Dr. Edmund Dickinson, physician to King Charles the Second, a professed
seeker of the hermetic knowledge, produced a book entitled, *De Quintessentia
Philosophorum*: which was printed at Oxford in 1686, and a second time in
1705. . . . In correspondence with a French adept, the latter explains the rea-
sons why the Brothers of the Rosy Cross concealed themselves. As to the uni-
versal medicine, *Elixir Vitæ*, or potable form of the preternatural *menstruum*, he
positively asserts that it is in the hands of the "Illuminated," but that, by the
time they discover it, they have ceased to desire its uses, being far above them;
and as to life for centuries, being wishful for other things, they decline availing
themselves of it. He adds, that the adepts are obliged to conceal themselves for
the sake of safety, because they would be abandoned in the consolations of the
intercourse of this world (if they were not, indeed, exposed to worse risks) sup-
posing that their gifts were proven to the conviction of the bystanders as more
than human; when they would become simply intolerable and abhorrent. Thus,
there are excellent reasons for their conduct, they proceed with the utmost cau-
tion, and instead of making a display of their powers, as vainglory is the least
distinguishing characteristic of these great men, they studiously evade the idea
that they possess any extraordinary or separate knowledge. They live simply as
mere spectators in the world, and they desire to make no disciples, converts,
nor confidants. They submit to the obligations of life, and to relationships² —
enjoying the fellowship of none, admiring none, following none, but themselves.
They obey all codes, are excellent citizens, and only preserve silence in regard
to their own private convictions, giving the world the benefit of their acquire-
ments up to a certain point: seeking only sympathy at some angles of their

¹ Excerpted from *The Rosicrucians* by Hargrave Jennings, pp. 34-35 (John Camden Hotten, Piccadilly, W. Lon-
don.) Further on, we give a review by this able writer of Mr. Sinnett's *The Occult World*. These passages, as the
author tells us,

" . . . occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a
translation from the Latin by one of the most famous men of the order, who addressed from the Univer-
sity of Oxford about the period of Oliver Cromwell; to which University the great English Rosicrucian,
Robertus De Fluctibus (Robert Flood) also belonged, in the time of James the First and Charles the
First."

² Not at all in every instance: it depends upon the degree of their advancement, their earthly ties snapping one
after the other as their new spiritual ones are formed. [H.P. Blavatsky]

multiform character, but shutting out curiosity wholly where they do not wish its imperative eyes.

This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there ever were such persons or believe that, if there were, their pretensions are an imposition. It is easy to discredit things which we do not understand. . . .

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans*-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that “Theosophy was a new religion based on juggling tricks” is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Fludd, Count de Saint-Germain, Theophrastus Paracelsus and other “Hermetic” philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world’s ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent *Amrita Bazaar Patrika*:

We hail the appearance of the January number of *The Theosophist* with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is cantered in an account of the doings of Colonel Olcott in Ceylon published in the *Supplement*. We are sorry we have not space enough to record all that he has done there, but this we say, that the Colonel may fairly claim that, whether there be “Himalayan Brothers” or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation — subjects of which most of our educated young men are so lamentably ignorant.

Let this be our sufficient answer to the silly though, as alleged, “mostly inspirational” article by the author of *Life beyond the Grave* entitled “Spiritual Selfishness.”¹ The writer affirms that the “Himalayan Brothers . . . wrap themselves in mystery and *pretend* to have a mission to perform, but they make no sign of accomplishing it” and further that “Madame Blavatsky . . . cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefitted humanity by being a Theosophist.” . . . Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel “inspired” to correct the rather unfortunate “inspiration” of the author of *Life beyond the Grave*.



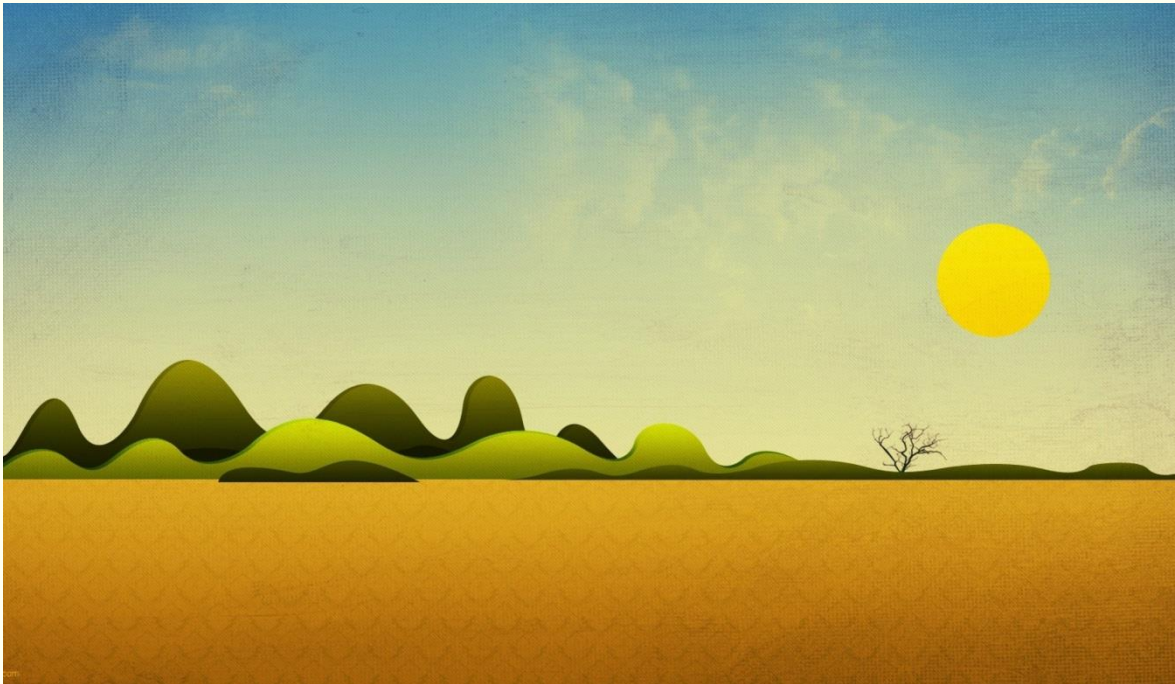
¹ *Spiritualist* of January 13th

Three more truths!

Excerpted from *The Idyll of the White Lotus*, Bk. II, ch. 8. Not to be confused with “The Legend of the Blue Lotus.” Full text of the latter, our Higher Ethics and Devotion Series; full text of the former, in our Black versus White Magic Series.

- 1 The soul of man is immortal,¹ and its future is the future of a thing whose growth and splendour has no limit.
- 2 The principle which gives life dwells in us,² and without us, is undying and eternally beneficent, is not heard or seen or smelled, but is perceived by the man who desires perception.
- 3 Each man is his own absolute lawgiver,³ the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.⁴

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.⁵



¹ [The higher or spiritual soul of man is meant here. Man’s lower soul or psyche, vessel of the divine spirit or mind is mortal. Please refer to the “Constitution of Man – Overview,” presented on page 17.— ED. PHIL.]

² [Cf. “. . . this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Nārāyana*, or the Divine Spirit moving on the water.” *Isis Unveiled*, II p. 214; [defining *Ego sum qui sum*, “Him who is, and yet is not” (*Exodus* iii, 14), according to the Hindu Esoteric Cosmogony, and quoting *The Works of Wm. Jones*, Vol. II, pp. 66-67; London, 1799.

Also cf. “<A> . . . psychical principle which it is *impossible to regard* as a mere outcome of material causes.” *Secret Doctrine*, II p. 650 *fn*; quoting Du Bois-Reymond.]

³ [Cf. “. . . because he is *his own priest and sacrificer* . . . “ *Secret Doctrine*, II p. 609; on Yima, the first mortal who converses with Ahura-Mazdhā but refuses to become his priest. Esoterically, however, Yima stands for the first three Root-Races. Consult study notes in our Secret Doctrine’s Third Proposition Series.]

⁴ [Cf. “. . . we are taught from the first that each man is personally responsible to the Law of Compensation for every word <and deed> of his voluntary production.” *Mahatma Letter* 43 (42), p. 258; 3rd Combined ed.]

⁵ [The three fundamental propositions in the proem of *The Secret Doctrine* are far greater truths! Look up “The Wisdom of Love” in: *Compassion: The Spirit of Truth*, pp. 34-40. — ED. PHIL.]

Truth is the supreme religion and Theosophy, the religion of the future.

There is but one Absolute Truth in the Kosmos.

First published in *Lucifer*, Vol. 1 (5), January 1888, pp. 340-43.

Republished in *Blavatsky Collected Writings*, ("TO THE READERS OF LUCIFER") IX pp. 5-10.

To the Readers of Lucifer:

Our magazine is only four numbers old, and already its young life is full of cares and trouble. This is all as it should be; *i.e.*, like every other publication, it must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and free thought is that *Lucifer* should receive such a number of *anonymous*, spiteful, and often abusive letters. This, of course, is but a casual remark, the waste-basket in the office being the only addressee and sufferer in this case; yet it suggests strange truths with regard to human nature.¹

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it a sufficient cause for the philanthropist to walk out of or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they "remain themselves as trophies to the enemies of truth." Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our numbers who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists (see the article that follows this).² While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly "the

¹ "VERBUM SAP" [enough said]. It is not our intention to notice anonymous communications, even though they should emanate in a round-about way from Lambeth Palace. The matter "*Verbum Sap*" refers to is not one of taste; the facts must be held responsible for the offence; and, as the Scripture hath it, "Woe to that man by whom the offence cometh"! [*Matthew* xviii, 7]

² [Reference is here made to an important letter from one of the Teachers published under the title of "Some Words on Daily Life." This letter is shown on page 29 below. — ED. PHIL.]

Truth to the face of LIE,” he yet condemns the habit of private judgment and criticism in every individual Theosophist.

Unfortunately, these are not the ways of the public and readers. Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or Christian. In the sight of the former — whether he be an Agnostic, a Secularist, or an Idealist — to find divine or occult lore underlying “the rubbish” in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsī, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular *ism* does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: “THERE IS NO RELIGION HIGHER THAN TRUTH.” Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element — a portion of the one eternal and immutable truth — entered into it.

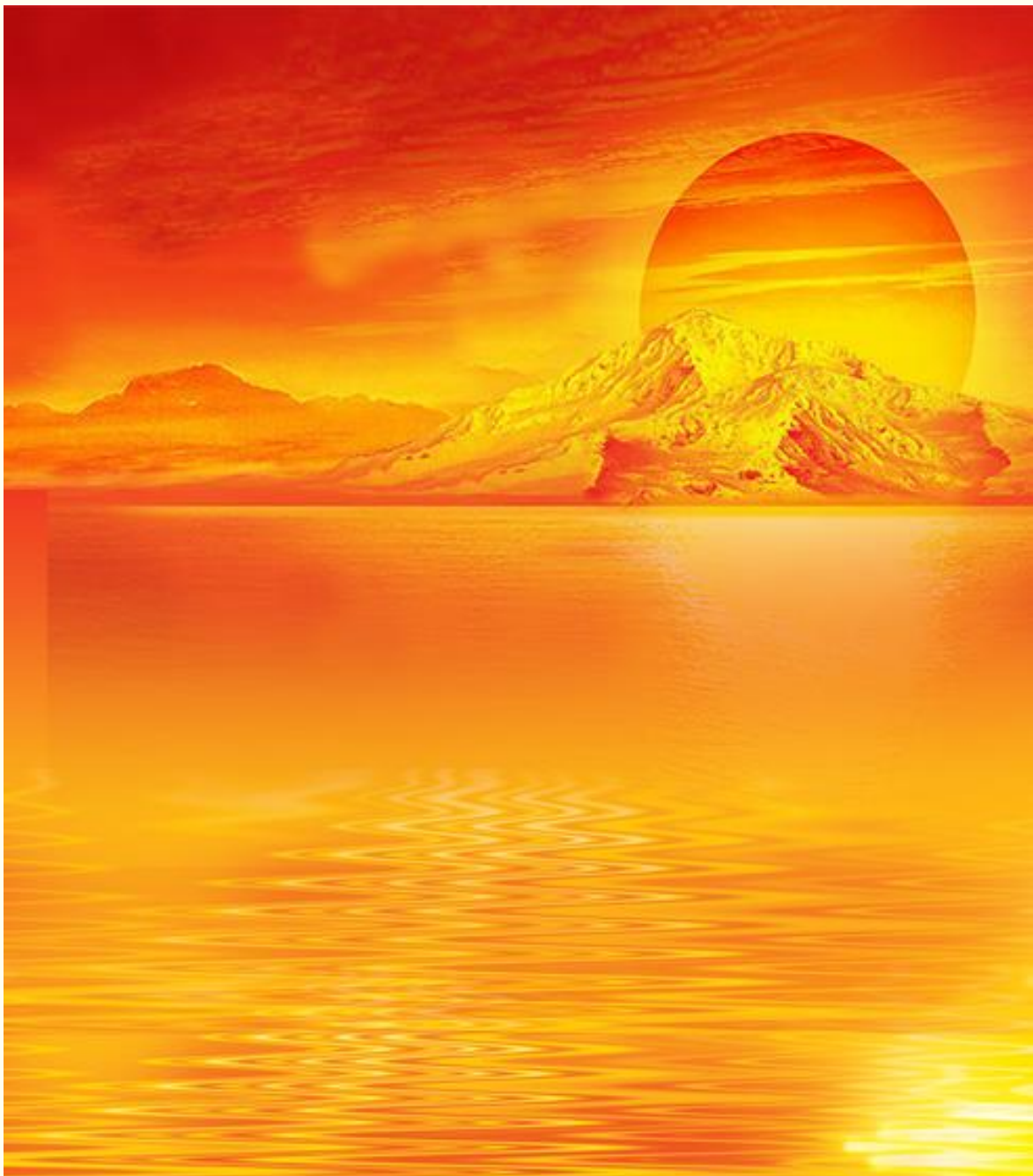
There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion — the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and

zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours' mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behoves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and *Lucifer* feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow. While thus keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications only such opinions and arguments as the editor believes to be unmistakably orthodox — from his peculiar standpoint — must not condemn any article in *Lucifer* with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a *prudish* point of view, on the ground that such are unfitted for a theosophical magazine. They should remember that precisely because *Lucifer* is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*, or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in. Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse — or shall we say terribly sincere — language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used — if truth be spoken at all — in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith.¹ A little charity, gentle readers — charity, and above all — *fairness* and JUSTICE.

¹ See certain missionary organs.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable*, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's friends; and it is only when the reader has credited this hidden truth to *Lucifer*, that he can fairly presume to put what he believes to be the errors of the article he does not like, to the debit account.



Truth will unveil her beauty only to the heavenly man.

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 76-78.

[PS 241-242] “. . . And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable . . . which pertain to the Regulation of the One and the Same, the Deity of Truth, from the feet (upwards) (1) . . . each shall inherit up to his proper Region . . . ”

(1) [*The Limbs of the Ineffable, the Deity of Truth.*] An exposition of this Gnostic tenet will be found in PS 125 (1). The information there given may be expanded with advantage by the following passage from Irenæus,¹ where speaking of the system of Marcus, he writes:

And the Quaternion [sc. the *higher* personal consciousness at one with the divine triad Ātma-Buddhi-Manas, forming the Supernal Tetractys], he [Marcus] said, having explained this to him, added,

Now then I am minded to manifest unto thee the very Truth herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom [for Truth is the Bride of the Heavenly or Perfect Man, the Initiate]. Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom Δ and Φ; her chest² E and Y; her belly³ Z and T; her lower parts⁴ H and Σ; her thighs Θ and P, her knees I and Π; her legs⁵ K and O; her ankles Λ and Ε; her feet M and N.⁶

This is the body of Truth ascending to the Magus: this is the figure of the element, this is the character of the letter: and he calls this element *Man*: and he says, it is the source of every Word (*Verbum*), and the beginning of the universal *Sound* (*Vox*) and the utterance of every unspeakable, and *the mouth of speechless Silence*. And this indeed is her body; but do thou, lifting on high the

¹ *Adversus Hæreses*, Bk. I, ch. xiv, § 3 and 4; also found in Epiphanius, *Panarion* xxiv, § 4.

² [diaphragm]

³ [back]

⁴ [abdomen]

⁵ [*i.e.*, *knemis* or shank, from the knee to the ankle]

⁶ [Alternative translation of this passage from *The Apostolic Fathers with Justin Martyr and Irenæus*, edited by Philip Schaff:

Moreover, the Tetrads, explaining these things to him more fully, said:

I wish to show you Aletheia (Truth) herself; for I have brought her down from the dwellings above, that you may see her without a veil, and understand her beauty — that you may also hear her speaking, and admire her wisdom. Behold, then, her head on high, *Alpha* and *Omega*; her neck, *Beta* and *Psi*; her shoulders with her hands, *Gamma* and *Chi*; her breast, *Delta* and *Phi*; her diaphragm, *Epsilon* and *Upsilon*; her back, *Zeta* and *Tau*; her belly, *Eta* and *Sigma*; her thighs, *Theta* and *Rho*; her knees, *Iota* and *Pi*; her legs, *Kappa* and *Omicron*; her ankles, *Lambda* and *Xi*; her feet, *Mu* and *Nu*.

Such is the body of Truth, according to this magician, such the figure of the element, such the character of the letter. And he calls this element Anthropos (Man), and says that is the fountain of all speech, and the beginning of all sound, and the expression of all that is unspeakable, and the mouth of the silent Sigē. This indeed is the body of Truth. But do you, elevating the thoughts of your mind on high, listen from the mouth of Truth to the self-begotten Word, who is also the dispenser of the bounty of the Father.]

understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

And when she had said this, the Truth [Marcus says] looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said:

Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou has possessed for long; for thou has only its sound, as to its virtue, thou art ignorant thereof. For the Name Jesus is that of the Sign [the Stigma, the sign of the Greek numeral 6], for it contains six letters, known by all *who are called* (*lit.*, of the calling). But that which is with the Aiōns of the Plērōma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him [them, the Aiōns, Epiph.], eternally: [that is to say, those *who are chosen*, the Initiated or Perfect].



A Master of Wisdom on the Spirit of Truth.

You have still to learn that so long as there are three men worthy of our Lord's¹ blessing, in the Theosophical Society, it can never be destroyed.

— M.²

Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep two such Serpents in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the Book of Precepts:

“If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.” You know,” went on the message, “that you are PERSONALLY threatened; you have still to learn that SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD’S BLESSING IN THE THEOSOPHICAL SOCIETY — IT CAN NEVER BE DESTROYED. . . . Your two Karmas [her’s and mine] run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two [Karmas] and become as she is? . . . They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma.”³

“Theosophy teaches *self-culture* and not control,” we are told. Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best

¹ Gautama Buddha.

² *Letters from the Masters of the Wisdom* (First Series 1881–1888), Theosophical Publishing House, 1919; [quoting and paraphrasing *Matthew* xviii, 15–20. “This is not strictly speaking a letter; it is a sentence from certain statements of her Master M. written down by H.P.B. It appears in her Instruction No. III to the Esoteric School,” and quoted *verbatim* below. — ED. PHIL.]

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 587–88

achieved. “Self-culture” is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement — there “where two or three are gathered” in the name of the SPIRIT OF TRUTH — there that Spirit of Theosophy *will be in the midst of them*.¹

This Spirit is a force that can neither be hindered nor stopped. Those who recognize it, and feel that this is the supreme moment of their salvation, will be uplifted by it beyond the illusions of the great astral serpent.

First published in *La Revue Théosophique*, Paris, Vol. I (1), March 21st, 1889, pp. 3-13. Translation of the foregoing French original republished in *Blavatsky Collected Writings*, (THE NEW CYCLE) XI pp. 131-32.

The spirit of truth is passing now over the face of the dark waters, and in parting them, is compelling them to disgorge their spiritual treasures. This spirit is a force that can neither be hindered nor stopped. Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.



¹ *Blavatsky Collected Writings*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII pp. 160-61

Some words on daily life by a Master of Wisdom.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities, their lower selves.

From *Blavatsky Collected Writings*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII pp. 173-75. Full text under the title “Theosophy is Religion itself and sublime code of Ethics,” in the same Series.

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other’s shortcomings, ungrudging mutual help in the search for truths in every department of nature — moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others — and the task will become an easy and a light one for you . . .

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours’ good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self*¹ higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true self, as it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For

¹ [Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

each one of you contains within the precincts of his inner tabernacle the Supreme Court — prosecutor, defence, jury and judge — whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity — your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities — their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As *an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications — making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fel-

low man, let him rather ever help one weaker than himself on the arduous walk of life.

The problems of true Theosophy and its great mission are,

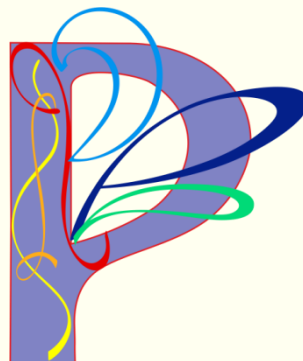
First, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and

Second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.



The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master.



Theosophists defined attitudinally, ethically, and philosophically.

There now follows a chart on the prominent characteristics of Theosophists. — ED. PHIL.

True Theosophists defined

Attitudinally

- Abstain from dogmatism and bigotry . . . and arrogance. – III:369, 374
- Accept nothing on faith. – VI:168, 211, 413, 453
- Are entirely unsectarian. – IV:408, VII:351, XII:419
- [Are] friends of all movements . . . for the amelioration of the conditions of mankind. – IX:246
- Are humble, silent, and guarded. – XII:262
- Cannot pose as a body of philanthropists. – VIII:169
- Have no dogmas, exact no blind faith. – I:304
- Have the courage of their opinions. – III:232
- Must be . . . cosmopolitan in [their] heart. – X:199
- [Only believe] when the writing, doctrine, or saying is corroborated by [their] own reason and consciousness. – XIV:417
- Swim against the current of public opinion and common thinking. – XIII:211
- [Value] freedom of thought above all things. – XII:317

Integrative Theosophical Studies
Theosophists defined

Verbatim from Blavatsky Collected Writings

www.philaletheians.co.uk

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Ethically

- Aim at a wholly ethical revolution. – VIII:86
- [Are] the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. – XII:304
- [Are] the grand fruit of altruistic mercy, and pity for all that lives. – XI:352
- [Are] thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help [their] neighbour. – VIII:31
- Combat all exoteric cults. – VII:83
- Labour to destroy exoteric asceticism. – VIII:73
- Make a nucleus of universal brotherhood. – XI:392
- Preach altruism, keep unity, mutual understanding and harmony. – XI:274
- Struggle against the egoists, the indifferent and the sectarians. – XI:129
- [Tread] the path worn by the footsteps of the old sages. – I:291
- [Unconcerned] . . . whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. – XI:465
- [Works] for TRUTH, and in accordance with [his] sacred pledge and vows. – XI:559

Philosophically

- [Accept] this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. – V:355
- [Are] original thinkers and investigators of the hidden side of nature. – II:102
- [Are] simply a nucleus of men devoted to the search after truth. – XI:334
- [Deem] no pledge more binding than the word of honour. – II:143
- Defend their most sacred beliefs. – XIII:148
- Have facts, no systems. – II:207
- [Hold] that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these [Higher] Gods. – XI:63-4
- Must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. – XII:417
- Recognise that [they are] under a . . . new and swifter law of development. – VIII:168
- Their highest hope is to approximate the truth. – I:304
- TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is [their] motto. – X:285
- Will never accept either a Christ made Flesh . . . or an anthropomorphic God. – VIII:390



Suggested reading for students.



From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- 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





- 1 “Compassion: The Spirit of Truth,” in our Major Works Series.¹
- 2 “Let the Theosophical Society perish, than forsake the Cause of Truth,” in our Theosophy and Theosophists Series.
- 3 “Occult truth is Nature without the illusory veil of the senses,” in our Theosophy and Theosophists Series.
- 4 “Occultism and Kabbalah are only masks to hide the sacred truth from the profane,” in our Black versus White Magic Series.
- 5 “The first step towards the Temple of Truth,” in our Living the Life Series.
- 6 “Theosophy is the science of Truth and the religion of Justice,” in our Theosophy and Theosophists Series.
- 7 “Truth descends like dew from heaven,” in our Living the Life Series.
- 8 “Truth is always mixed with error and hindered by technological knowledge,” in our Theosophy and Theosophists Series.
- 9 “Truth is exiled from the press because it is not as beguiling as falsehood,” in our Down to Earth Series.
- 10 “What madness it is to be man and to seek the truth,” in our Mystic Verse and Insights Series.

Students may consult with profit the study notes and drawings in our “Higher Ethics and Devotion,” “Living the Life,” and “The Masque of Love” Series. — ED. PHIL.



¹ Look up “Lose yourself in the Sea of Devotion,” Chapter 8. Tips for Pilgrim Souls, in: C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021; 398pp. This is our first Major Work.