



# COMPASSION

*The Spirit of Truth*

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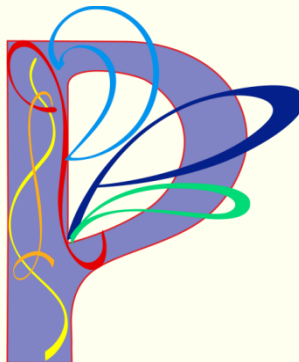
# COMPASSION

## *The Spirit of Truth*

A study of the Immutable Law of Universal Sympathy and Sacrifice, and Its mutable facets, Worldly Love or Selfishness, and Devotional Love or Bhakti, integrating the ethical precepts of the Bhagavad-Gita, Light on the Path, Narada Bhakti Sutra, Voice of the Silence, and other ancient texts of initiation, with their metaphysical roots of the Secret Doctrine of the Heart.

**Compiled and edited by  
Dr C A Bartzokas, MD**

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### Front cover

*The [Marbled] Sun*, 1998

Courtesy of the Solar and Heliospheric Observatory (SOHO) consortium. SOHO is a project of international cooperation between the European Space Agency and the National Aeronautics and Space Administration.

Extreme ultraviolet images from the solar corona are transmitted to Earth by the SOHO spacecraft in black & white. In May 1998, nearly simultaneous images from three ultraviolet telescopes were colour-coded red, yellow and blue, and then digitally merged into one composite image. The tricoloured observation of the Sun revealed features that no instrument could otherwise capture.

“The Sun, as on our plane, is not even ‘Solar’ fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless millions of ‘Knots of Fohat.’ Fohat is called the ‘Thread of primeval Light,’ the ‘Ball of thread’ of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, [the] larger knots forming stars, suns and systems, the smaller, planets, and so on.”

*Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 376; [on Stanza III.5.]

### Ending illustration

*The [Expanding] Sun*, 2006

Courtesy of Professor Akiyoshi Kitaoka, Department of Psychology, Ritsumeikan University, Kyoto 603-8577, Japan.

### Back cover

*Le Ravisement de Psyché*, 1895

Alphonse William Bouguereau (1825–1905). Oil on canvas, 209 x 120 cm, Private collection.

Cover design by John Burrows, MCS D, typographically enhanced by Philaletheians GR.

*Dedicated to Lovers of Truth*





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# Preface

## Preface to the first edition

The deeper individualised consciousness pervades matter, the stronger the yearning for an “unshakeable deliverance of the heart” in the words of Lord Buddha. Distressed and lost in the valley of matter, pilgrim souls are longing for asylum in that “mental devotion, which is knowledge.”<sup>1</sup> Distinguished by romanticism, the spirit of unrest and drive for spiritual progress that appear at the close of every epoch,<sup>2</sup> are set apart from the mainstream by an ardour of ideals and values that, to many, seem unattainable. It is for the return journey of such idealistic and incurably romantic souls who are “unexpected, pure, just, impartial, devoid of fear, and who [have] forsaken [personal] interest in the results of action”<sup>3</sup> that this anthology from the Heart Doctrine was assembled, and for those who will be bolstered when they realise the magnitude and extent of the Divine Law of Love. While not aimed at Buddhists, Hindus, and secular students of Oriental philosophy, they, too, will derive benefit and inspiration. But devotees of the Cause of Theosophy and of the Founders of the modern Theosophical Movement are likely to appreciate this effort most.

*The Secret Doctrine* sheds light on the mysteries of the Universe, Nature, and Man, mysteries that were previously hinted at, but not disclosed to, the public at large. Two generations after HP Blavatsky integrated science, religion, and philosophy into a consistent and meaningful whole, eclectic thinkers are still in the process of assimilating her awesome output.

This book is a study of the IMMUTABLE LAW OF UNIVERSAL SYMPATHY AND LOVE, and Its mutable facets on this, our plane of illusion and ignorance. It does not purport to present new material, not even fresh perspectives on old thoughts. It merely attempts to integrate the Golden Precepts of Archaic Wisdom Religion with their metaphysical roots in *H.P. Blavatsky Collected Writings*, the *Mahatma Letters to AP Sinnett*, and selected commentaries by ancient, classic, and modern philosophers. Its keynote echoes Blavatsky’s aspirations as set out in the “*Original Programme*” *Manuscript*: →

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<sup>1</sup> Cf. *Bhagavad-Gita* 2 vs. 49

<sup>2</sup> Cf. Grove’s *Dictionary of Music and Musicians*, 1928; [Romanticism]

<sup>3</sup> Cf. *Bhagavad-Gita* 12 vs. 16

It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egoism and divine Altruism and finally lead to the alleviation of human suffering.<sup>1</sup>

Four broad areas of enquiry have prompted a closer look at the Philosophy of Compassion:

- 1 The first object of the Theosophical Society is pre-eminently ethical. Advice, however, about its practical application so that one can “live the life prescribed by Theosophy,”<sup>2</sup> is not obvious in *The Secret Doctrine*.
- 2 Compassion, “the LAW of Laws,”<sup>3</sup> is conspicuous by its absence from the three fundamental propositions of *The Secret Doctrine*.
- 3 The unravelling of two enigmatic sutras in the *Bhagavad-Gita* and *Bhagavata-Purana* (ch. 4) will demonstrate that hidden between the cosmogenesis of the first and the anthropogenesis of the third, Divine Compassion governs All — from the highest archangel to the lowest form of life: and that Yugas-Cycles, the object of the second proposition, is only one of three facets of Deity or Law; the other two are Karman-action and Yajna-Compassion-Sacrifice.
- 4 As the *Upanishads*, Gautama Buddha, and Shankaracharya are said to be the Lights of Eastern Wisdom, so *The Voice of the Silence*, *Bhagavad-Gita* and *Light on the Path* are its Jewels. Having perceived that a common thread runs through the second triplet, intuitive scholars have often wondered how exactly these mystical texts relate to each other and to the Theosophical Teachings. Are they variations of one ethic, or extensions of the same philosophy? Is there an underlying connection with *The Secret Doctrine*?

The philosophical basis for the devotional ardour of *Narada Bhakti Sutra*, *Bhagavad-Gita* and *The Voice of the Silence* is touched upon in several places by their authors but not adequately explained.

It is only when Krishna’s precepts to Arjuna are matched with the fundamental propositions of *The Secret Doctrine* (ch. 2) that they both come to life. When Narada’s aphorisms on devotional love are compared with those of Krishna (ch. 5), a remarkable concordance emerges between these Great Teachers. And when *The Voice of the Silence* and *Light on the Path* are put side by side (ch. 7), these precious little books, too, speak with one Voice, the VOICE OF THE GREAT SACRIFICE.

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<sup>1</sup> Blavatsky *Collected Writings*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII p. 147 fn. et. seq. [quoting from a Master of Wisdom’s Letter.]

<sup>2</sup> *Key to Theosophy*, § IV (RELATIONS OF THE THEOSOPHICAL SOCIETY TO THEOSOPHY) p. 52

<sup>3</sup> Cf. “Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.” *Voice of the Silence*, frag. II vs. 300 pp. 69-70

By bringing together ethics and metaphysics from diverse streams of higher knowledge, this study aims to establish that the assertion in its title is not a figure of speech: *Compassion is the Spirit of Truth in the heart of our universe and of every being*. Its objectives are two-fold:

- To increase awareness of the Great Law of Universal Sympathy and Sacrifice, so that its primacy is understood in theoretical and practical, everyday terms, and acted upon;
- To demonstrate that, like the sutratman of the Vedanta philosophy, Brotherhood is the connecting thread between Occultism, Mysticism, and the Heart of Being.

This work began in 1996 as study notes of the Heart Doctrine. It subsequently branched out in a series of integrative theosophical studies. In 2001, the original line of enquiry was offered to fellow Theosophists and others as a course of inner development. It has since been reworked in its present format for those who have to study single-handedly.

“A better help than love towards philosophy it is not easy to find.”<sup>1</sup>

### Acknowledgements

I find myself hopelessly indebted to Mrs. Dara A Eklund for editing the book with such great care and insight, as well as for her infinite patience and kindness.

A further debt of gratitude is owed to Mrs. Carol Shelbourne and Mr. John Barrow for their long-standing support and encouragement.

Thanks are most gratefully tendered to Dr. Christopher J Tuplin for reading the first draft, to Messrs. Richard I Robb, Nicholas C Weeks, J Ramón Sordo, and Paul B Taylor for commenting upon subsequent drafts, and to Mr. Adam Khan for reading the final draft.

I would be delighted to share with fellow travellers along the same journey further perspectives of the boundless “Spirit of Love, Truth, and Wisdom in the Universe . . . in which we live and move and have our Being.”<sup>2</sup>

C A BARTZOKAS

17<sup>th</sup> May 2005

Ty Ucha

Gwernymynydd

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<sup>1</sup> Proclus’ *Commentary on the First Alcibiades of Plato*, 61; [quoting Diotima, *Symposium*, 212b; tr. O’Neill.]

<sup>2</sup> Blavatsky *Collected Writings*, (ONE ETERNAL TRUTH) XIII p. 269. Cf. “For ‘In him we live, and move, and have our being’; as even some of your own poets have said, | ‘For we too are his offspring.’” Acts xvii, 28; (Paul quoting Aratus’ *Phainomena*.)



## Preface to the second edition

This edition features moderate revisions of the preparatory compilations, a new recension of *Narada Bhakti Sutra*, further selections from the Græco-Roman literature, reduced verbiage, and enhanced page layout.

Observant readers will have spotted the change in the subtitle from “The truth at the heart of our universe” of the first edition to “The Spirit of Truth” — the latter being a more pithy definition of Divine Compassion.<sup>1</sup>

Following the success of the first electronic edition we have now abandoned conventional print altogether. One advantage of online texts is that they can be maintained and updated responsively, and we affirm our commitment to this task; another, is that document search facilities obviate the need for an Index. Better still, we expanded the Table of Contents for improved orientation and navigation.

## Acknowledgements

A significant literary debt is owed to Mr. George E Papanikolaou who has been the creative force behind many of the subtle refinements of the book, and to Mr. John A Blease who read the final manuscript with such great care and thoroughness.

The warm reception of the previous editions by fellow disciples around the world and their devotion to the behests of Truth is further evidence that the sufferings of HP Blavatsky have not been in vain. The cold wind of materialism can no longer bend the torch of Truth.

Spiritual Brotherhood of Man is the manifesto of Divine Philosophy and the dream of Her devotees. Away then with pomp and pique. Let us all show grateful reverence for our Teachers and the promptings of the Great Heart by being true to one another.

C A B

17<sup>th</sup> November 2009



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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII pp. 160-61

## Compiler's notes

### Approach

If taken as a course of instruction, the book should be studied from beginning to end so that its overall integrity and continuity of themes open the Spiritual Eye. The first four chapters set out certain key metaphysical ideas without an adequate grasp of which the untrained mind will not perceive the TRUTH of Truths: that Divine Love is the Heart and Pulse of the World.

### Construction

The majority of excerpts are verbatim; in some instances the original text was edited or abridged. Side captions are provided for major selections. They function as subtitles and when read seriatim impart the salient points of the entire compilation. This is a key feature of the book.

The Compiler's text is meant to introduce and interlink his selections but, as it does not detract from their inherent power and import, his text may be skipped altogether.

### Orthography

The first electronic edition featured diacriticised Sanskrit and Pali transliterations, and monotonic Greek. We have since realised that Internet search engines are confused by certain diacritical marks, particularly those of Asian languages, and certain typographical formats, for example, small capitals. Because the widest possible dissemination of the subject matter weighs far heavier for us than the provision of pronunciation aids, we abandoned diacritics — the only exception being a flat bar over the long vowel of masculine Brahmā to distinguish it from the neuter. We also reduced formatting throughout.

### Typography

The book title, introductory chapter titles, and symbols are set in *Philaetheians* font; main chapter titles in BP Display; headings in *Verdana*; body text in *Bookman Old Style* 10.5 pt. *Philaetheians* has been specially designed by Associates for our Integrative Theosophical Studies Online Series.<sup>1</sup>

The North American usage of double quotation marks and punctuation is adopted: commas and periods are placed inside quotation marks; colons and semicolons outside. Quotation marks are omitted from the main selections, unless a particular passage was a quotation itself and in inverted commas. The convention of italicising foreign words is abandoned in the Compiler's text. Italics are used only for emphases, antitheses, and titles.

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<sup>1</sup> In addition to a full set of upper and lower case characters, the font features 172 symbols and ideographs mainly from *H.P. Blavatsky Collected Writings*. The symbols have been formatted as a separate TrueType font and are displayed in "Keys to the Mystery Language," in our Theosophy and Theosophists Series. The *Theosophical Symbols* Font is now available gratis for personal and non-commercial use in the same series.

## References

Authorities and annotations are indicated by bold superscripted numbers in the text and at the foot of each page. The titles of frequently quoted works are abridged as indicated at the end of the book.

## Chapter structure

<b>Chapter 1</b> <b>Metaphysical Keys</b> <b>to Theosophy</b>	Preparatory compilations of key metaphysical concepts: Parabrahman, Mulaprakriti, Logos, Fohat.
<b>Chapter 2</b> <b>Catechism of Practical</b> <b>Theosophy</b>	Correlation of the <i>Bhagavad-Gita</i> 's metaphysical allusions with the fundamental propositions of <i>The Secret Doctrine</i> .
<b>Chapter 3</b> <b>Deity is Life and Law,</b> <b>and vice versa</b>	Preparatory compilation to chapter 4.
<b>Chapter 4</b> <b>One Eternal Life and Law,</b> <b>Triple in its Manifestation</b>	The Gordian knot of the Second Proposition of <i>The Secret Doctrine</i> unravelled and its ethical implications highlighted.
<b>Chapter 5</b> <b>Narada and Krishna speak</b> <b>with One Voice</b>	Correlation of Narada's aphorisms on Devotional Love with Krishna's precepts to Arjuna.
<b>Chapter 6</b> <b>Our Watchers and Guardians</b>	Preparatory compilation to chapter 7.
<b>Chapter 7</b> <b>Listen to the "still small voice"</b>	Selections on the "still small voice," followed by a comparative analysis of <i>The Voice of the Silence</i> and <i>Light on the Path</i> .
<b>Chapter 8</b> <b>Tips for Pilgrim Souls</b>	Selections on Faith, Imagination, and Devotion as means of overcoming Illusion, followed by eight essays on inner development.
<b>Chapter 9</b> <b>Compassion throbs at the</b> <b>Heart of the Universe</b>	Selections on the fount and origin of Compassion-Sacrifice.

## Keywords glossary:

### Christos, Desire, Duty, God, Love, Man

**Christos** and Chrishna are one and the same: Internal Light. Not external symbols.

The appellations above share the same root, *ghrish*. Nevertheless, the Sanskrit spelling Krishna has been maintained in our text to distinguish it from its Christianised variant that prevailed in the West. HP Blavatsky prepared a valuable annotation on their etymology:

On the best authority, the derivation of the Greek *Christos* is shown from the Sanskrit root *ghrish*, “rub”; thus: *gharsh-a-mi-to*, “to rub,” and *ghrish-ta-s*, “flayed, sore.” Moreover, *Krish*, which means in one sense to plough and make furrows, means also to cause pain, “to torture, to torment,” and *ghrish-ta-s*, “rubbing” — all these terms relating to *Chrēstos* and *Christos* conditions. One has *to die in Chrēstos*, i.e., kill one’s personality and its passions, to blot out every idea of separateness from one’s “Father,” the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.<sup>1</sup>

**Kama-Desire** and *manas-mind* are one and the same.

In this Ocean of Fire or Life — in every point or atom of it — is inherent a longing to manifest itself in various forms, thus giving rise to the perpetual flux and change of the phenomenal world. This Divine Desire, this “love for everything that lives and breathes,” is found in many systems, and especially in the Vedic and Phœnician Cosmogony. In the *Rig Veda* (x. 129), it is that Kama or Desire “which first arose in It (the Unknown Deity),” elsewhere identified with Agni or Fire. In the fragments of Phœnician Cosmogony, recovered from Sanchuniathon, it is called Pothos (ποθος) and Eros (ερος).<sup>2</sup>

Blavatsky refutes the creationist view of *Genesis*, as it flatly denies the Doctrine of Evolution:<sup>3</sup>

Creation is an incorrect word to use, as no religion, not even the sect of the Vishisht-advaitins in India — one which anthropomorphises even Parabrahman — believes in creation out of *nihil*, as Christians and Jews do, but in evolution out of pre-existing materials.<sup>4</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 201 fn.

<sup>2</sup> *Simon Magus*, pp. 51-52

<sup>3</sup> For an esoteric interpretation of *Genesis*, see “Narayana, First or Third Logos?” in our Secret Doctrine’s First Proposition Series.

<sup>4</sup> *Secret Doctrine*, I p. 233 fn. See ch. 6, § “Jesus was a martyred Adept, not an Avatara,” p. 199ff., for the difference between *Chrēstos* (Χρηστος) or virtuous man in his trial of life and the *Christos* (Χριστος) condition.

“In true philosophy every physical action has its moral and everlasting effect,”<sup>1</sup> for, desire and action are connected with perception. Still, the enactment of thoughts, *i.e.*, action proper or praxis, should not be confused with aimless activities and bodily functions, says Proclus:

The word *πραττειν*, *to act*, is asserted of those only who energise according to the dianœtic power, but the word *ποιειν*, *to do*, is asserted of those who energise in a different manner from this. *Actions* therefore and *makings* have their proper boundaries, instruments, and times;<sup>2</sup>

Kama-Eros<sup>3</sup>-Pothos-Phanes<sup>4</sup> is

. . . the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness; the first feeling of infinite tender compassion and mercy that arose in the Consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.<sup>5</sup>

By its powers of Imagination and Will expressed as kinetic energy (karman-action), Kama-Eros brings divine ideals to life. Blavatsky says that this is precisely how “*Will-Power* becomes a living power”<sup>6</sup> when the Divine Mind *wills*<sup>7</sup> to create a World and its Saviours. It does so by projecting an aspect of Its Ideation to the screen of Nature, which is Itself:

It was by *Kriyashakti*, that mysterious and divine power latent in the will of every man, and which if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the “Twelve Signs of the Zodiac,” as follows:

“ . . . *Kriyashakti* — the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one’s attention [and Will] is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired re-

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<sup>1</sup> *Key to Theosophy*, § III (WORKING SYSTEM OF THE T.S.) p. 47

<sup>2</sup> Taylor T. & Sydenham F. (Tr. & Com.). *The Works of Plato: Extracts from the MS. Scholia of Proclus on the Cratylus*. Vol. V (XIII of the Thomas Taylor Series); Frome: The Prometheus Trust, 1996 (1<sup>st</sup> ed.); p. 549, ¶ 43

<sup>3</sup> Heros, anglicised as hero, is synonymous with Eros, “with a trifling mutation for the sake of the name.” Plato: *Cratylus*, 398d-e; (tr. Taylor)

<sup>4</sup> Cf. “Pan, in Greek παν, signifies the All, and Phanes is derived from the Phœnician word [anesh], man, preceded by the emphatic article [ph]. It must be observed that these two names spring from the same root [an], which, figuratively, expresses the sphere of activity, and literally, the limitation of the being, its body, its capacity. Hence [ani], me, and [aniha], a vessel.” *The Golden Verses of Pythagoras*, p. 161 fn. [Commentary on verse 8.]

<sup>5</sup> *Theosophical Glossary*: Kamadeva

<sup>6</sup> Cf. *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 68

<sup>7</sup> See *Blavatsky Collected Writings*, (WILL AND DESIRE) VIII p. 109. The verb will comes from Old English willan, wyllan “to wish, desire, want.”

sult. A Yogi generally performs his wonders by means of Ichchha-shakti [Will-power] and Kriyashakti.”<sup>1</sup>

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the “ancestors” (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the “holy seed-grain” of the future Saviours of Humanity.<sup>2</sup>

In its universally-diffused expression, Kama-Eros<sup>3</sup> is an unquenchable thirst for Life, or

*Desire of manifesting itself through visible creation.*<sup>4</sup>

This *Force of Love* is the “eternal noetic fire in the bosom of Parabrahman” of the Metaphysician, the creative energy for individualisation of Jung, the instinct for self-preservation of common diction and, in its lower aspects, the *tanha* of the Buddhist, the *trishna* of the Hindu, the *vivida vis animi*<sup>5</sup> of Lucretius, the *libido* of Freud. In short, *Divine Love is the fount and origin of Life plus its Cohesive Power*.

Socrates points out “that those who first established names were no despicable persons, but men who investigated sublime concerns, and were employed in continual meditation and study.”<sup>6</sup> He then proceeds explaining to Hermogenes the meaning of ΟυσΙΑ (Essence), Επιθυμία and Ποθος (Desire-Yearning), Ερως (Love), Ον (Being), and Αληθεια (Truth):

As with respect to this which we call ουσια, *essence*, there are some who call it εσσια, and others again ωσια. In the first place, therefore, it is rational to call the essence of things Εσσια, according to one of these names, εσσια: and because we denominate that which participates of essence Εσσια *essence*, Vesta may, in consequence of this, be properly called Εσσια: for our ancestors were accustomed to call ουσια, *essence*, εσσια.<sup>7</sup>

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<sup>1</sup> Full text in our Secret Doctrines’ First Proposition Series.

<sup>2</sup> *Secret Doctrine*, II p. 173; [quoting article by T.S. Row, in: *The Theosophist*, III (November 1881) pp. 41-44, repr. in: *Five Years of Theosophy*, p. 111 fn.]

<sup>3</sup> Svabhava is the occult term for Kama-Eros. See *Commentary* by Master K.H. in Appendix E: “Mulaprakriti: aspects, epithets, synonyms,” p. 349.

<sup>4</sup> *Secret Doctrine*, I p. 65; [Commentary on Stanza II.10a.]

<sup>5</sup> i.e., the force of the mind. (*De Rerum Natura* i, 72)

<sup>6</sup> Plato: *Cratylus*, 401b (tr. T. Taylor, 1793). Here is a modern translation by C.D.C. Reeve, 1999: “... the first name-givers weren’t ordinary people, but lofty thinkers [μετεωρολογoi], and subtle reasoners [αδολεσχα].” Professor Reeve notes that μετεωρολογoi και αδολεσχα have some of the negative connotations as “airheads” and “logic choppers” [or babblers].

<sup>7</sup> *ibid.*, 401c



But neither is it difficult to discover the meaning of επιθυμία *desire*: for it evinces a power proceeding to θυμος *anger*. But θυμος, *anger*, derives its appellation from θυσεως and ξεσεως, *raging* and *ardour*. And again, ιμερος, *amatory desire*, was so called from ρω, or *a flowing which vehemently attracts the soul*; for because it flows *excited*, and *desiring the possession of things*, it strongly allures the soul through the incitement of its flowing. And hence, from the whole of this power, it is called ιμερος. But ποθος, *desire*, was so called, from signifying that it is not conversant with present amatorial desire, and its effluxive streams, like ιμερος, but with that which is elsewhere situated, and is absent. But εως, *love*, received its appellation from implying that it flows inwardly from an external source; and that this flowing is not the property of him by whom it is possessed, but that it is adventitious through the eyes.<sup>1</sup> And hence love was called by our ancestors εσπος, from εσπειν, *to flow inwardly*. But at present it is called εως, through the insertion of an ω instead of ο.<sup>2</sup>

It appears then that this word ονομα, *a name*, was composed from that discourse which asserts that ον, *being*, is that about which name inquires. But this will be more evident to you, in that we call ονομαστον, or *capable of being named*; for in this it clearly appears that *name* is *an enquiry about being*. With respect to αληθεια, *truth*, this name seems to have been mingled, as well as many others; for this name appears to have received its composition from the divine lation<sup>3</sup> of being, and therefore implies that it is θεια αλη, *a divine wandering*. But ψευδος, *falsehood*, signifies the contrary to lation. For here again the institutor of names blames that which detains and compels anything to rest. This name, however, is assimilated to those who are asleep; but the addition of the ψ conceals its meaning. But ον, *being*, and ουσια *essence*, harmonise with truth, by receiving the addition of an ι; for then they will signify ιον, or that which is in progression. And again, το ουκ ον, or *non-being*, is by some denominated ουκ ιον; that is, *not proceeding*.<sup>4</sup>

Kama-desire, manas-mind, and karman-action are not ontologically distinct concepts, they are *modifications of one continuum*. Their interplay gives rise to a bewildering range of feelings and motions ignorantly lumped together as “emotions.”<sup>5</sup> Their dynamic relationship can be likened to a Möbius’ band which, though non-orientable, can be right- or left-handed,<sup>6</sup> thus il-

<sup>1</sup> Cf. “Love looks not with the eyes, but with the mind, and therefore is winged Cupid painted blind.” Shakespeare: *A Midsummer Night’s Dream*, act I, scene 1

<sup>2</sup> Plato: *Cratylus*, 419e-420b; (tr. Taylor)

<sup>3</sup> i.e., motion of a body from one place to another (obsolete astrological term). *Oxford English Dictionary*.

<sup>4</sup> Plato: *Cratylus*, 421a-c; (tr. Taylor)

<sup>5</sup> The subject matter is touched upon briefly in ch. 8, § “Act in person by Impersonally,” pp. 293-96.

<sup>6</sup> In Euclidean space there are two types of Möbius band depending on the direction of the half-twist.



illustrating the twin arcs of a Cycle of Necessity. Moreover, emotions and psychic nature, or animal soul, are one and the same. But as surgery cannot be performed without proficient knowledge of anatomy and pathology, how can those who are ignorant of their inner constitution, purpose, and moral affliction heal themselves? Plato points out that

. . . the disease of the soul is folly which is of two kinds, madness and ignorance.<sup>1</sup>

Bhagavan Das in his *Science of the Emotions*<sup>2</sup> affords valuable insights into the makeup of the soul and is a must for every serious student of human nature. But the best remedy by far for every disease, whether of the mind or the body, is Esoteric Philosophy, *Medicina Mentis*. Herein also lies the riddle of Panacea:

The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing [for ourselves], and lust and desire are stronger in us than life.<sup>3</sup>

**Man's Dharma**, or first Duty and Religion, is first to acquire the knowledge of its real Self (paramatman) and then, by the annihilation of its worldly self (atman), to experience the infinity of Happiness prevalent in Unconscious Immateriality.

Dharma is a Sanskrit term employed in the *Bhagavad-Gita*. It is often translated as moral and religious Duty but also as Doctrine, Esoteric Religion, Justice, Piety, Right Law, Truth. HP Blavatsky points out that “‘Duty’ is an incorrect and unhappy expression”:

“Property” would be the better word. “Duty” is that which a person is bound by any natural, moral, or legal obligation to do or *refrain* from doing and cannot be applied but to intelligent and reasoning beings. Fire *will* burn and cannot “refrain” from doing so.

<sup>4</sup> [“ . . . the highest, the best, the most beneficial . . . and omnipresent Religion or *dharma* of a rational being . . . is not only to know, but also to experience . . . personally, i.e., to feel this . . . unconscious immateriality or Paramatma — the Infinity and Eternity of Existence and Happiness. . . . This state of unconscious immateriality . . . is the *true* or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being's *dharma* or natural duty and Religion is first to acquire the *dhyana* (knowledge) or *vidya* of its real Self, the *Paramatma*, and then *by the annihilation of its*

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<sup>1</sup> *Collected Writings of Plotinus*. [Thomas Taylor on his tr. of Plotinus *On Suicide*, p. 418 fn. quoting *Timæus* 85b.] Cf. “Medicine of the Mind,” in our Living the Life Series.

<sup>2</sup> Full text of the 2<sup>nd</sup> ed. in our Constitution of Man Series.

<sup>3</sup> *Blavatsky Collected Writings*, (FORLORN HOPES) XII p. 393; [quoting Anatole France's review of the Buddhist Lectures of Professor Léon de Rosny.]

<sup>4</sup> [This selection is from an article by Vishnu Bawa, of which H.P. Blavatsky referred to as teachings of “the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism.”]

*atma, or worldly self or soul to experience the infinity of Happiness prevalent in its unconscious Immateriality.”]*<sup>1</sup>

These subtle connotations of Dharma are a prime example of how hopeless a task it is to convert spiritual words into material languages. No attempt has been made in this work to supplant Dharma’s diverse interpretations with a better one. Be that as it may, Vishnu Bawa’s exegesis should be remembered when coming across the word “duty” in Eastern Philosophy.

**God is the Eternal Principle within us and Centre of Life. It keeps unfolding from within outwards, reflecting upon Itself in evolving matter.**<sup>2</sup>

Many authors, including HP Blavatsky, follow the convention of referring to the Eternal Principle within us as “God.” This is probably because among Anglo-Saxons God stands for the omnipresent, omniscient, and omnipotent Ruler of the Universe — and object of religious worship. Still, in the monotheism of the West, God conjures up images of an anthropomorphic being:<sup>3</sup>

. . . God and Gods that makes two thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.<sup>4</sup>

High initiates and adepts “believe in ‘gods’ and know no ‘God,’ but one Universal unrelated and unconditioned Deity.”<sup>5</sup>

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means “itself,” or something self-emanating from the absolute Principle. The root word was *godan* — whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott*, from which the adjective *gut* — “good,” as also the term *götze*, or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote “full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours,”<sup>6</sup> did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antitype — Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radi-

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “TRUE RELIGION DEFINED”) III pp. 141-42; [quoting Vishnu Bawa.]

<sup>2</sup> A deeper understanding of the nature of Deity may be gained after studying chapters 3 and 4.

<sup>3</sup> Cf. Spinoza’s *asylum ignorantiae* or refuge of ignorance. In: *Ethics* 1, “Of God,” Appendix II

<sup>4</sup> *Mahatma Letter* 10 (88) p. 58; 3<sup>rd</sup> Combined ed.

<sup>5</sup> Cf. *Secret Doctrine*, I p. 295 fn.

<sup>6</sup> [Aratus Solensis is meant here. This passage occurs at the very opening of his *Phainomena*. In *Loeb Classical Library Series*, G.R. Mair’s translation is as follows: “From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the marketplaces of men; full is the sea and the heavens thereof . . .” — *Boris de Zirkoff*.]

ant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* (“that”)<sup>1</sup> which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter — the later reflection of Zeus — could Surya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed “Father” by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the “Son,” for others, the “Father” in the radiant sky; *Dyaus-Pitar*, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyava-prithivi*, “Heaven and Earth,” began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the “Father,” and finally, indeed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara*, “day-maker,” of *Bhaskara*, “light-maker,” now the Father of his Son, and *vice versa*. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilised age.<sup>2</sup>

Our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes — ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The Ever-Becoming*.<sup>3</sup>

All [Dhyani-Chohans] are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability *a co-worker with nature* in the cyclic task. The ever-unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*,

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 90-91; [on “the light of Creative Thought from THAT, reservoir of all thought.”]

<sup>2</sup> *ibid.*, (THE ROOTS OF RITUALISM IN CHURCH AND MASONRY – II) XI pp. 67-68

<sup>3</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 65

their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.<sup>1</sup>

When the Theosophists and Occultists say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE.<sup>2</sup>

Hargrave Jennings, in his Introduction to the 1884 edition of Dr. Everard's *Divine Pymander*, suggests that Θεός (Theos), the Deity of the old Greeks, is a prosonym of Hermes Trismegistus:

The titles appropriated to HERMES MERCURIUS TRISMEGISTUS were, in part, the titles of the DEITY. THEUTH, THOTH, TAUT, TAANTES, are the same title diversified, and they belong to the chief god of Egypt. Eusebius speaks of him as the same as HERMES. From Theuth the Greeks formed ΘΕΟΣ, or Theos, which with that nation was the most general name of the Deity. Plato, in his treatise named "Philebus," mentions him by the name of Θευθ, or Theuth. . . . Suidas calls him Theus, and says that he was the same as Arez, and so worshipped at Petra. Instead of a statue there was, "Lithos melas, tetragonos, atupotos," a black square pillar of stone, without any figure or representation.<sup>3</sup>

Theos is within every atom throughout the Universe. It may be unconscious in the mineral, or not fully conscious in higher forms of life, still, It informs, forms, and connects everything. Life without It, or outside It, is inconceivable. Even though Theos is our very essence and being, we are too sinful to realise our royal lineage and potential highness.

In his second sutra of Devotional Love (bhakti) Narada refers to God simply as *this* (asmin):

The use of the pronoun "this" in contrast to "that" suggests that the Reality, no matter by what name It may be called, is nearer than the nearest — the innermost Self of our being; and is to be found within the sanctuary of our own hearts and in the hearts of all beings.<sup>4</sup>

No "salaried priest" or any other go-between is needed to mediate between God and Man, as Plutarch tersely remarks in a typically laconic repartee between a Spartan and a priest:

Spartan.	Is it to thee, or to God, that I must confess?
Priest.	To God.
Spartan.	Then, <i>man</i> , stand back! <sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 280

<sup>2</sup> *ibid.*, I p. 352

<sup>3</sup> *Divine Pymander*, Intr. p. vi

<sup>4</sup> Cf. *Narada's Way of Divine Love*, p. 12

<sup>5</sup> *Isis Unveiled*, II p. 212; [quoting *Laconic Apophthegms*. Full text in our Hellenic and Hellenistic Series.]

Here is how Diogenes Laërtius explains Stoic Theology:

They [the Stoics] say that god is an animal which is immortal and rational or intelligent, perfect in happiness, not admitting of any evil, provident towards the world and its occupants, but not anthropomorphic. He is the creator of the whole and, as it were, the father of all, both generally and, in particular, that part of him which pervades all things, which is called by many descriptions according to his powers. For they call him Zeus [*Dia*] as the cause [*di' hon*] of all things; Zen in so far as he is responsible for, or pervades, life [*zen*]; Athena because his commanding-faculty stretches into the ether; Hera because it stretches into the air;<sup>1</sup>

And how the *ne plus ultra* of Stoicism perceives a “a fifth class” of thinkers:

Concerning the gods there are some who say that the Divine does not exist, others that it exists but is inactive and indifferent and takes no thought for anything, others again that God does exist and takes thought but only for great things and things in the heavens, but for nothing on earth; and a fourth class say that God takes thought also for earthly and human things, but only in a general way, and has no care for individuals: and there is a fifth class, to whom belong Odysseus and Socrates, who say

where'er I move  
Thou seest me.<sup>2</sup>

Since arbitrarily replacing god in this study with, for example, *Ever Becoming*, “*Eternal Principle*,”<sup>3</sup> *This* or *That*, could have caused more confusion, god was left alone except in this section. Other aspects, epithets, and synonyms of god in occult works and mundane science, philosophy, and religion are shown in Appendix F, p. 351ff.

### Divine Compassion is the **Love** of God for self-conscious reflection.

In its inexorable descent from archaic tongues, Love as a word and as a feeling has become too carnalised to allow a correct appreciation of its pristine meaning. Metaphysically, Love (as kama-pothos) is a deep yearning for sentient existence; physically, Love (as fohat) becomes the Individualiser, the Mover and Motivator proper of all beings on the plane of objectivity.

Dionysius the Areopagite suggests that αγαπη (agape) is the Divine Love of Spirit contemplating Itself through the agency of Matter:

When, using unlike images, we speak of desire in connection with Intellectual Beings we must understand by this a divine love of the Immaterial, above reason and mind, and an enduring and unshakable superessential longing for pure and passionless contemplation, and

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<sup>1</sup> *The Hellenistic Philosophers*, p. 323

<sup>2</sup> Matheson P.E. (Tr.). *Epictetus: Discourses Books 1 and 2*; (reprint of 1<sup>st</sup> ed. 1916 by Clarendon Press, Oxford); New York: Dover Publications, 2004; I, 12 p. 27

<sup>3</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 291

true, sempiternal, intelligible participation in the most sublime and purest Light, and in the eternal and most perfect Beauty.<sup>1</sup>

HP Blavatsky notes that COMPASSION ABSOLUTE

. . . must not be regarded in the same light as “God, the divine love” of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.<sup>2</sup>

Unlike Eros and Love, Compassion has not been sullied irreparably and, therefore, it was chosen as the title of the book. Other aspects, epithets, and synonyms of Compassion are shown in Appendix K, p. 379ff.

**Man or Anthropos<sup>3</sup> and Humanity are one and the same. Men are sparks of a heavenly Noetic Fire.**

Man in the singular and with capital M to describe (a) the whole human race, (b) mankind, or human species, and (c) the male of our species, is peculiar to the English language. Professor Raymond Williams explains:

It was simpler when Man was a generalisation distinguished from God, as in “man purposith and god disposith” (1450);<sup>4</sup> the one singular depended on the other, and the creation and control of Man (Mankind) by God was assumed.<sup>5</sup>

In Greek, for example, although anthropos (άνθρωπος) or abstract male corresponds to Man and anthropotes<sup>6</sup> or humanity at large, there is aner<sup>7</sup> (άνηρ) for the male, and gyne (γυνή) for the female gender.

. . . To άπειν, that is, the male nature, and άνηρ man, are derived from a similar origin, that is, from άνω ροή, or *a flowing upwards*. But

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<sup>1</sup> Dionysius the Areopagite: *Mystical Theology*, p. 26

<sup>2</sup> *Voice of the Silence*, frag. III, note 31 to vs. 301 p. 70

<sup>3</sup> Socrates explains to Hermogenes that man, anthropos (άνθρωπος) is a contraction of a three-word sentence, i.e., αναθρων α ορωτε, namely “contemplating what he beholds” (Plato: *Cratylus*, 399c). Commenting upon the meaning of the ansated cross, H.P. Blavatsky quotes Professor Seyffarth saying “the Tanis stone translates it repeatedly by *anthropos* (man), and this very word is alphabetically written [Egyptian] *ank*.” (*Blavatsky Collected Writings*, CLASSIFICATION OF “PRINCIPLES” VII p. 297). Prometheus, or “Pra-Ma-Tha-Issa,” is the divine Son of Issa in Sanskrit, he who brought fire from heaven. (Cf. *ibid.*, ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS III p. 462). Elsewhere, Blavatsky explains that Prometheus, “he who sees before him” comes from προμητης, “forethought,” and quotes from Swanwick’s *Dramas of Aeschylus* that the Titan’s name “derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand*, or *manth*, implies rotatory motion, and the word *manthami*, used to denote the process of fire-kindling.” (Cf. *Secret Doctrine*, II p. 413 fn. & quoting Professor Kuhn.) Blavatsky then adds that “the word *manthami* passed into the Greek language and became the word *manthano* [μανθανω], to learn; that is to say, to appropriate knowledge; whence *prometheia* [προμηθεια], fore-knowledge, forethought”; (*ibid.*) Sanskrit *manth* is *μοθος* in Greek. Cf. μανθανω, μανια, μαντια, μαντης, μουσα.

<sup>4</sup> [i.e., “Man plans ahead but god has the power to determine the course of affairs.” In: Thomas à Kempis: *De Imitatione* 1418, 1, xix (*Prov.* xix, 9); Ludovico Ariosto: *Orlando Furioso* 1516, ch. 46, 35, “Homo proponit, sed Deus disponit” *et alia*.; cf. Ζωμεν γαρ ουχ ως θελομεν, αλλ’ ως δυναμεθα. (Suidas); and in modern Greek: Ο άνθρωπος εκπονει σχεδια αλλα ο θεος εχει την δυναμιν να αποφασισει την πορειαν των υποθεσεων.]

<sup>5</sup> Williams R. *Keywords: a vocabulary of culture and society*. (2<sup>nd</sup> ed.) London: Fontana Press, 1988

<sup>6</sup> Ανθρωποτης has not been adopted into English.

<sup>7</sup> Cf. Sanskrit *nar*, Welsh *ner*.



the name woman appears to me to imply *begetting*; and the name for the female nature seems to be so called from the pap or breast. But the pap or breast, O Hermogenes! seems to derive its appellation from causing to germinate and shoot forth, like things which are irrigated.<sup>1</sup>

Cicero says that virtue takes its name from *vir*, man

. . . as all the right affections of the soul are classed under the name of virtues, the truth is that this is not properly the name of them all, but that they all have their name from that leading virtue which is superior to all the rest: for the name “virtue” comes from *vir*, a man, and courage is the peculiar distinction of a man: and this virtue has two principal duties, to despise death and pain. We must, then, exert these, if we would be men of virtue, or, rather, if we would be men, because virtue (*virtus*) takes its very name from *vir*, man.<sup>2</sup>

In the stampede toward political correctness in the 1970’s, there has been a tendency to replace mankind with *human*; Man, with *men and women*;<sup>3</sup> and He, with *he and she*. Can lip service correct inequity and prejudice by prefixing *hu* to man? Referring to men and women as male and female, as if the former pair did not include the latter, promotes divisions and stirs up lower propensities. Downgrading humanity to gender is as demeaning as speciating it to “human-kind” as it encourages speciesism, “the assumption that man is superior to all other species of animals and that he is therefore justified in exploiting them to his own advantage.”<sup>4</sup> Another excuse for mercenary abuse of the world.<sup>5</sup>

Since man comes from the Sanskrit verbal root *man*,<sup>6</sup> *to think*, the following prescript was applied to our text: Man is retained in the capitalised singular to denote self-consciousness, or humanity’s passport to spirituality. The use of human-kind is dropped. When referring to Man’s lower nature, the epithets used by HP Blavatsky are adopted, where Man is qualified as animal, earthly, material, mortal, terrestrial, worldly; as opposed to *hu*-man, heavenly, spiritual, immortal, celestial, divine.



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<sup>1</sup> Plato: *Cratylus*, 414a; (tr. Taylor)

<sup>2</sup> Marcus Tullius Cicero: *Tusculan Disputations* II xviii (tr. Yonge)

<sup>3</sup> Old English used *wer* and *wif* to distinguish the sexes, but *wer* began to disappear late 13<sup>th</sup> century and was replaced by man. Cf. <http://www.etymonline.com>

<sup>4</sup> Cf. Chambers Dictionary, 1998

<sup>5</sup> Cf. “Besides being endowed with a soul — of which every animal, and even plant, is more or less possessed — man has his immortal *rational* soul, or *nous*, which ought to make him at least equal in magnanimity to the elephant, who treads so carefully, lest he should crush weaker creatures than himself. It is this feeling which prompts Brahman and Buddhist alike to construct hospitals for sick animals, and even insects, and to prepare refuges wherein they may finish their days. It is this same feeling, again, which causes the Jaina sectarian to sacrifice one-half of his lifetime to brushing away from his path the helpless, crawling insects, rather than recklessly deprive the smallest of life;” *Isis Unveiled*, II p. 279

<sup>6</sup> Cf. Sanskrit *manas*, Greek *μενος*, Latin *mens*.



## Abbreviations

<i>Annot.</i>	Annotator
Anon.	Anonymous
<i>aph.</i>	Aphorism
Bk.	Book
ch.	Chapter
com.	Comment, specifically for <i>Light on the Path</i>
<i>Com.</i>	Commentator
<i>Cf.</i>	Compare
<i>Comp.</i>	Compiler
<i>Ed./ed.</i>	Editor/edition
. . .	Ellipsis
et seq.	Et sequens, and on following (pages)
<i>e.g.</i>	Exempli gratia, for sake of example
<i>ff.</i>	Foliis, (and on following) pages
<i>fn.</i>	Footnote
<i>fo.</i>	Foreword
frag.	Fragment, specifically for <i>The Voice of the Silence</i>
glos.	Glossary, mainly for <i>The Voice of the Silence</i>
<i>ibid.</i>	Ibidem, in the same place
<i>i.e.</i>	Id est, that is
Intr.	Introduction
<i>op. cit.</i>	Opere citato, in the work cited
<i>p./pp.</i>	Page/pages
¶	Paragraph
Pt.	Part
Pref.	Preface
publ.	Published
repr.	Reprinted
rl.	Rule, specifically for <i>Light on the Path</i>
§	Section
<i>shl.</i>	Shloka
<i>Transc.</i>	Transcriber
<i>Tr./tr.</i>	Translator/translated by
<i>vs.</i>	Verse, specifically for the <i>Bhagavad-Gita</i> and <i>The Voice of the Silence</i>
<i>viz.</i>	Videre licet, permitted to see, namely, that is to say
Vol./Vols.	Volume/Volumes

# Opening thoughts

Ye shall know the truth,  
And the truth shall make you free.  
— St John<sup>1</sup>

Ever since the distinction between *experiment* and *experience* in the 18<sup>th</sup> century, and their division into practical and inner knowledge or experience, respectively, the onset of a mass migration from subjectivity to objectivity can be traced. Notions about science, method, and truth — what have been retrospectively termed the scientific revolution — hardened to the organisation and methods of the Natural Sciences: primarily Physics, Chemistry, and Biology.<sup>2</sup> In the ensuing exploration of matter, scientists became so absorbed in analysing endless forms and figures that their original aim, to find *Truth*, that absolute and undisputed reality, has been largely forgotten.

Truth is a non-negotiable and elusive secret.<sup>3</sup> Robert Frost was sententiously brief when he shared the frustration of many thinkers:

We dance round in a ring and suppose,  
But the secret sits in the middle and knows.<sup>4</sup>

The prevailing belief that the modern and the “objective” are far more *useful* and *gainful* domains of “knowledge”<sup>5</sup> than their long-forgotten archetypal fountain, degrades Man’s essence and potencies. It also deepens the chasm between the illusionary world we live in and the real world that sustains us. Could it be that the magnificent body of Higher Knowledge, that has been painstakingly assembled and verified by a procession of sages and seers since time immemorial, is Itself the key to Frost’s secret? And that Ageless Wisdom cannot be dismissed as old myths and unauthenticated beliefs of primitive societies without obscuring further the perception of its critics?

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<sup>1</sup> John viii, 32, KJV. However, “from the weakness of our senses we are not able to judge the truth.” Anaxagoras, fr. 13 (tr. Burnet)

<sup>2</sup> Cf. Williams R. *Keywords: a vocabulary of culture and society*. (2<sup>nd</sup> ed.) London: Fontana Press, 1988

<sup>3</sup> Cf. “Information is not knowledge; knowledge is not wisdom; wisdom is not truth. Truth must be absolute; otherwise, it is merely opinion.” Anon.

<sup>4</sup> Robert Frost: *The Secret Sits* [Distich], in: *The Poetry of Robert Frost* (Ed. E.C. Lathem). London: Jonathan Cape, 1971; p. 362

<sup>5</sup> Cf. “Sapere est principium et fons.” i.e., Knowledge is the first principle and origin. Quintus Horatius Flaccus: *Ars Poetica*, lines 309-10

This is how BP Wadia, a philosopher of unsurpassed erudition and devotion to the Cause of Theosophy, describes the lop-sidedness and futility of Man's attempts to explore the darkness of matter without the Lamp of Spirit:

Modern knowledge is not in a position to define, describe or expound the nature of that Law which is at once the Deity and the Universe — for the two are one. It is not in a position to do so because it deals mainly with one of the aspects, the material universe, and is therefore contacting the effect side of the Law. When it emphasises the research of Living Forms and Conscious Intelligences instead of forms of life and modes of motion it will touch the causal aspect of the Law which is Deity, universal, impersonal, ever-Becoming, rooted in Be-ness and the basis and playground for the birth and death of all Beings — atoms or gods or intelligences.<sup>1</sup>

"There is nothing new under the Sun,"<sup>2</sup> "there is nothing new except what is forgotten."<sup>3</sup> Whatever we can possibly need, or ever wanted, is within us. Referring to William Shakespeare, John Dryden notes that:

He was naturally learned; he needed not the spectacles of books to read nature; he looked inwards, and found her there.<sup>4</sup>

HP Blavatsky was not impressed with the science of her time either:

. . . modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that "Humanity only *seems* to progress in achieving one discovery after the other, whereas in truth it only finds that which it had lost . . . And now modern thinkers begin to *rediscover* them once more."<sup>5</sup>

Plato explains that intelligence (νοησις) is the soul's perpetual desire for *new experience*:

. . . Του νεου εις, or *the desire of that which is new*: but that things are new, signifies that they perpetually subsist in becoming to be. Hence, that the soul desires things of this kind, is indicated by him who established this name νοησις: for it was not as first called νοησις, but two ε ε ought to be substituted instead of η, so as to produce νεοεσις.<sup>6</sup>

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<sup>1</sup> *Studies in the SD*, Bk. I (2<sup>nd</sup> Series) vi p. 91

<sup>2</sup> *Ecclésiastes* i, 9

<sup>3</sup> Attributed to Mlle Bertin, Milliner to Marie-Antoinette; (Il n'y a de nouveau que ce qui est oublié.) *King's Quotations*

<sup>4</sup> Dryden: *Essay of Dramatic Poesy*. Bloomsbury Treasury of Quotations, 1994

<sup>5</sup> *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT) XIII p. 85

<sup>6</sup> Plato: *Cratylus*, 411d-e; (tr. Taylor)

The intractable difficulty in acquiring the kind of knowledge that can bring meaning and purpose to life, lies in the mind's "extraversion." Conditioned to look outwards, it finds it hard to evaluate a torrential inflow of sensory information fairly and accurately and, therefore, is prone to mistake sensations for reality, foes for friends. Alas, the "Third Eye" is no more! *Katha Upanishad* admonishes the Supreme Lord for having "inflicted an injury upon the sense-organs in creating them with outgoing tendencies."<sup>1</sup> Unlike Shakespeare, most of us have to rely on second-hand knowledge (Head-Learning or Eye Doctrine) until such a time as our higher faculties are sufficiently awakened as to permit access to the fountain of true knowledge within (Soul-Wisdom or Heart Doctrine). Then, we will realise that all that we ever sought has always been within us. Till then, "of our pleasant vices" the gods will continue making "instruments to plague us."<sup>2</sup>

A little learning is a dang'rous thing;  
Drink deep, or taste not the Pierian spring:  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again.<sup>3</sup>

What is it then that misguides us so convincingly as to make us view our kith and kin as aliens? It is a misplaced centre and focus of being, an I-ness set apart from the Oneness. It is the Me-ness of the mass that identifies and sympathises with Me and Mine. It is the

. . . the great dire heresy of separateness that weans thee from the rest.<sup>4</sup> . . . the great snow that cuts off man from man, so that none may know whether it fares well or ill with his nearest neighbour.<sup>5</sup>

It is SELFISHNESS that, perhaps unknowingly, inflicts untold pain and misery everywhere. Small wonder then that in their self-imposed exile from the solidarity of The One, the Many feel isolated and lonely. From a universal standpoint, they lost their bearings.

We all search and re-search, but only those who dare to look inwards can find Truth. Here lies the etymon of Esotericism and its unsuspected effectiveness in spiritual development. Even Selfishness is but Love misdirected. Said of Pompey by Cicero:

Good heavens! Was there ever anything so foolish as a man to be in love with himself without a rival to dispute his claims?<sup>6</sup>

Maya, or the power of *self*-ideation, is what tricks us to think we are apart from each other and makes us believe that we are *in*-dividual and *in*-

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<sup>1</sup> Cf. *Katha Upanishad* ii, i, 1

<sup>2</sup> Cf. Shakespeare: *King Lear*, act V, scene 3

<sup>3</sup> Alexander Pope: *An Essay on Criticism*, Pt. II, lines 215-18

<sup>4</sup> *Voice of the Silence*, frag. I vs. 37 p. 9

<sup>5</sup> Caine H. *The Bondman: A New Saga*. Vol. III, "The Book of Red Jason." London: William Heinemann, 1890; p. 197

<sup>6</sup> Marcus Tullius Cicero: *Epistolæ ad Q. Fratrem* 3, 84; (O dii quam ineptus! quam se ipse amans sine rivali!) *King's Quotations*

dependent entities. That is why maya is usually interpreted as illusion. But without its make-believe power, no sentient, objective existence could have been possible either. It seems that during unimaginably long periods of self-conscious reflection, the reflection itself overgrew unchecked, arrogated its Master's identity, and started playing "god" on earth — petty ruler of its little world of shadows. This is the origin of Selfishness, "that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others."<sup>1</sup> It is Selfishness and the itch for power that cut us off from our fellow human beings around us and One Spirit of Truth within. Such are the bitter fruits of *in*-dependence. Life can only be sustained by sacrifice and unquestioning co-operation of all kingdoms of life with Nature, while the sacrifice of higher realms of consciousness uplifts the lower and sanctions the communion of Love.

This world is all a fleeting show,  
For man's illusion given;  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow —  
There's nothing true but Heaven.<sup>2</sup>

Ordinary men are nothing mightier than self-ideating bundles of pseudo-infinite duration. Krishna-Christos, who lives in the heart of every being, explains this great mystery to Arjuna:

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature — which is mine — I am born but through my own *maya*, the mystic power of self-ideation, the eternal thought in the eternal mind.<sup>3</sup>

Our true self and self in all is the Inner Man, a Pilgrim-Son of "Unconscious Subjectivity." The latter evolves by projecting aspects of Itself onto a screen made up by self-conscious minds, as a means of exploring ever loftier states of clear perception.

The *breath* of heaven, or rather the breath of life, called in the Bible *Nephesh*, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being, as none has that divine harmony in its form which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle: "There is but one temple in the universe, and that is the Body of Man. Nothing is holier than that high form . . . We touch Heaven when we lay our hand on a human body!" . . . This sounds like a mere flourish of rhetoric [adds Carlyle], but it is not so. If well meditated, it will turn out to be a scientific fact;

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<sup>1</sup> Cf. Blavatsky Collected Writings, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

<sup>2</sup> Thomas Moore: *This World is All a Fleeting Show*

<sup>3</sup> *Bhagavad-Gita* 4 vs. 6

the expression . . . of the actual truth of the thing. *We* are the miracle of miracles — the great inscrutable Mystery of God.”<sup>1</sup>

For the Occultist, there is no such a thing as the “inscrutable Mystery of God”:

Conceivable as the idea may seem to you, trained in the pernicious fallacy of the Christian — “the ways of the Lord are inscrutable” — it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Machiavellian schemer — but throughout, the same immutable, inexorable law. . . . It is not “the ways of the Lord” but rather those of some extremely intelligent men in everything but some particular hobby, that are to me incomprehensible.”<sup>2</sup>

During the course of Spirit’s long imprisonment in the murkiness and iniquity of Matter, the Pilgrim has lost his bearings and replaced High Life with low life, Impersonal Self with personal self, Absolute Truth (paramartha-satya) with relative truth (samvriti-satya).

“Paramarthasatya” is self-consciousness in Sanskrit, Svasamvedana, or the “self-analysing reflection” — from two words, *parama* (above everything) and *artha* (comprehension), *satya* meaning absolute true being, or *esse*. In Tibetan, Paramarthasatya is *Dondampai-denpa*. The opposite of this absolute reality, or actuality, is Samvriti satya — the relative truth only — “Samvriti” meaning “false conception” and being the origin of illusion, Maya; in Tibetan *Kundzobchi-denpa*, “illusion-creating appearance.”<sup>3</sup>

As might be expected, the multitude is thinly attracted to such considerations, believing them to be “theoretical” and utterly irrelevant to everyday life. What’s in it for me? is on everyone’s mind and lips. So dazzling, powerful, and absorbing is the pull of maya, that there is neither the inclination nor the incentive for anyone to forego the allure of the senses for some rarefied state of being, whose existence is not even suspected. Such are the dire effects of maya. Its extraordinary power converts daydreams to simulated realities so persuasively, as to make us doubt the existence of the former and act “rationally” albeit foolishly. Under maya’s spell, the Self within is oppressed by a tyrant enthroned in a virtual playground of his own delusions. This tyrant, victim of his own failings and vices, is no one other than the personal mind or “personality,” says *The Voice of the Silence*.<sup>4</sup> All our woes and wickedness come from the whims of that deluded master, not

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<sup>1</sup> *Secret Doctrine*, I p. 212; [quoting Carlyle’s *Heroes, Hero-Worship and the Heroic in History*, 1874, p. 9.]

<sup>2</sup> *Mahatma Letter 22* (90) p. 139; 3<sup>rd</sup> Combined ed; [on the “hypothesis that Evil with its attendant train of sin and suffering is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe.”] *Note to Students*: consult *Secret Doctrine*, II pp. 304-6.

<sup>3</sup> *Secret Doctrine*, I p. 48 fn.

<sup>4</sup> Cf. *Voice of the Silence*, frag. III vs. 218, 249 pp. 49, 57

from other lower natures who are our friends and companions in life, but whom we invariably hold responsible for our pains as well as our pleasures. Fascinated by the endless novelties and the glamour of sentient life, Man surveys his universe — ever adding “the endowments of the mind to the charms of [his] person.”<sup>1</sup> His mind is captivated by “the charm of novelty.”<sup>2</sup>

Overfed by the sweet delicacies of personal life, he accumulates gravitas. Kipling says that he is gathering “too much ego in his cosmos.”<sup>3</sup> His “little *personality* constitutes the whole universe”<sup>4</sup> says Blavatsky.

## The Wisdom of Love

Emanating from the highest realms of sentient existence, and irrigated by Compassion and Charity immortal throughout the ages, arose a stupendous body of occult knowledge that explains the interplay of Non-being, Being, and Becoming. This corpus of inner wisdom is variously referred to as Archaic Wisdom-Religion, Aletheia, Atma-Vidya, Eclectic Philosophy, Esoteric Knowledge, Secret or Heart Doctrine, Theosophia.<sup>5</sup> Being the quintessence of our spiritual inheritance, it unravels the mystery of Consciousness and helps sincere enquirers to learn the Science of Life and practice the Art of Living. But only those of exceptional moral purity and loyalty to its cause and aim “may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.”<sup>6</sup> That knowledge is the Wisdom of Love. It is the common property of all men.

These are not mere words, they are Divine Truths. They sustain Heaven and Earth. Their veracity has been corroborated by the experience of an unbroken line of Higher and Lower Avatars, Gautama Buddha and his Incarnations, Rishis and Mahatmans, Thinkers and Metaphysicians who promulgate them from generation to generation orally and through certain texts that, on account of the reverence in which they are held as well as their antiquity, are referred to as sacred: they touch the heart and enlighten the mind.

It is to guide Humanity through the deepening darkness and dangers of our age that in 1875 a group of GREAT SOULS launched the modern Theosophical Movement

. . . to show that Nature is not a “fortuitous concurrence of atoms,” and to assign to man his rightful place in the scheme of the Universe.<sup>7</sup>

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<sup>1</sup> Cf. Publius Ovidius Naso (Ovid): *Ars Amatoria* ii, 112; (Ingenii dotes corporis adde bonis.)

<sup>2</sup> Cf. Ovid: *Metamorphoses* iv, 284; (Dulcique animos novitate tenebo.)

<sup>3</sup> Cf. Rudyard Kipling: *Life's Handicap*, “Bertran and Bimi”

<sup>4</sup> Cf. *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN, II) XI p. 252

<sup>5</sup> Anglicised as Theosophy.

<sup>6</sup> *Blavatsky Collected Writings*, (WHAT IS THEOSOPHY?) II p. 93; [quoting Porphyry.]

<sup>7</sup> Cf. *Secret Doctrine*, I p. viii



HP Blavatsky, its chief exponent and author, has assembled in *The Secret Doctrine* the oldest tenets of Asiatic and early European religions, as well as the major schools of philosophy, into a breathtaking comparative exegesis of the world's most profound mysteries — carefully stripped of blinds, superstitions, dead letter interpretations, and purposeful distortions. “Its teachings antedate the *Vedas*.”<sup>1</sup> One month before his death, George William Russell (Æ) confided to his close friend Sean O’Faolain:

“The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions.” Having “bathed in” that work and other writings of H.P.B., he said: “I marvelled what I could have done to merit birth in an age wherein such wisdom was on offer to all who could beg, borrow, or steal a copy of those works.”<sup>2</sup>

Blavatsky’s intellectual power, clarity, and philosophical finesse are unparalleled. She follows “precisely that method of investigation which is termed by Spinoza ‘the scientific method.’ It starts from, and proceeds only on ‘principles clearly defined and accurately known,’ and is therefore ‘the only one’ which can lead to true knowledge.”<sup>3</sup> In his *Theory of Scientific Method*, Spinoza expounds how abstract ideas can be seized by concrete minds:

So long as we are dealing with the Investigation of things, we must never infer anything from abstractions, and we shall take very great care not to mix up the things that are only in the intellect with those that are real. But the best conclusion will have to be drawn from some particular affirmative essence, or, from a true and legitimate definition. For from universal axioms alone the intellect cannot descend to singulars, since axioms extend to infinity, and do not determine the intellect to the contemplation of one singular thing rather than another.<sup>4</sup>

Pre-eminent in the firmament of Eternal Ideals and Truths that have been brought into the open for the first time by the authors of *The Secret Doctrine* are three universal conceptions, three stars guiding and lighting Humanity’s or the Great Orphan’s<sup>5</sup> homeward journey. They inform and confirm all other doctrines. Their philosophy may be summarised as follows:

**Cosmogogenesis** (First Proposition). The Universe is underpinned by an Omnipresent Reality, One and Secondless, Attributeless, Eternal, Impersonal, Perfect Consciousness. Although Parentless Itself, It is the Universal Parent of All. It is *That* of the *Chhandogya Upanishad*, the *Parabrahman* of the Vedantist, *The One Life* of the Buddhist, *The Absolute* of Hegel. *That* contains

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<sup>1</sup> Cf. *Secret Doctrine*, I p. xxxvii

<sup>2</sup> Cf. De Zirkoff B. “Æ – Poet and Theosophist.” In: *Theosophia: A Living Philosophy for Humanity*, Vol. XXIV, No. 2 (112), Fall 1967, pp. 4-5

<sup>3</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “THE SWAMI OF ALMORA”) IV p. 569

<sup>4</sup> Curley E. *A Spinoza Reader: The Ethics and Other Works*. Princeton: Princeton University Press, 1994; pp. 51-52

<sup>5</sup> Cf. *Mahatma Letter* 8 (15) p. 32; 3<sup>rd</sup> Combined ed.

within Itself the root of self-consciousness and the substratum of matter, different aspects of which It, the Infinite, exhibits periodically “to the perception of finite Minds”<sup>1</sup> through:

- First Logos: Unconscious Universal Mind, or Divine Intelligence in potentia, an ever-concealed fount and origin of powers and potencies.
- Second Logos: Semiconscious Universal Mind, or Dawn of Intelligence.
- Third Logos: Conscious Universal Mind, or Light of Intelligence and Life, a Son of Necessity.

On the plane of manifestation, Spirit and Matter or duality pre-eminently, are two illusionary aspects of One Reality. They are inseparable, interdependent, and interchangeable permutations of One Consciousness, the One and only Capacity of Perception ever reflecting upon Itself through the self-modifying apperceptions of lower minds.

**Law governs Cosmos and Man** (Second Proposition). Volitional impulses from a quenchless desire for self-analysing reflection give rise to an eternal procession of Divine Consciousness unfolding from Darkness to Light, through countless worlds and planets, cycles and epicycles. At the end of a premeditated duration, the objective world withdraws and regresses Klein bottle-like into the subjectivity of Itself.

The appearance and disappearance of the Universe are pictured as outbreathing and inbreathing of the “Great Breath,” which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two.<sup>2</sup>

Periodicity is indissolubly linked with Necessity. Compassion, Necessity, and Periodicity constitute the highest “deity” or LAW that human intellect can ever hope to approximate. Their unmanifested essence is Universal Love and Harmony. And the ever-pulsating Great Heart that in contracting forgets and in expanding remembers the TRUTH of Truths, brings about the “Eternity of the Pilgrim” or Man.

Man is that noble endogenous plant which grows, like the palm, from within without.<sup>3</sup>

Amnesia and memory of the One Reality alternate within us cyclically as day and night, consciousness and unconsciousness. Life goes around in circles like the flow of blood that, when the Central Spiritual Heart contracts, is thrust away from Be-ness; and when It expands, Life returns the experience of Being into the adytum of Non-Being.

**Anthropogenesis** (Third Proposition). Once more, from the Circle of Infinity or Zero arises a Circle of Necessity or relative finiteness. It marks the dawn of another Manvantara, or Consciousness’ recurring pilgrimage to the

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<sup>1</sup> *Secret Doctrine*, II p. 487

<sup>2</sup> *ibid.*, I p. 43

<sup>3</sup> Cf. Emerson: *Uses of Great Men*, ¶ 6 p. 716

deepest recesses of materiality before rising from the bowels of the underworld, onward and upward, to higher realms of Unconscious Immateriality.

By successive incarnations and by the toils and drudgery of life, souls keep spiralling up toward their immortal counterpart. Individually, men are companions along a journey of Self-discovery, of finding Self through self. Collectively, Man is One, a Son of Necessity.

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*<sup>1</sup>. . . and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma).<sup>2</sup>

This periodic apostasy of the Great Mind, from the asylum of unconscious subjectivity to the discord of conscious objectivity (that we all know too well) endows every part with

. . . Infinite Potency born from the concealed Potentiality.<sup>3</sup>

Eventually, those who understood the purpose and fundamental integrity of life will begin renouncing their worldly egos by acting altruistically for the whole. Only then will they be able to identify anew with the “Over Soul” of Love, Truth, and Wisdom, and bring back the nectar of personal experience to the Spiritual Heart.

Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.<sup>4</sup>

This onward and upward march “from mineral and plant, up to the holiest archangel”<sup>5</sup> is our Natural Duty, Religion, and Ultimate Destiny. Metaphysically, humanity is an emanation of the World’s Soul here on Earth; Mystically, she is the “Love of Gods.”<sup>6</sup>

To sum up, we are dual aspects of One Reality. Our consciousness is an individualised modification of One Consciousness, ever shifting between wakefulness and dreamless sleep, forgetfulness and remembrance, life and

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<sup>1</sup> Cf. *Secret Doctrine*, I p. 268

<sup>2</sup> Cf. *ibid.*, I p. 17

<sup>3</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 552; [on the Universal Principle, being Simon’s summit of all manifested creation, i.e., Fire or *Ilup*.]

<sup>4</sup> *Secret Doctrine*, I p. 314; [on the Pyramids, record and symbol of the Mysteries and Initiations on Earth. “The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year.”]

<sup>5</sup> *ibid.*, I p. 17

<sup>6</sup> *Oxyrhynchus Papyrus*, 1380.109 (C2 CE)

death. An appreciation of our shared ancestry and vital link with the One Life and Soul inspires loyalty to the “heart of all mankind,” and kindles respect of each other in thought and deed — untainted by personal interest. For, we are our brother’s keepers. This is what is meant by *living* Theosophy. A true Theosophist . . .

. . . *is one who makes Theosophy a living power in his life.*<sup>1</sup>

“I speak by thy tongue, and thou speakest to Me. Though Mortals below imagine that thou speakest to them,” says the *Desatir*.

My light is on thy countenance:

COMMENTARY — The light which I have given is on thy face, that whoever sees it may know that it proceeds from Me, and may discover the light of My unity.

And do thou speak precisely according to My words.

My word is on thy tongue:

COMMENTARY — Since I am the Creator of Speech, and thou hast no word but mine.

Me thou seest, Me thou hearest, Me thou smellest, Me thou tastest, Me thou touchest.

COMMENTARY — For in everything, and in every action thou hast Me in thee: and findest My Light in every thing and in every place: and perceivest the grandeur of the Unity of My Being by all its shadows: and comprehendest all the splendour of My existence, and hearest My word from all in every thing, and has tasted the flavour of My knowledge, and art nigh unto Me.

What thou sayest that I say: and thy acts are My acts.

And I speak by thy tongue, and thou speakest to Me:

Though Mortals below imagine that thou speakest to them.

COMMENTARY — Thou art so devoted to Me that thou attendest to none else.<sup>2</sup>

These awe-inspiring cosmic ultimates of *The Secret Doctrine* are reliable signposts to the perennial “archaic *Wisdom-Religion*.”<sup>3</sup> They point the way to “*mutual-culture* before *self-culture* to *begin* with”<sup>4</sup> and hopefully to self-*actualisation*, not “self-realisation.” Lofty concepts such as Franz Hartmann’s “shining centre,” or William Quan Judge’s “presiding spirit,” can disperse the smog of materialism if pondered upon with “*an open mind, a pure heart, an eager intellect*.”<sup>5</sup>

Without a spiritual recognition of the fundamental principles of Nature, a seeking from a superficial point of view for a discovery of the mysteries of being is like an unfruitful wandering in a fog. It resembles a search from the periphery of a sphere of unknown extent for a centre whose locality is unknown; while if we have once a correct conception of the situation of that shining centre, its light will act as a

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (“GOING TO AND FROM IN THE EARTH”) XII p. 28

<sup>2</sup> *Desatir*, “The Book of the Prophet Jemshid,” pp. 67-68, ¶ 7-13

<sup>3</sup> *Blavatsky Collected Writings*, (WHAT IS THEOSOPHY?) II p. 89

<sup>4</sup> Cf. *ibid.*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII p. 160

<sup>5</sup> *ibid.*, (E.S. INSTRUCTION No. III) XII p. 591

guiding star in our wanderings through the fogs which pervade the realm of phenomena.<sup>1</sup>

. . . the substratum, or support, for the whole Cosmos, is the presiding spirit, and all the various changes in life, whether of a material nature or solely in mental states, are cognizable because the presiding spirit within is not modifiable. Were it otherwise, then we would have no memory, for with each passing event, we, becoming merged in it, could not remember anything, that is, we would see no changes. There must therefore be something eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable. All objects, and all states of what western philosophers call Mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of these changes is the inner man — Arjuna-Krishna.<sup>2</sup>

When the law of ethical causation (karman-action), implicit in the Second Proposition, and the law of activity ever alternating with rest (yugas-cycles) are assimilated, personal responsibility is restored and hope dawns for the sore-footed traveller. When the sober condition of the Third Proposition is enacted, self-reliance energises inner growth by strengthening Will. By the intuition of the spiritual soul (buddhi-manas) the worldly soul begins perceiving the “One Life for All” and acting accordingly, and with alacrity. Thus, action becomes altruism as much as “inaction in a deed of mercy becomes an action in a deadly sin.”<sup>3</sup>

The power and far-reaching significance of these deceptively simple ideas cannot be fully grasped without effortful study, unyielding perseverance, and thoughtful application. Living the life commanded by Theosophy will one day afford a mystical perception of the Great Self within, the “Heavenly Man.” Then we will all live for each other, forgetting ourselves in the midst of so many selves who, as formerly and forever, are but our own

. . . phantasms of thinking throbbles . . .<sup>4</sup>

See how Charles Kingsley tempts Hypatia, the Alexandrian expounder of Plato and Plotinus, to speak the Unspeakable:

From It and for It the universal Soul thrills through the whole Creation, doing the behests of that Reason from which it overflowed, unwillingly, into the storm and crowd of material appearances; warring with the brute forces of gross matter, crushing all which is foul and dissonant to itself, and clasping to its bosom the beautiful, and all wherein it discovers its own reflex; impressing on it its signature, reproducing from it its own likeness, whether star, or dæmon, or soul of the elect: — and yet, as the poet hints in anthropomorphic language,

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<sup>1</sup> *Occult Medicine*, p. 88

<sup>2</sup> *Notes on the Bhagavad-Gita*, p. 23

<sup>3</sup> Cf. *Voice of the Silence*, frag. II vs. 135 p. 31

<sup>4</sup> Cf. *Isis Unveiled*, I p. 219 & *Theosophical Glossary*: Diakka

haunted all the while by a sadness — weighed down amid all its labours by the sense of a fate — by the thought of that First One from whom the Soul is originally descended; from whom it, and its Father the Reason before it, parted themselves when they dared to think and act, and assert their own free will.<sup>1</sup> Ay. To believe in the old creeds, while everyone else is dropping away from them . . . To believe in spite of disappointments . . . To hope against hope . . . To show oneself superior to the herd, by seeing boundless depths of living glory in myths which have become dark and dead to them . . . To struggle to the last against the new and vulgar superstitions of a rotting age, for the faith of my forefathers, for the old gods, the old heroes, the old sages who gauged the mysteries of heaven and earth — and perhaps to conquer — at least to have my reward! To be welcomed into the celestial ranks of the heroic — to rise to the immortal gods, to the ineffable powers, onward, upward ever, through ages and through eternities, till I find my home at last, and vanish in the glory of the Nameless and the Absolute One!<sup>2</sup>

Smile if you will. But ask me not to teach you things unspeakable, above all sciences, which the word-battle of dialectic, the discursive struggles of reason can never reach, but which must be seen only, and when seen confessed to be unspeakable. Hence, . . . thou sneering Cynic! — hence, thou sense-worshipping Stoic, who fanciest that the soul is to derive her knowledge from those material appearances which she herself creates! . . . and yet no: stay and sneer if you will. It is but a little time — a few days longer in this prison-house of our degradation, and each thing shall return to its own fountain; the blood-drop to the abysmal heart, and the water to the river, and the river to the shining sea; and the dew-drop which fell from heaven shall rise to heaven again, shaking off the dust-grains which weighed it down, thawed from the earth-frost which chained it here to herb and sward, upward and upward ever through stars and suns, through gods, and through the parents of the gods, purer and purer through successive lives, till it enters The Nothing, which is The All, and finds its home at last.<sup>3</sup>

## **Assimilation of universal laws is the first key to manhood**

Altruism and idealism, fellowship and brotherhood, philanthropy and humaneness, ahimsa<sup>4</sup> and harmlessness — they are all shades of One Great Ethic that is borne out of *The Secret Doctrine's* first proposition.

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<sup>1</sup> *Hypatia*, pp. 92-93

<sup>2</sup> *ibid.*, p. 12

<sup>3</sup> *ibid.*, p. 94

<sup>4</sup> Dynamic compassion.



The deer, the fish, and the virtuous, living on grass, water and contentment respectively [find] in this world unprovoked enemies [in] the hunter, the fisherman, and the wicked.<sup>1</sup>

BP Wadia will now explain how virtue can bring about the dramatic metamorphosis asserted in the Third Proposition.

Understanding by the higher mind and apperception by intuition are not sufficient unless these produce the action, which is altruism. . . . *The lower fourfold man, the quaternary, has to become triune, and The Secret Doctrine, which is a book of practical occultism, helps us to achieve this task. The higher triad has to be transformed into the Sacred Tetractys — that is the goal taught in the message of H.P.B.* The single energy of altruism unifies all actions, which are undertaken in terms of the understanding of the universals and executed in terms of the intuitive apperception of the Heart.<sup>2</sup>

If we decide to acquire the knowledge about universals, which is the one sure way to free our mind from the hooks of kamic particulars, we are bound to touch the plane of intuition in due season, and then naturally our Creative Will will work altruistically. But we must not wait for compassion to express altruism and only ponder over the cosmic ultimates, determined to see the one in the many; while thus occupied we must devote time in paying attention to *The Voice of the Silence* and making use of *The Key to Theosophy*, so as to help the awakening intuition and the awakening altruism.<sup>3</sup>

Shri Wadia went further and defined the objectives of would-be Theosophists in metaphysical, mystical, and ethical terms:

To perceive the interrelation and interdependence of man and nature;  
To correlate the correspondence subsisting between universals and particulars;  
To cognise our minds as the playground of the energies of the Spirit and of the shadows cast by the movements of Matter;  
To practice the doctrine of Universal Brotherhood;  
— all these are the descriptions of one and the same process, in different tongues, of metaphysics or of ethics.<sup>4</sup>

And for the benefit of those who think that morality differs from moral philosophy, he highlighted two passages from the writings of HP Blavatsky, where “the same identical truth” of altruism is put across in a metaphysical and an ethical presentation. They are reproduced in Appendix A, p. 337.

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<sup>1</sup> Bhartrhari: *Niti Shataka*, 61 (tr. Kale)

<sup>2</sup> *Studies in the SD*, Bk. I (2<sup>nd</sup> Series) iv p. 77

<sup>3</sup> *ibid.*, p. 79

<sup>4</sup> *Studies in the SD*, Bk. I (2<sup>nd</sup> Series) iv p. 77



## Sacrificing the ephemeral to the eternal is the final key

If *The Secret Doctrine* is the definitive text of Esoteric Philosophy, *The Voice of the Silence* gives away its hidden aim — the Heart Doctrine. *The Voice's* stirring ethics are in perfect harmony with the humbling metaphysics of Theosophy. Sylvia Cranston noted the similarity between the GREAT SACRIFICE and the Pledge of Kuan-Yin, the Buddhist Goddess of Mercy, in this poignant quatrain:

Never will I seek nor receive private individual salvation;  
Never will I enter into final peace alone;  
But forever and everywhere will I live and  
Strive for the redemption of every creature throughout the world.<sup>1</sup>

An in-depth analysis of *The Voice*, “the only true exposition in English of the Heart Doctrine of the *Mahayana* and its noble ideal of self-sacrifice for humanity,”<sup>2</sup> is outside the scope of this study. Only salient features will be touched upon here so that the defining selections on sacrifice by BP Wadia and WQ Judge that follow immediately after can be fully appreciated.

### Two courses of conduct

When, by contemplation upon the TRUTH of Truths and self-surrender, a soul sets about identifying with its spiritual counterpart, it can be said that its journey toward repatriation has begun in earnest. Two entirely different motives inform and impel two antithetical courses of conduct: the Eye Doctrine and the Heart Doctrine.

**1 Eye Doctrine** | Appalled and depressed by the hopelessness of embodied existence, the vulgar masses seek to exchange fleeting enjoyments and thrills with everlasting joy and peace. They set about a process that is commonly known as the (Open) Path of Liberation or Yoga. Their aim is to evade personal responsibility and bask instead in a supernal Shangri-La. The motive is selfish, not materially but spiritually.

**2 Heart Doctrine** | *The Voice* proposes an alternative to the well-trodden solitary path of oblivion from our world, the Path of Compassion or Secret Path that the Elect of Humanity pursue to a conclusion out of boundless pity for the world of mortals.<sup>3</sup>

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<sup>1</sup> Cranston S. [nom de plume of Anita Atkins] *HPB: The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*. New York: G.P. Putman's Sons, 1994; p. 407

<sup>2</sup> Cf. *Voice of the Silence* (Peking ed., fo.)

<sup>3</sup> Cf. The Doctrine of Raja-Yoga and its preferred “Path” to spiritual ascension, in: *Blavatsky Collected Writings*, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV pp. 439-40. For examples of “Paths of action, renunciation, and their endless variants” in science, philosophy, and religion, see Appendix B, p. 339. *Note to Students*: since the Heart Doctrine is the central theme of the book, no further elaborations will be made at this point as an essay on the subject will have to be written upon completion of the course.

### Three golden precepts

**1 The Voice of the Silence** | The First Fragment is an overview of the Heart Doctrine or Path of Compassion. At a certain stage of inner development, a “still small voice”<sup>1</sup> will be heard by those who are intellectually and ethically fit to follow its behests. As it will be shown in chapter 7, *That Voice* is not *any* voice. It is the Voice of our planet’s Highest Chohan. It is Divine Thought universally manifested and diffused, Logos. It is Sound Eternal, Vach. It is our Divine Consciousness, our Inner God that speaks *audibly* to the heart. It comes from *That Wondrous Being*<sup>2</sup> who, having renounced Its own rest and peace, remains on Earth shielding “mankind invisibly from still worse evils”<sup>3</sup> by Its quintessence and occult influence.

**2 The Two Paths** | The Middle Fragment is the heart of this moving poem, where Personal Liberation is compared to Sublime Renunciation. By stepping to the rugged Path of the fourfold dhyana with false learning and pride, the crowd plans to escape from the world and abandon those still ensnared by it to their fate. On the other Path, the steeper Path of Virtue, “the Few” or the Elect of our Race, humbled<sup>4</sup> by true knowledge, rise up to the Paramita Heights. Upon reaching the summit of intellectual and moral excellence, they renounce personal rest and bliss so that they can be of service to the world, unthanked and unperceived,

Humble because of knowledge; mighty by sacrifice.<sup>5</sup>

For,

Compassion and humility meet in Love.<sup>6</sup>

Slaying the personal mind is a prerequisite for stepping over either Path. But menticide is a relatively minor sacrifice: it only frees the soul from the perpetual roll of births and deaths. The Voice directs disciples towards a much greater course of action, the Path of Woe and Self-immolation which commands a second sacrifice immediately after the fruition of the first: *the renunciation of the liberty itself*. That is the overriding aim of *The Voice of the Silence*, and that is why this little book is so precious.<sup>7</sup>

**3 The Seven Portals** | The Third Fragment contrasts the Arya Path with the Blissful Path of yogins that leads to the “heaven” of nirvana. This is one of the most stirring invocations of Compassion for our world, humanity and

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<sup>1</sup> Cf. 1 Kings xix, 12, KJV

<sup>2</sup> Corresponds to the “Seven Dhyani-Buddhas.” See Ch. 6, p. 189, Hierarchy of Compassion Drawing, note callout 5.

<sup>3</sup> *Voice of the Silence*, frag. III, note 111 to vs. 293 p. 68; p. 94 in glos. of Chinese & Centenary eds.

<sup>4</sup> Cf. “. . . With the Pythagoreans . . . humility was no virtue, though in modern times it is considered to be the greatest of the virtues. With Aristotle likewise it is no virtue: for in his *Nicomachean Ethics* he says, ‘that all humble men are flatterers, and all flatterers are humble.’” Iamblichus: *Life of Pythagoras*, p. 280 fn.

<sup>5</sup> Rudyard Kipling: *The Islanders*

<sup>6</sup> *Science of the Emotions*, p. 90

<sup>7</sup> The objectives and key features of the “open eye” versus the “secret heart” are compared in Appendix C: “At the threshold of two paths,” pp. 341-42.

all creatures, and their worsening afflictions. The anxiety of its celestial author to bring out Humaneness and Mercy is touching, almost palpable. Only by sacrificing “individuality” at the altar of Humanity and by bitter duty to Nature and all beings can animal man come of age and reclaim his long-forgotten divinity. As Theosophy’s purpose and application are inextricably related, so is *The Voice’s* Cause when galvanised by Compassion: it lights up the “Secret Path” and brings Universal Brotherhood on Earth, which is Its noble end and living fruition.

Here is how BP Wadia counterpoints “The Two Paths”:

Just as Fohat is related to the One Life metaphysically, so the central teaching of this real Wisdom of the Great Sages is related to the doctrine of Universal Brotherhood. That central teaching is called the Path of Great Renunciation and is distinct and different from the Path of Liberation or Emancipation. This path of Great Renunciation is *not* the one ordinarily known among Eastern yogis and sannyasis, swamis and fakirs. That Path of Renunciation (*Tyaga* and *Sannyasa Margas*) is walked in the hope, for the purpose, and with the motive of gaining Liberation or Moksha. The Path of Great Renunciation taught in Esoteric Philosophy is *not* the means and the channel for liberation of the human spirit, but leads to the conscious and deliberate Renunciation of that liberation — “Nirvanas, gained and lost from boundless pity and compassion for the world of deluded mortals.” The path of renunciation of actions, and of fruits of actions which leads to Liberation is called in Esoteric Philosophy the Open Path; the Path of Great Renunciation leads the Mukta and Nirvanee “to don the miseries of ‘Secret life,’” and produces “mental woe unspeakable; woe for the living Dead and helpless pity for the men of karmic sorrow.” This is called the Secret Path.<sup>1</sup>

Altruism, therefore, is the key to Theosophy. And Theosophists are those philanthropists who strive to help all that lives through thick and thin. Not those who, blinded by Spiritual Selfishness, forsake their own kin by crossing “to the other shore”<sup>2</sup> or nirvana<sup>3</sup>

. . . which is oblivion of the World and men for ever.<sup>4</sup>

Altruism or “other-interest” is a synthetic word. It implies impersonal, unconditional love of other-self, brotherly love, vivre pour l’autrui. Altruism is the antonym of egoism or “self-interest.” It is as if Auguste Comte coined it

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<sup>1</sup> *Studies in the SD*, Bk. II (2<sup>nd</sup> Series) iii p. 46

<sup>2</sup> *Cf. Voice of the Silence*, frag. III vs. 206 p. 47 & vs. 251 p. 58

<sup>3</sup> Personal nirvana is atyantika, i.e., one of four kinds of pralaya: “*Atyantika*, does not concern the Worlds or the Universe, but only the individualities of some people; it is thus individual pralaya or NIRVANA; after having reached which, there is no more future existence possible, no rebirth till after the *Maha-Pralaya*.” *Secret Doctrine*, I p. 371

<sup>4</sup> *Cf. Voice of the Silence*, frag. II vs. 186 p. 42

to coincide with the launch of the Theosophical Society in 1875, just as great music was often composed for special occasions.<sup>1</sup>

Continues Shri Wadia:

Without hesitation it can be asserted that the teachings contained in *The Secret Doctrine* will not be thoroughly understood by one who is not actively altruistic. It will remain a sealed book in spite of higher understanding and intuitive perceptions, unless these two are made use of on the plane of action. What distinguishes a Theosophist from a student of Theosophy is this altruism. In *The Key to Theosophy* it is said, “Theosophist is, who Theosophy does” — not thinks, not studies, not feels, but *does*. Speaking of the pledged member of her esoteric school, H.P.B. said that he “has to become a thorough altruist” (*Key*, p. 20) . . . “The only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name.”<sup>2</sup>

WQ Judge, in his analysis of the second chapter of the *Bhagavad-Gita*, reflects upon the reasons for the secrecy surrounding the First School of Initiation:

It is secret, because, founded in nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.<sup>3</sup>

*The Voice of the Silence* sheds light on the path of self-immolation. It is Krishna in His song of life. It is Narada in His exaltation of Devotional Love. It is The Voice of Mercy, the hidden author of the *Book of the Golden Precepts* that speaks. When the last soul has returned home safely, The Voice will finally resume Its “Mercy Seat on the Throne.” And who knows? Some of those who have listened to It and acted upon Its promptings, may be destined to keep the torch of Truth alight in another world, watching over and protecting another “orphan” at some future kalpa. And “the last shall be the greatest.”<sup>4</sup>



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<sup>1</sup> Compton's ideas discussed in *Isis Unveiled*, I pp. 77-83.

<sup>2</sup> *Studies in the SD*, Bk. I (2<sup>nd</sup> Series) iv p. 78; [quoting *Secret Doctrine*, I p. 644.]

<sup>3</sup> *Blavatsky Collected Writings*, (PRACTICAL OCCULTISM) IX p. 162 *fn.* [Boris de Zirkoff quoting *The Path*, II (11), February 1888, p. 330.]

<sup>4</sup> *Voice of the Silence*, frag. II vs. 188 p. 42

## Sacrificing others is a crime against Nature

The whole universe owes its very existence to the greatest of all sacrifices, that of Aja Purusha, the “unborn lamb.” It was slaughtered at the foundation of the World so that a new world may live.<sup>1</sup> The higher the consciousness of the sacrificer and the lower that of its beneficiaries, the greater the sacrifice. Logos falling into the abyss of objectivity is an infinitely greater sacrifice than the privations of a mere individuality rising to subjectivity. The former fructifies animal man *en masse* towards ever-loftier vistas of self-ideation; the latter brings home the treasure of individual reflection. But, as the repercussions of higher life are not even suspected by the masses, the significance of Logoic Sacrifice and the exalted motives of Samyak-Sambuddha<sup>2</sup> will forever remain riddles to the Spiritual Selfishness of Pratyeka-Buddha.<sup>3</sup>

Similarly to Eros and Love, the true meaning of Sacrifice<sup>4</sup> has been defiled by modern tongues. Without exception, all misconceptions about such a noble act stem from outward-looking perspectives and narrow, personal interests. In Sacrifice proper there are at least three defining attributes.

### Sacrifice is always a voluntary, not an enforced, act

In the ambivalence of the West, the theological dogma of “Christ’s offering of himself as mankind’s saviour”<sup>5</sup> has undergone an astonishing expansion of meanings, for example, to “give up, surrender, for a higher good or for mere advantage; to make a victim of; to sell at a loss.”<sup>6</sup> Even Man’s barbarity against Man and animals is often disguised as sacrifice in the euphemisms, dysphemisms, and the hyperbole of our times. Vivisectionists, for example, often describe laboratory animals as “sacrificed,” thus elevating themselves to priesthood and their science to religion. “Without kindness to harmless animals and self-mortification, none can arrive at the angels,” says the *Desatir*.

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<sup>1</sup> See ch. 7, § “It is the Voice of the Great Sacrifice,” p. 223ff.

<sup>2</sup> Cf. *Voice of the Silence*, frag. II vs. 188 p. 42

<sup>3</sup> Cf. *ibid.*, vs. 191 p. 43. See also *Parting thoughts*, § “Despise the life that only seeks its own,” p. 325ff.

<sup>4</sup> Cf. “⊕ . . . was the glyph of the third Root-Race to the day of its symbolical Fall — i.e., when the separation of sexes by natural evolution took place — when the figure became ⊕, the circle, or sexless life modified or separated — a double glyph or symbol. With the [sub] races of our Fifth Race it became in symbology the Hebrew *zakhar* and *negebah* of the first-formed races.” (*Secret Doctrine*, I p. 5.) *Note to Students*: see how the secret, hieratic meaning of Sacrifice has been degraded in the demotic parlance of the vulgar who, having replaced deity with a grotesque image of themselves, now worship the male organ of copulation as “Lord.” Says Jehovah to Moses: “the summation of my name is *Zakhar*, the carrier of the germ” — *phallus*. “It is the phallus which is the vehicle of enunciation; and truly enough, as the *sacr*’ [*Zakhar*], or carrier of the germ, its use passed down through the ages to the *sacr-factum* of the Roman priest, and the *sacr-fice* and *sacr-ment* of the English-speaking race.” Thence marriage is a *sacrament* in the Greek and Roman Churches. (*ibid.*, II p. 467 fn. & quoting J. Ralston Skinner’s *Source of Measures*, p. 236; also cf. *ibid.*, Appendix I, p. 201. Full text in our Planetary Rounds and Globe Series.)

<sup>5</sup> Chambers Dictionary, 1998

<sup>6</sup> *ibid.*

A Band next succeed, who know good, and practise evil, vexing harmless *creatures*.

COMMENTARY — The distinctive mark of this band is that they love knowledge and ingenuity: and yet vex harmless animals, and stain their mouths with the blood of unoffending creatures, and fill their bellies with them.

One class deem themselves prophets, in spite of their molesting harmless creatures.

Without kindness to harmless animals and self-mortification, none can arrive at the angels.<sup>1</sup>

HP Blavatsky traces this noblest act to the

. . . voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*.<sup>2</sup> . . . the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi* — the *rays* of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown — whose *rays* incarnated in mankind.<sup>3</sup>

T Subba Row, a learned “VEDANTIN ADVAITEE of the *esoteric Aryan* school,”<sup>4</sup> explains the occult meaning of the “Blood of Christ”:

Christ took advantage of the Jewish tendency to sacrifice, and gave it a certain turn, and made it more or less identical with the transfer of blood in the final Initiation. That is the meaning of the final Initiation — the mysterious thing going to happen when he goes to join the permanent counterpart, in Nirvana, of his Ray. The Blood of Christ is the spiritual life that flows from Christ — *his Daiviprakriti*.<sup>5</sup>

And Master KH acknowledges the awful privations that Blavatsky herself had endured by her own volition:<sup>6</sup>

. . . Until that day of final triumph someone has to be sacrificed — though we accept but voluntary victims. The ungrateful task did lay her low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter for we never were ungrateful.<sup>7</sup>

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<sup>1</sup> Desatir, “The Book of the Prophet, the Great Abad,” pp. 17-18, ¶ 131, 136-37

<sup>2</sup> *Secret Doctrine*, II p. 246

<sup>3</sup> *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII p. 200

<sup>4</sup> *ibid.*, (IN RE “BUSIRIS”) IV p. 191

<sup>5</sup> *Esoteric Writings*, (FIRST RAY IN BUDDHISM) § VII (1) p. 532

<sup>6</sup> Cf. “They [the leaders and the founders of the Theosophical Movement] sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation — aye, even to their honour — to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides — when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.” *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) p. 257

<sup>7</sup> *Mahatma Letter* 9 (18) p. 51; 3<sup>rd</sup> Combined ed.



## Defiling the altars of gods with blood is worse than murder

God is not to be worshipped with sacrifices and blood; for what pleasure can He have in the slaughter of the innocent? But with a pure mind, a good and honest purpose, Temples are not to be built for Him with stones piled on high; God is to be consecrated in the breast of each.<sup>1</sup>

All spilling of blood operated ceremonially is abominable and impious, and since the death of Adonhiram<sup>2</sup> the Society of true Adepts has a horror of blood — *Ecclesia abhorret à sanguine*.<sup>3</sup>

The death sentence of Iphigenia by Agamemnon, her own father, epitomises the human condition. Though wholly allegorical, her sacrifice will never be forgotten as horrifying crimes of humanity against humanity are being carried out to this day — remorselessly and unashamedly. In one of the most affecting descriptions of Iphigenia's demise, Lucretius points at the link between superstition and wickedness:

Raised by the hands of men, she was led trembling to the altar. Not for her the sacrament of marriage and the loud chant of Hymen. It was her fate in the very hour of marriage to fall a sinless victim to a sinful rite, slaughtered to her greater grief by a father's hand, so that a fleet might sail under happy auspices. Such are the heights of wickedness to which men are driven by superstition.<sup>4</sup>

Iphigenia's betrayal has been immortalised by Æschylus, Euripides, Racine, Gluck, Goethe. Her story is also telling of the extent that the coarse exterior of ancient legends has obscured occult truths. Read esoterically, her sacrifice is typical of Ancient World's Heroes and Heroines:

Bacon understood well that Achilles, Agamemnon, Ulysses, Castor and Pollux, Helen, Iphigenia, Œdipus, Phædra, etc., are somewhat more than they appear to be, and that their virtues or their vices, their heroic actions, even their crimes, celebrated by poetry, contain a

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<sup>1</sup> Lucius Annæus Seneca: *Fragment V*, 204. *Mead's Quotations*

<sup>2</sup> [i.e., Lord Hiram. Cf. *1 Kings* iv, 6; v, 13-14; also cf. "All these Hierophants and Initiates were types of the Sun and of the Creative Principle (spiritual potency) as were Vishvakarman and Vikartana, from the origin of the Mysteries. Ragon, the famous Mason, gives curious details and explanations with regard to the Sun rites. He shows that the biblical Hiram, the great hero of Masonry (the 'widow's son'), a type taken from Osiris, is the Sun-God, the inventor of arts, and the 'architect,' the name Hiram, meaning the 'elevated,' a title belonging to the Sun. Every Occultist knows how closely related to Osiris and the Pyramids are the narratives in *Kings* concerning Solomon, his Temple and its construction; he knows also that the whole of the Masonic rite of Initiation is based upon the Biblical allegory of the construction of that Temple, Masons conveniently forgetting, or perhaps ignoring, the fact that the latter narrative is modelled upon Egyptian and still earlier symbolism. Ragon explains it by showing that the three companions of Hiram, the 'three murderers,' typify the three last months of the year; and that Hiram stands for the Sun — from its summer solstice downwards, when it begins decreasing — the whole rite being an astronomical allegory." *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV p. 264.]

<sup>3</sup> *Transcendental Magic*, (THE KEY OF OCCULTISM) p. 256

<sup>4</sup> Latham R.E. (Tr.). *Lucretius On the Nature of the Universe*. London: Penguin Books, 1951; p. 30



profound meaning wherein lie buried the mysteries of religion and the secrets of philosophy.<sup>1</sup>

Blavatsky points out that “the ancient Trojans and their ancestors were pure Aryans”<sup>2</sup> and hints that the inconsistent accounts of Iphigenia’s legend are connected with the *Rig-Veda*.<sup>3</sup> Neither *Iliad*, the *Ramayana* of the West,<sup>4</sup> nor *Odyssey* mention her ordeal.

### Sacrifice proper is unselfish love of humanity in person and in secret

Charity cannot be delegated to surrogates, any more than Avatars can vicariously atone for our sins. In a material world material help is always needed, but the altruism of tax-exempt donations or charity by proxy and the philanthropy of Theosophy are miles apart:

. . . Altruism must be founded on the rock of knowledge of the universals, and devotion to the Law of which they are the manifested aspects. If there is danger in head learning, if there are risks involved in the lower devotion to which reference has been made, so also there is a peculiar glamour which the life of charity and service throws on the Soul. Altruism engendered by the lower mind and energised by the lower devotion is not true altruism. Activities of the lower mind vitalise our personal nature — not always and necessarily evil — and they impel us to actions which under the impacts of civilization very often become philanthropic and altruistic. The mind free from attacks of kama is energised by the compassionate reason or Buddhi, and thus wedded is ensouled by the Self of Creative-Power, which is the true doer of deeds. Then comes into manifestation the higher altruism in which charity is just and not merely kind, altruism which enables man to discard the crutch of dependence and to stand on his own feet in self-trust. From this it will be seen how all three powers of the Spirit must work conjointly if spirit-life is to prevail.<sup>5</sup>

True sacrifice is *self-sacrifice*. It spells the end of false individuality, or personality, Man’s most precious possession. A pledge to give up one’s self to Self and other selves will gradually subdue personal desires-thoughts (kama-manas), unfetter the mind from the bonds of matter, and allow humaneness to spring from the heart. And if there is no self to pamper and gratify there can be no self-interest in the outcome either.

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<sup>1</sup> *De Dignit. et Increment. Scient.*, 1. ii, c. 13. Court de Gébelin cites Chancellor Bacon as one of the first defenders of allegory. (*Génie allég.*), in: *The Golden Verses of Pythagoras*, “The Essence and Form of Poetry,” p. 9

<sup>2</sup> Cf. *Secret Doctrine*, II p. 101

<sup>3</sup> Cf. “Vach — ‘the melodious cow’ (*Rig-Veda*) ‘from whom mankind was produced’ (*Bhagavata-Purana*) is shown in the *Aitareya-Brahmana* as pursued by her father Brahmā, who was moved by an illicit passion, and changed her into a deer.” *Secret Doctrine*, II p. 418 fn.

<sup>4</sup> Cf. *Isis Unveiled*, I p. 566

<sup>5</sup> *Studies in the SD*, Bk. I (2<sup>nd</sup> Series) iv, pp. 78-79

“Self-sacrifice of life is incidental and not premeditated” says Bhagavan Das.<sup>1</sup> Premeditation, impatience, resentment, or even self-examination of motive during the course of some merciful action, suggest that such action is far from impersonal: it is either an attempt to please (or at least not to displease) self, or a gesture to appease a guilty conscience.

Otherwise, silent is charity’s voice:

The charity that hastens to proclaim its good deeds,  
ceases to be charity, and is only pride and ostentation.<sup>2</sup>

And invisible is charity’s hand:

True charity opens her purse strings with an invisible hand and:

“Finishing its act, exists no more . . . ”  
It shuns Fame, and is never ostentatious.<sup>3</sup>

Beginners should be aware of such pitfalls from the outset. The very entity they plan to sacrifice is bound to provide plausible excuses for its reprieve and a scapegoat to be slaughtered instead or, worse, a fellow human being.<sup>4</sup>

It is befitting to end this section with the thoughts of Porphyry who in his *Abstinence from Animal Food* traces selfishness and cruelty to those who defile the holy altar with blood and gorge themselves on flesh. Small wonder that humanity is being visited by disaster, distress, and all sorts of new diseases — physical and mental:

It seems that the period is of immense antiquity, from which a nation the most learned of all others<sup>5</sup> as Theophrastus says, and who inhabit the most sacred region made by the Nile, began first, from the vestal hearth, to sacrifice to the celestial Gods, not myrrh, or cassia, nor the first-fruits of things mingled with the crocus of frankincense; for these were assumed many generations afterwards, in consequence of error gradually increasing, when men, wanting the necessities of life, offered, with great labour and many tears, some drops of these, as first-fruits to the Gods. Hence, they did not at first sacrifice these, but grass, which, as certain soft wool of prolific nature, they plucked with their hands. For the earth produced trees prior to animals; and long before trees grass, which germinates annually. Hence, gathering the blades and roots, and all the germs of this herb, they committed them to the flames, as a sacrifice to the visible celestial Gods, to whom they paid immortal honour through fire. For to these, also, we preserve in

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<sup>1</sup> *Science of the Emotions*, p. 120

<sup>2</sup> William Hutton. *Mead’s Quotations*

<sup>3</sup> *Blavatsky Collected Writings*, (OUR CYCLE AND THE NEXT) XI p. 196; [quoting Matthew Prior’s “Paraphrase on the Thirteen Chapter of The First Epistle to the Corinthians.” In: Prior M. *Charity. The Works of the English Poets from Chaucer to Cowper; including the Series Edited with Prefaces, Biographical and Critical*, by Dr. Samuel Johnson: and the Most Approved Translations. Ed. Alexander Chalmers (Vol. 11 of 21 Vols.). London: C. Wittingham, 1810.]

<sup>4</sup> For further analysis and comments see ch. 8, § “Slay your Mind,” p. 278ff. and adjoining sections.

<sup>5</sup> i.e., The Egyptians.

temples an immortal fire, because it is especially most similar to these divinities. But from the exhalation or smoke (ἐκ δε τῆς θυμιασεως) of things produced in the earth, they called the offerings θυμιατηρια, thumiateria; *to sacrifice*, they called θυειν, thuein, and *the sacrifices*, θυσιαι, thusiai; all which, as if unfolding the error which was afterwards introduced, we not rightly interpret; since we call the worship of the Gods through the immolation of animal *thusia*. But so careful were the ancients not to transgress this custom, that against those who, neglecting the pristine, introduced novel modes of sacrificing, they employed *execrations*, and therefore they now denominate the substances which are used for *fumigations* ἀρωματα, aromata, i.e., *aromatics*, [or things of an execrable nature.]<sup>1</sup>

This mode, however, of offering first-fruits in sacrifices, having, at length, proceeded to great illegality, the assumption of immolations, most dire and full of cruelty, was introduced; so that it would seem that the execrations, which were formerly uttered against us, have now received their consummation, in consequence of men slaughtering animals, and defiling altars with blood; and this commenced from that period in which mankind tasted of blood, through having experienced the evils of famine and war. Divinity, therefore, as Theophrastus says, being indignant, appears to have inflicted a punishment adapted to the crime. Hence some men became atheists; but others, in consequence of forming erroneous conceptions of a divine nature, may be more justly called *κακοφρονες*, kakophrones, than *κακοθεοι*, kakotheoi,<sup>2</sup> because they think that the Gods are depraved, and in no respect naturally more excellent than we are. Thus, therefore, some were seen to live without sacrificing anything, and without offering the first-fruits of their possessions to the Gods; but others sacrificed improperly, and made use of illegal oblations.<sup>3</sup>

. . . When friendship and a proper sense of the duties pertaining to kindred natures, was possessed by all men, no one slaughtered any living being, in consequence of thinking that other animals were allied to him. But when strife, and tumult, every kind of contention, and the principle of war, invaded mankind, then, for the first time, no one in reality spared any one of his kindred natures.<sup>4</sup> . . . Being filled with animal diet, we have arrived at this manifold illegality in our life by slaughtering animals, and using them for food. For neither it is proper that the altars of the Gods should be defiled with murder, nor that food of this kind should be touched by men, as neither is it fit that men should eat one another;<sup>5</sup>

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<sup>1</sup> *Abstinence from Animal Food*, Bk. 2 ¶ 5 pp. 46-47; [text in square brackets by Taylor.]

<sup>2</sup> i.e., May be rather called *malevolent* than unhappy.

<sup>3</sup> *ibid.*, ¶ 7 p. 48

<sup>4</sup> *ibid.*, ¶ 22 pp. 56-57

<sup>5</sup> *ibid.*, ¶ 28 p. 61

# The Occultist's approach to the Secret Doctrine

## How to read the Secret Doctrine

Four key concepts that students should bear in mind when approaching *The Secret Doctrine*, as dictated by HP Blavatsky to Captain Robert Bowen,<sup>1</sup> are reproduced below. A few selections from *The Secret Doctrine* have been added after the second and fourth; and a predictably witty analysis from the epigrammatic Éliphas Lévi, after latter concept.

Come to the S.D. without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in [theosophical] study a means of exercising and developing the mind never touched by other studies. Observe the following rules: No matter what one may study in the S.D. let the mind hold fast, as the basis of its ideation, to the following ideas.<sup>2</sup>

If these ideas are kept in mind at all times, they will gradually open up the “Divine Eye”<sup>3</sup> or Devaksha to their secret content.

A higher faculty belonging to the higher life must see, and it is truly impossible to force it upon one's understanding — merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his *Ashta-vijnana* (spiritual “I”) before he can comprehend this doctrine fully; otherwise it may but increase one's “discomfort,” and add to his knowledge very little.

— Master KH<sup>4</sup>

**1** [The first idea is] the FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. The BEING has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness.<sup>6</sup>

[Continued overleaf.]

<sup>1</sup> First published under the title *Madame Blavatsky on how to study Theosophy*, in: *Theosophy in Ireland*, 1932. Reprinted by various organisations, they became known as the “Bowen Notes.”

<sup>2</sup> *Bowen Notes*, p. 8

<sup>3</sup> Cf. “Enoichion (Gr.). Lit., the ‘inner Eye’; the ‘Seer,’ a reference to the third *inner*, or Spiritual Eye, the true name for Enoch disfigured from *Chanoch*.” *Theosophical Glossary*. Also cf. *Ενρηχος* is sounding within, of wind-instruments; opp. *εξορηχος*. (*Liddell & Scott*) See “Appendices to the first four Root-Races,” in our Secret Doctrine's Third Proposition Series.

<sup>4</sup> *Mahatma Letter* 25 (104) p. 197; 3<sup>rd</sup> Combined ed. [Reply to Query No. 6 on Devachan.]

<sup>5</sup> See “Modifications of Consciousness” in the same series.

<sup>6</sup> *Bowen Notes*, p. 8

This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being, must be the REALITY in every form there is. . . . The Atom, the Man, the God are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *S.D.* The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.<sup>1</sup>

**2**  
**Everything is**  
**alive and conscious.**  
**There is no dead matter.**

The second idea to hold fast is that THERE IS NO DEAD MATTER. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” or Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That’s a common idea. The true idea shows every atom of substance no matter of what plane to be is itself a LIFE.<sup>2</sup> . . . Now the Occultists, [a] who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; [b] who do not recognise that anything in Nature can be *inorganic*; [c] who know of no such thing as *dead matter* — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*.<sup>3</sup>

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<sup>1</sup> *Bowen Notes*, pp. 8-9

<sup>2</sup> *ibid.*, p. 9

<sup>3</sup> *Secret Doctrine*, II p. 672

- ③ We are a microcosm of the universe.** The third basic idea to be held is that Man is the MICROCOSM. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth, there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.
- ④ As it is above, so it is below. There is but One Life and One LAW.** [The] fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesises all the others:
- “As is the Inner, so is the Outer;  
as is the Great, so is the Small;  
as it is above, so it is below:  
there is but ONE LIFE AND LAW;  
and he that worketh it is ONE.  
Nothing is Inner, nothing is Outer;  
nothing is GREAT, nothing is Small;  
nothing is High, nothing is Low,  
in the Divine Economy.”<sup>1</sup>
- In Nature, analogy is the guiding law** . . . the only true Ariadne’s thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds.<sup>2</sup> . . . the first law in nature is uniformity in diversity, and the second — analogy.<sup>3</sup> “As above, so below.”<sup>4</sup>
- It is the first and most important key to Cosmic Physics.** But it has to be studied in its minutest details and, “to be turned seven times,” before one comes to understand it. Occult philosophy is the only science that can teach it.<sup>5</sup>

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<sup>1</sup> Bowen Notes, pp. 9-10

<sup>2</sup> Secret Doctrine, II pp. 153-54

<sup>3</sup> Cf. “Surely the mighty power of the Infinite Being is most worthy our great and earnest contemplation; the nature of which we must necessarily understand to be such that everything in it is made to correspond completely to some other answering part. This is called by Epicurus *ισονομία*; that is to say, an equal distribution or even disposition of things. From hence he draws this inference; that, as there is such a vast multitude of mortals, there cannot be a less number of immortals; and if those which perish are innumerable, those which are preserved ought also to be countless.” Yonge C.D. (Tr.). *Marcus Tullius Cicero: The Nature of the Gods*. [1<sup>st</sup> ed. London: H.G. Bohn, 1853, was part of “The treatises of M.T. Cicero.”] New York: Prometheus Books, 1997; Bk. I, xix, p. 19

<sup>4</sup> Secret Doctrine, II p. 699

<sup>5</sup> *ibid.*, I pp. 150-51



**A ray of Parabrahman casts periodically its reflection on the shadowy world of form and, after perceiving the aroma of sentient life, it retires within its formless and impartite darkness.**

**Since the moral order is analogous to the physical, and since we cannot conceive any point as unable to dilate, increase, and radiate in a philosophically unlimited circle, every individuality is indefinitely perfectible.**

. . . no Eastern Initiate would speak of spheres “above us, between the earth and the airs,” even the highest, as there is no such division or measurement in *occult* speech, no “above” as no “below,” but an eternal “within,” *within two other within*s, or the planes of subjectivity merging gradually into that of terrestrial objectivity — this being for *man* the last one, his own plane.<sup>1</sup>

Analogy is the final word of science and the first word of faith. Harmony consists in equilibrium, and equilibrium subsists by the analogy of contraries. Absolute unity is the supreme and final reason of things. Now, this reason can neither be one person nor three persons; it is a reason, and reason eminently. To create equilibrium, we must separate and unite — separate by the poles, unite by the centre. To reason upon faith is to destroy faith; to create mysticism in philosophy is to assail reason. Reason and faith, by their nature, mutually exclude one another, and they unite by analogy. Analogy is the sole possible mediator between the finite and infinite. Dogma is the ever ascending hypothesis of a presumable equation. . . . The analogy of contraries is the connection of light and shade, of height and hollow, of plenum and void. . . . Analogy is the key of all secrets of nature and the sole fundamental reason of all revelations.<sup>2</sup>

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<sup>1</sup> *Secret Doctrine*, I pp. 671-72; [& quoting *The Virgin of the World of Hermes Mercurius Trismegistus*, rendered into English by Dr. Anna B. Kingsford & Edward Maitland (1885), pp. 83-84. Full text in our Secret Doctrine’s First Proposition Series.]

<sup>2</sup> *Transcendental Magic*, (KEY OF THE FOUR SECRET SCIENCES) pp. 165-66. Cf. “In other words, the form is proportional to the idea; the shadow is the measure of the body calculated in its relation to the luminous ray; the scabbard is as deep as the sword is long; the negation is in proportion to the contrary affirmation; production is equal to destruction in the movement which preserves life; and there is no point in infinite extension which may not be regarded as the centre of a circle having an expanding circumference receding indefinitely into space. Every individuality is, therefore, indefinitely perfectible, since the moral order is analogous to the physical, and since we cannot conceive any point as unable to dilate, increase and radiate in a philosophically unlimited circle. What can be affirmed of the soul in its totality may be affirmed of each faculty of the soul. The intelligence and will of man are instruments of incalculable power and capacity.” *ibid.*, (THE CANDIDATE) p. 34



## What to read in the Secret Doctrine

Continues Captain Bowen:

In addition to how to read the *S.D.*, HP Blavatsky also advised that:

Reading the *S.D.* page by page as one reads any other book will only end in confusion.

The first thing to do, even if it takes years, is to get some grasp of the “Three Fundamental Principles” given in the Proem [Vol. I, *pp.* 14-20].

Follow that up by study of the Recapitulation — the numbered items in the Summing Up to Vol. I [Pt. I, *pp.* 272-76].

Then take the Preliminary Notes [Vol. II, *pp.* 1-12], and

The Conclusion [Vol. II, Pt. I, *pp.* 437-46].<sup>1</sup>

BP Wadia had not been aware of the “Bowen Notes” when he proposed a similar approach to the study of *The Secret Doctrine*:

The ordinary student’s mind, as it is constituted today, in the East as in the West, may gain quicker and better comprehension if it is aided in the selection of pages to be read. While the following plan may not suit all, it has been found useful by a fair number during the last twenty-five years and more.

- 1 Vol. I, *pp.* 272-73, Item 1 [Source and origin of the Secret Doctrine].  
Vol. I, *pp.* 297-99 [Truth and Occult Sciences].
- 2 Vol. I, *pp.* 13-18 (The Three Fundamentals).
- 3 Vol. I, *pp.* 269-80 [Summing up the Secret Doctrine].
- 4 Vol. I, *pp.* xvii-xxvii (Introductory).
- 5 Vol. I, *pp.* 1-24 (Proem).
- 6 Vol. II, *pp.* 1-12 (Preliminary Notes).
- 7 Vol. I, *pp.* 303-25 (Symbolism, etc.).<sup>2</sup>

Implicit in all these recommendations is that students of *The Secret Doctrine* will be enthused by what they read so far and will resolve to study this awesome book in its entirety.

“The beginning is half of the whole” said Pythagoras.<sup>3</sup>



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<sup>1</sup> *Bowen Notes*, p. 6

<sup>2</sup> Cf. *Studies in the SD*, Bk. II (1<sup>st</sup> Series) vi p. 20

<sup>3</sup> Iamblichus: *Life of Pythagoras*, p. 259. *Note to Students*: for the full text corresponding to the selections above, see “Pages from the Secret Doctrine,” in our Blavatsky Speaks Series. Also cf. “Plotinus on four approaches to enlightenment,” in our Hellenic and Hellenistic Papers.

# Chapter 1

## Metaphysical Keys to Theosophy

The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself*. For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the epopt the true immortality. He may know truth as it really is — *Aletheia*, the breath of God, [or Life, the conscious mind in man.]

This is the alcahest which dissolves all things.

— Alexander Wilder<sup>1</sup>

My rest from care, my star in darkest night,  
My company when alone, constant delight.

— Albius Tibullus<sup>2</sup>

Taking into account that there is nothing higher than justice because “that which is justice is truth”<sup>3</sup> and paraphrasing St Thomas’ apophthegm that “a thing is not just because God wills it, but God wills it because it is just,” one can confidently assert that the fundamentals of Theosophy are not true merely because they are postulated in *The Secret Doctrine*. They are true because they are LAW. They are the rocks of Esoteric Science, beginningless, endless, parentless; they are the government of life and its alchemical agents.

“The divine is divine only in so far as it is just.”<sup>4</sup>

The entire edifice of Theosophy has been encapsulated in two interlaced triangles ☆, “the *Buddhangams* of Creation,” as Master KH remarks:

They contain the “squaring of the circle,” the “philosophers’ stone,” the great problems of Life and Death, and — the Mystery of Evil. The *chela* who can explain this sign from every one of its aspects — is *virtually an adept*.<sup>5</sup>

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<sup>1</sup> In: *Blavatsky Collected Writings*, (THE SCIENCE OF LIFE) VIII p. 249; [quoting *New Platonism and Alchemy* 1869; San Diego: Wizards Bookshelf, 1975; concl. pp. 30-31; italics and text in brackets by H.P. Blavatsky.]

<sup>2</sup> Tibullus 4, 13, 11. (Tu mihi curarum requies, tu nocte vel atra | Lumen, et in solis tu mihi turba locis.) Inscribed by a Chartreux [friar] around the walls of his study. *King’s Quotations*

<sup>3</sup> Cf. *Brihad-Aranyaka Upanishad* i, iv, 14

<sup>4</sup> *Blavatsky Collected Writings*, (THE SIBYL) VI p. 144; [quoting Socrates.]

<sup>5</sup> *Mahatma Letter* 59 (111) p. 340; 3<sup>rd</sup> Combined ed.

Even to this day the philosopher's stone, or first agent of alchemy,<sup>1</sup> is thought to be a mineral long sought after as a means of transforming base metals to gold.<sup>2</sup> Those driven by greed for gain, rather than by aspiration towards Truth, are so obsessed with "stones" that they have failed to notice the stars above and realise that "the pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn."<sup>3</sup>

It is incorrect to think that there exists any special "powder of projection," or "philosopher's stone," or "elixir of life." The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution*.<sup>4</sup>

Interpreting the "occult significance of the words *Vach* and *Hiranyagarbha* in their application to 'sound' and 'light,'" Blavatsky points out that:

The word *Hiranya* does not mean "gold" but the golden light of divine knowledge, the first principle in whose womb is contained the light of the eternal truth which illuminates the liberated soul when it has reached its highest abode. It is, in short, the "Philosopher's Stone" of the alchemist, and the Eternal Light of the Fire Philosopher.<sup>5</sup>

Commenting upon Éliphas Lévi's *Dogme et Rituel de la Haute Magie*, she explains that "the STONE is no stone at all, but the 'rock' — foundation of absolute knowledge — our seventh principle." Later, in the same article, she adds:

[Lévi] uses the cautious phraseology of the Mediaeval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is no word, and the "Stone" is no stone, the occult sciences are suffering thereby under the opprobrium of mockery and ignorance.<sup>6</sup>

Overwhelmed by the supernal philosophy of *The Secret Doctrine*, many of those privileged enough to have come across it have not persevered in their studies. They may have not been aware of Blavatsky's sound advice to Rob-

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<sup>1</sup> The other two are the Alkahest or universal spiritual solvent, and the Elixir Vitæ, a substance held capable of prolonging life indefinitely.

<sup>2</sup> Cf. "Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, Hermes, Arnaldus, Thomas Aquinas, Bernardus Comes, J. Rungius, Penotus, Quercetanus, Geber, the Arabian father of European alchemy, Eugenius Philalethes, Baptista Porta, Rubeus, Dornesius, Vogelius, Eirenæus Philaletha Cosmopolita, and many mediaeval alchemists and Hermetic philosophers assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? G. Francesco Pico, in his work *De Auro* [sec. 3, c. 2], gives eighteen instances of gold being produced in his presence by artificial means; and Thomas Vaughan (Eugenius Philalethes), going to a goldsmith to sell 1,200 marks worth of gold, when the man suspiciously remarked that the gold was too pure to have ever come out of a mine, ran away, leaving the money behind him." *Isis Unveiled*, I pp. 503-4. Also cf. "In briefe, all things are artificiall, for Nature is the Art of God." Thomas Browne: *Religio Medici*, Pt. 1, § 16.

<sup>3</sup> Cf. *Voice of the Silence*, frag. II vs. 147 p. 34

<sup>4</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 603

<sup>5</sup> *ibid.*, (A GREAT LIGHT UNDER A BUSHEL) II p. 285 fn.

<sup>6</sup> *ibid.*, (FOOTNOTES TO "GLEANINGS FROM ÉLIPHAS LÉVI") IV pp. 290, 291

ert Bowen and others. Or they may have been put off by *The Secret Doctrine*'s formidable array of abstract ideas and abstruse phraseology that seem cold, impenetrable, unyielding — just as the philosopher's stone is thought to be.

There is another way of reading, which is, indeed, the only one of any use with many authors. It is reading, not between the lines but within the words. In fact, it is deciphering a profound cipher. All alchemical works are written in the cipher of which I speak; it has been used by the great philosophers and poets of all time. It is used systematically by the adepts in life and knowledge, who, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them.<sup>1</sup>

Is self-indulgence the only philosophy?

It is sufficiently known that Pythagoras was the first who used the word Philosopher to designate *a friend of wisdom*. Before him, the word *Sophos*, sage, was used.<sup>2</sup>

During Man's preoccupation with self even Philosophy herself has been divested from her pristine cause and purpose, and the *Wisdom of Love*<sup>3</sup> became twisted to "Love of Wisdom" by the profane. That is why Philosophy is no longer revered as Inner Wisdom: it has become another domain of "head-learning" as the English Platonist foresaw:

Such as these however are the men who are *ignorantly* called men of learning, who are celebrated as prodigies of genius, who form the literary taste of the present generation; and who, like Homer's mice, impiously *nibble* the veil of *Wisdom*, and would willingly destroy the work of her celestial hands!<sup>4</sup>

True Philosophy is Love's eternal quest for "Self-analysing reflection."<sup>5</sup> And the Wisdom of Love is neither fundamental because it is the substratum of conditioned being, nor pre-eminent because it wells up from the Heart of Being: it is fundamental and pre-eminent because it is Love Itself or "Homogenous Sympathy."<sup>6</sup> Neither sophistry nor tapas can penetrate Its shield. Only brotherly love can unveil Its virgin innocence, unsullied by matter, to the inner sight.

Says Paracelsus, learned Theosophist and far-famed physician-Occultist: →

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<sup>1</sup> *Light on the Path*, com. I pp. 28-29

<sup>2</sup> *The Golden Verses of Pythagoras*, p. 174; [Commentary on verse 13.]

<sup>3</sup> Kama-Eros-Phanes.

<sup>4</sup> Taylor T. (Tr. & Annot.) *The Cratylus, Phædo, Parmenides, Timæus and Critias of Plato*. (1<sup>st</sup> ed. 1793); Minneapolis: Wizards Bookshelf, 1976. (*Secret Doctrine* Reference Series); Intr. p. 22

<sup>5</sup> Cf. *Secret Doctrine*, I p. 48 fn.

<sup>6</sup> *Blavatsky Collected Writings*, (FOOTNOTES TO "THE ALCHEMISTS") XII p. 55; [commenting on the Fire of the Alchemists of the Middle Ages.]

The great majority of the “investigators of theosophy” do not love wisdom, they only desire it; they desire to possess it for the purpose of adorning themselves with it; but wisdom is no man’s servant — it comes only to those who, abandoning self, sacrifice themselves in the spirit of wisdom. Those who seek the truth for their own benefit and gratification will never find it, but the truth finds those in whom the delirium of “self” disappears, and it becomes manifested in them.<sup>1</sup>

Another difficulty admitted by students of *The Secret Doctrine* comes from its bewildering assortment of philosophical terms and foreign words. And because they are drawn from a multiplicity of old languages, ideographs, and ciphers, their archetypal pattern cannot be readily imparted to English — or any other language for that matter. They have to be learned by rote as a new language, the Mystery Language.<sup>2</sup>

In order to give enquirers a head start, dozens of metaphysical concepts used by Blavatsky throughout her works were distilled down to four. Moreover, rather than imposing etymological uniformity by adopting the terms of a particular school of philosophy, two Sanskrit (Parabrahman and Mula-prakriti) terms, one Greek (Logos), and one Tibetan-Mongolian (Fohat) were chosen simply because they are used more frequently than others. These are not mere words that can be understood by another word in the spiritually impoverished vocabularies of modern diction: they are critical conceptual aids to understanding the selections on the origin of the universe and evolution of consciousness that follow in the next chapter.

Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles), no occult psychophysics or *knowledge of man* as he truly is, *is possible*. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.<sup>3</sup>

Their principal aspects will now be presented in separate compilations below. Other aspects, epithets, and synonyms are shown in Appendices D to G, p. 343ff.



<sup>1</sup> Hartmann F. *The Life of Paracelsus*. (2<sup>nd</sup> ed., 1932) Ch. 9, “Philosophy and Theosophy,” p. 174. Full text in our Buddhas and Initiates Series.

<sup>2</sup> See “Keys to the Mystery Language,” in our Theosophy and Theosophists Series.

<sup>3</sup> *Blavatsky Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI p. 473

## Parabrahman or Absoluteness is the One and Only Reality

**There is no God, save THAT  
Eternal Universal Principle,**

[The high initiates and adepts] believe in “gods” and know no “God,” but one Universal unrelated and unconditioned Deity,<sup>1</sup> . . . which the vulgar *hoi polloi*<sup>2</sup> call, “God,” and we — “Eternal Principle.”<sup>3</sup> . . . It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime — voluntary victim of an illusionary God, the abject slave of his crafty ministers?<sup>4</sup>

**The One and Secondless**

. . . reality. The impersonal and nameless universal Principle.<sup>5</sup> . . . the basis of conditioned Being whether subjective or objective.<sup>6</sup> Parabrahman is not “God,” because It is not *a* God. “It is that which is supreme, and not supreme (*paravara*),” explains *Mundaka Upanishad* (II, 2.8). IT is “Supreme” as CAUSE, not supreme as effect. Parabrahman is simply, as a “Secondless Reality,” the all-inclusive Kosmos — or, rather, the infinite Cosmic Space<sup>7</sup> — in the highest spiritual sense.<sup>8</sup>

**But Parabrahman by itself  
cannot be seen as it is.**

. . . It is seen by the *Logos* with a veil thrown over it [*Mulaprakriti*], and that veil is the mighty expanse of cosmic matter. It is the basis of material manifestations in the cosmos. . . . This *Mulaprakriti* is no more *Parabrahman* than the bundle of attributes of this pillar is the pillar itself.<sup>9</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 295 fn.

<sup>2</sup> [Οἱ πολλοί, the many; *i.e.*, the masses, the rabble, the vulgar.]

<sup>3</sup> *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 291

<sup>4</sup> *Mahatma Letter* 10 (88) p. 58; 3<sup>rd</sup> Combined ed.

<sup>5</sup> *Theosophical Glossary*: Parabrahm

<sup>6</sup> *Secret Doctrine*, I p. 15

<sup>7</sup> [Mundane egg]

<sup>8</sup> *Secret Doctrine*, I p. 6

<sup>9</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) pp. 9, 10



**It remains forever  
inconceivable, unknown,  
and unknowable.<sup>1</sup>**

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither spirit nor matter, but both. “Parabrahman and Mula-prakriti” are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation to which . . . IT appears from the objective standpoint of the One Logos as Mula-prakriti and not as Parabrahman; as its *veil* and not the ONE REALITY hidden behind, which is unconditioned and absolute.<sup>2</sup>

[Other aspects, epithets, and synonyms of Parabrahman are shown in Appendix D, p. 343ff.]



<sup>1</sup> [Because “The One Unknowable CAUSALITY” can only be known through Its manifestations, *i.e.*, humanity at large. Cf. *Secret Doctrine*, I p. 139]

<sup>2</sup> *Secret Doctrine*, I pp. 273-74



## Mulaprakriti or Noumenon of Matter is a veil thrown over Parabrahman

**Mulaprakriti is a condition of Nirvana,** [It] is Undifferentiated.  
Not dead, as Purusha — the one life — always exists in it.

Not temporary but eternal.

When subject to changes it always loses its name, reassuming it after returning to its original undifferentiated condition.

Not partial but co-extensive with space.

Eternally exists in the universe in whatever Avastha (state or condition) a particular human being may be.<sup>1</sup>

. . . Instead of being identical with Avidya, implies the absence of Avidya. It is the highest state of *non being* — the condition of Nirvana.<sup>2</sup>

**A sort of veil thrown over Parabrahman, and the cognisable aspect of it.**

*Mulaprakriti* . . . means simply the undifferentiated element. Nevertheless *Parabrahman* seems to be the one foundation for all physical phenomena, or for all phenomena that are generally referred to *Mulaprakriti*. . . . Were it not for this essence [of *Parabrahman*], there could be no physical body. But these attributes do not spring from *Parabrahman* itself, but from *Mulaprakriti* which is its veil; *Mulaprakriti* is the veil of *Parabrahman*. It is not *Parabrahman* itself, but merely its appearance. It is purely phenomenal.<sup>3</sup> It is no doubt far more persistent than any other kind of objective existence. Being the first mode or manifestation of the only absolute and unconditioned reality, it seems to be the basis of all subsequent manifestations. . . . Krishna says that the whole cosmos is pervaded by it . . .<sup>4</sup>

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<sup>1</sup> *Esoteric Writings*, (PRAKRITI AND PURUSHA) § VI (7) pp. 517-18; [modified by the Compiler.]

<sup>2</sup> *ibid.*, VI (7) pp. 518-19

<sup>3</sup> Cf. “ . . . esoteric teaching differs from the Vedantin doctrines of both the Advaita and the Vishishtadvaita schools. For it says that, while *Mulaprakriti*, the noumenon, is self-existing and without any origin — is, in short, parentless, Anupadaka (as one with Brahman) — *prakriti*, its phenomenon, is periodical and no better than a phantasm of the former”; *Secret Doctrine*, I p. 62; [Commentary on Stanza III.1a.]

<sup>4</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) p. 42

**Mulaprakriti is Ultimate Matter, ever pulsating in the shoreless Ocean of Life<sup>1</sup> and the physical world.**

**Thrilled by the last vibration of the Seventh Eternity (First Logos),<sup>3</sup> Mulaprakriti brings forth a wondrous miracle.**

**It is the Cosmic Noumenon of Matter and metaphysical basis of the Intelligent Operations of Nature.**

**Only Logos knows Mulaprakriti.**

No Energy or Force without Matter, no Matter without Force, Energy or *Life* — however latent. But this *ultimate* Matter is — Substance or the *Noumenon* of matter.<sup>2</sup>

“This is a Mystery that to this day was sealed and hidden. Nature<sup>4</sup> being mingled with Man<sup>5</sup> brought forth a wondrous miracle; the harmonious commingling *of the essence of the Seven* [Pitris, governors] and her own; the *Fire* and the *Spirit* and Nature [the noumenon of matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the seven governors.”<sup>6</sup>

Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul, the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.<sup>7</sup>

“PROPATOR is known but to *the only-begotten Son* . . . that is to the mind” (*nous*).<sup>8</sup>

[Other aspects, epithets, and synonyms of Mulaprakriti are shown in Appendix E, p. 347ff.]



<sup>1</sup> Cf. *Secret Doctrine*, I p. 84; [Commentary on Stanza III.11b.]

<sup>2</sup> *Blavatsky Collected Writings*, (THE SUBSTANTIAL NATURE OF MAGNETISM) VIII p. 317

<sup>3</sup> See “The Seven Eternities,” in our *Secret Doctrine*’s First Proposition Series.

<sup>4</sup> Nature is the *natural* body, the shadow of the Progenitors.

<sup>5</sup> MAN is the “Heavenly man,” as already stated.

<sup>6</sup> *Secret Doctrine*, II p. 267; [on the Third Race, which fell “and created no longer,” & quoting *Poimandres* i, 16, “the Power of the Thought Divine.”]

<sup>7</sup> *ibid.*, I p. 16; [summing up First Proposition.]

<sup>8</sup> *ibid.*, I p. 349; [on Propator or Bythos, “the first father of unfathomable nature, which is the second Logos.”]

## Logos or Word is Divine Thought Concealed

### Logos is Divine Thought concealed.

[In Greek theology, Logos is Word and Reason,<sup>1</sup> a divine plan that is mirrored in the manifested deity, an outward effect of a cause, which remains forever] “an unknown<sup>2</sup> and unknowable<sup>3</sup> power.”<sup>4</sup>

. . . [As] “speech is the Logos of thought,”<sup>5</sup> . . . [so] *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos,<sup>6</sup> though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Plenoma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth.<sup>7</sup>

[Logos] is not material or physical in its constitution, and it is not objective; it is not different . . . from *Parabrahman*, and yet at the same time it is different from it in having an individualised existence. . . . It has consciousness and an individuality of its own. . . . it is the only *personal* God, perhaps, that exists in the cosmos. . . . such centres of energy [*Logoi*] are almost innumerable in the bosom of *Parabrahman*.<sup>8</sup>

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<sup>1</sup> Cf. “[Chrysippus] says that divine power resides in reason and in the mind and intellect of universal nature. He says that god is the world itself, and the universal pervasiveness of its mind; also that he is the world’s own commanding-faculty, since he is located in intellect and reason; that he is the common nature of things, universal and all-embracing; also the force of fate and the necessity of future events.” Marcus Tullius Cicero: *On the nature of the gods* 1.39; in: *The Hellenistic Philosophers*, p. 323

<sup>2</sup> [In her innocence, Psyche admitted to “her wicked sisters,” i.e., Nature and Imagination, that “I have never seen my husband’s face and I have no idea from where he comes from.” (*Golden Ass*, Bk. 5 p. 86) Also cf. “Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her ‘consort’ — and sees him — she loses him. Study the ‘Heresy of Individuality’ — and you will understand.” *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 264]

<sup>3</sup> Cf. “I don’t pretend to understand the Universe — it’s a great deal bigger than I am. People ought to be modester.” (Carlyle’s Remark to W. Allingham, quoted in: Wilson & Wilson McArthur’s *Carlyle in Old Age*.) *King’s Quotations*

<sup>4</sup> *Secret Doctrine*, I p. 19 fn. [quoting Spencer.]

<sup>5</sup> *Theosophical Glossary*: Logos

<sup>6</sup> Cf. “The Atman, the Knower, the Lord of all, the real being, is the cause of all the vision that is in the universe, but it is impossible for Him to see Himself or know Himself, excepting through reflection. You cannot see your own face except in a mirror, and so the Atman, the Self, cannot see Its own nature until It is reflected, and this whole universe, therefore, is the Self trying to realise Itself.” Vivekananda quoted in: *Narada’s Way of Divine Love*, p. 16

<sup>7</sup> *Secret Doctrine*, II p. 25

<sup>8</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) pp. 8-9

**The One becomes Two  
Ones: Parabrahman  
and Logos.**

Moreover, in Occult metaphysics there are, properly speaking, two “Ones” — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos or Ishvara, in the Universe of Illusion), can do all this. It emanates from itself — as the upper Sephirothal Triad emanates the lower seven Sephiroth — the seven Rays or Dhyanichohans; in other words, the Homogeneous becomes the Heterogeneous, the “Protyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.<sup>1</sup>

**The first One remains in the  
Divine Thought; the second  
One falls into Matter,**

“The Egyptians . . . distinguished between an Older and Younger Horus; the former the *brother* of Osiris; the latter the Son of Osiris and Isis.”<sup>2</sup> . . . The first is the *Idea* of the world remaining in the Demiurgic Mind, “born in darkness before the creation of the world.” The second Horus is this “Idea” going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.<sup>3</sup>

**By dropping its reflection  
on the androgynous Waters  
of Space. Thus the second  
One becomes Three.**

“When the ONE becomes two, the three-fold appears”: to wit, when the One Eternal drops its reflection into the region of Manifestation, that reflection, “the Ray,” differentiates the “Water of Space”; or, in the words of the *Book of the Dead*: “Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the [Central] Sun.” Chaos becomes male-female, and Water, incubated through Light, and the “threefold being issues as its First-born.”<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, I p. 130

<sup>2</sup> *ibid.*, I p. 348; [quoting Dunlap’s *Vestiges of Spirit-History of Man*, 1858, pp. 189-90.]

<sup>3</sup> *ibid.*, I p. 348; [quoting Movers’ *Die Phönizier*, 1841, Vol. I, p. 268.]

<sup>4</sup> *ibid.*, I p. 231; [Commentary on Stanza VII.3a & quoting from *The Book of the Dead*.]

**The reflection becomes  
Three by Fohat, the Light  
of Logos, that sets out to  
reveal Unconscious Divine  
Thought to self-conscious  
minds.<sup>1</sup>**

*Logos* reflects the whole cosmos in itself, or, . . . the whole cosmos exists in the *Logos* in its germ, . . . the germ in which the whole plan of the solar system eternally exists. The image existing in the *Logos* becomes expanded and amplified when communicated to its light *Fohat* or *Daiviprakriti*], and is manifested in matter when the light acts upon *Mulaprakriti*. No impulse, no energy, no form in the cosmos can ever come into existence without having its original conception in the field of *chit*, which constitutes the demiurgic mind of the *Logos*.<sup>2</sup>

Poimandres, the “Thought Divine” personified, says:

“The Light is I, I am the Nous [the mind or Manu], I am thy God, and I am far older than the moist principle which escapes from the shadow [‘Darkness,’ or the concealed Deity]. I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought [Mahat] which is God, the Father.”<sup>3</sup>

**What is the difference  
between Spirit, Voice  
and Word?**

. . . the same as between Atma, Buddhi, and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the “Spirit of God” or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter.<sup>4</sup>

[Other aspects, epithets, and synonyms of Logos are shown in Appendix F, p. 351ff.]

<sup>1</sup> Cf. “I was a gem concealed; Me my burning revealed.” *Koran*; [quoted in: *Emerson’s Love*, ¶ 1 p. 60]

<sup>2</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) p. 64

<sup>3</sup> *Secret Doctrine*, I p. 74. Cf. “By ‘God, the Father,’ the seventh principle in Man and Kosmos are here unmistakably meant, this principle being inseparable in its *Esse* and Nature from the seventh Cosmic principle. In one sense it is the Logos of the Greeks and the Avalokiteshvara of the esoteric Buddhists.” *ibid.*, I p. 74 fn.

<sup>4</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

## Fohat or Light of Logos is Divine Thought Revealed

**Fohat is the Flame of the  
Light and Ultimate Knower  
of Parabrahman.**

The light [of the Logos]<sup>1</sup> is, as it were, a cloak, or a mask, with which the *Logos* is enabled to make its appearance. The real centre of the light is not visible even to the highest spiritual perception of man. It is this truth which is briefly expressed in that priceless little book *Light on the Path*, when it says:

“It is beyond you; because when you reach it you have lost yourself. It is unattainable because it for ever recedes. You will enter the light, but you will never touch the flame.”<sup>2</sup>

“Understand my *Paraprakriti* (*Daiviprakriti*), as something distinct from this. This *Daiviprakriti* is the one life by which the whole Universe is supported.”<sup>3</sup>

**By causing a creative ray of  
The One to become Three,**

[In the manifested Universe, Fohat] is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time Law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of “Father-Mother.” He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray.<sup>4</sup>

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<sup>1</sup> [Cf. “The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the LOGOS, the direct reflection of the ever-Unknowable on the plane of Universal manifestation.” *Secret Doctrine*, II p. 38; Fohat “in its universal application” is Svabhava. *Mahatma Letter* 15 (67) p. 89; 3<sup>rd</sup> Combined ed. For *Commentary* on Svabhava by Master K.H., see Appendix E: “Mulaprakriti: aspects, epithets, synonyms,” p. 349.]

<sup>2</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) pp. 52-53; [quoting *Light on the Path*, I rl. 12, p. 8.]

<sup>3</sup> *ibid.*, p. 48; [quoting *Gita* 7 vs. 5.]

<sup>4</sup> *Secret Doctrine*, I p. 109



**Fohat propels Logos into  
Being with its endless  
differentiations,**

When the “Divine Son” [Logos] breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE — on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.<sup>1</sup> . . . Fohat, the constructive force of Cosmic Electricity, is said, metaphorically, to have sprung, like Rudra from Brahmā, “from the brain of the Father and the bosom of the Mother,” and then to have metamorphosed himself into a male and a female, *i.e.*, polarity, into positive and negative electricity.<sup>2</sup>

**And links the subjective  
side of Logos with its  
objective manifestations.**

Creation or evolution<sup>3</sup> is commenced by the intellectual energy of the *Logos*. The universe in its infinite details and with its wonderful laws, does not spring into existence by mere chance, nor does it spring into existence merely on account of the potentialities locked up in *Mulaprakriti*. . . . Matter acquires all its attributes and all its powers which, in course of time, give such wonderful results in the course of evolution, by the action of this light<sup>4</sup> that emanates from the *Logos* upon *Mulaprakriti*. . . . This light of *Logos* is the link, so to speak, between objective matter and subjective thought of *Ishvara*. It is called in several Buddhist books *Fohat*. It is the One instrument with which the *Logos* works. What springs up in the *Logos* at first is simply an image, a conception of what it is to be in the cosmos. This light or energy catches the image and impresses it upon the cosmic matter which is already manifested.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 109

<sup>2</sup> *ibid.*, I p. 145

<sup>3</sup> Cf. “True Esoteric philosophy . . . speaks neither of ‘creation’ nor of ‘evolution’ in the sense the exoteric religions do. All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the ABSOLUTE all.” *Secret Doctrine*, I p. 350

<sup>4</sup> Cf. “There are three kinds of light in Occultism, as in the Kabbalah. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter Light reflected in the Dhyani-Chohans, the minor *Logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe.” *Secret Doctrine*, II p. 37

<sup>5</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) p. 12

**Fohat guides the evolution of Consciousness, thus enabling the divine plan to be actualised on this Earth of ours.**

Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested.<sup>1</sup> . . . The “innumerable incarnations of Spirit,” and “the ceaseless pulse and current of Desire” refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second — to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one “dark,” because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter.<sup>2</sup>

**Is Fohat one of the three, Father, Mother and Son?**

**Fohat is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth.**

. . . Fohat is a generic term and used in many senses. He is the *light* (Daiviprakriti) of all the three *logoi* — the personified symbols of the three *spiritual stages* of Evolution. Fohat is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called “Demiurgoi” by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyani-Chohans which proceed from the third Logos.<sup>3</sup>

[Other aspects, epithets, and synonyms of Fohat are shown in Appendix G, p. 361ff.]

<sup>1</sup> *Secret Doctrine*, I p. 119

<sup>2</sup> *ibid.*, II p. 234; [commenting on the “The true esoteric view about ‘Satan,’ . . . brought out in Appendix XV, ‘The Secret of Satan,’ to the 2<sup>nd</sup> ed. of Dr. A. Kingsford’s *Perfect Way*.” *ibid.*, p. 233.]

<sup>3</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 334

## Genealogy and Gender of Logos and Its Light

**Originally, Logoi were feminine everywhere.**

The Gnostic Sophia, “Wisdom,” who is “the Mother” of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems. The “Father” is a far later invention. The earliest manifested Logos was female everywhere — the mother of the seven planetary powers.<sup>1</sup>

**Brahmā, the first procreating male, is the keynote to all Logoi, divine sons from immaculate mothers,<sup>2</sup> well before they became their father’s sons.**

Ain-Soph is called the “Fiery Soul of the Pelican” in the *Book of the Numbers* appearing with every Manvantara as Narayana, or Svayambhuva (the Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmā or Prajapati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmā-Vach (the female) and Brahmā-Viraj (the male), that the Prajapati becomes the male Brahmā.<sup>3</sup>

Hence all the higher gods of antiquity were all “Sons of the Mother” before they become those of the “Father.” The Logoi, like Jupiter or Zeus, Son of Kronos-Saturn, “Infinite Time” (or Kala), in their origin were represented as male-female. Zeus is said to be the “beautiful Virgin,” and Venus<sup>4</sup> is made bearded. Apollo is originally bisexual, so is Brahmā-Vach in *Manu* and the *Puranas*. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally, St. John’s vision in *Revelation*, that of the Logos, who is now connected with Jesus — is hermaphrodite, for he is described as having female breasts.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 72 fn.

<sup>2</sup> Cf. *ibid.*, I p. 91

<sup>3</sup> *ibid.*, I pp. 80-81; [analogous to Kala-hamsa. See p. 80 fns., for the true significance of the symbol of the Eighteenth Degree of the Rose-Croix and of ornithological symbols in general, and why Moses forbids the eating of the pelican and swan. Cf. “Bestride the Bird of Life” and “Narayana, First or Third Logos?” in our *Secret Doctrine*’s First Proposition Series.]

<sup>4</sup> Cf. “When Venus addressed Psyche, she called herself ‘mother-in-law.’” *Golden Ass*, Bk. 6 p. 98

<sup>5</sup> *Secret Doctrine*, I p. 72 fn.

**The mother, wife, and daughter of Logos were the triple Kuan-shih-yin, before they became known as Father, Son, and Holy Ghost.**

The Mother of Mercy and Knowledge is called “the triple” of Kuan-Shih-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*,<sup>1</sup> just as in the later theological translations she became “the Father, Son and (the female) Holy Ghost” — the *Shakti* or Energy — the Essence of the three.<sup>2</sup>

**Fohat is the mother and daughter of Logos.**

Thus in the Esotericism of the Vedantins, *Daiviprakriti* [Fohat], the Light manifested through Ishvara, the *Logos*, is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahman; while in that of the trans-Himalayan teachings it is — in the hierarchy of allegorical and metaphysical theogony — “the MOTHER,” or abstract, ideal matter, *Mulaprakriti*, the Root of Nature; from the metaphysical standpoint, a correlation of *Adi-Bhuta*, manifested in the Logos, *Avalokiteshvara*; and from the purely occult and Cosmical, Fohat, the “Son of Sons,” the androgynous energy resulting from this “Light of the Logos,” and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity — which is LIFE.<sup>3</sup>

**Therefore, when Christos manifests in Man, his Light is his daughter rather than his mother.**

When *Christos* manifests himself in man as his Saviour, it is from the womb, as it were, of this divine light that he is born. So it is only when the *Logos* is manifested in man that he becomes the child of this light of the *Logos* — this *Maya* — but in the course of cosmic manifestation this *Daiviprakriti*, instead of being the mother of the *Logos*, should, strictly speaking, be called the daughter of the *Logos*. To make this clearer, I may point out that this light is symbolised as *Gayatri*. . . . the light of the [central] sun. . . . This light is further called the *Mahachaitanyam* of the whole cosmos.<sup>4</sup>

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<sup>1</sup> Cf. “Kuan-shih-yin, then, is ‘the Son identical with his Father’ mystically, or the Logos.” *Secret Doctrine*, I p. 472

<sup>2</sup> *ibid.*, I p. 136

<sup>3</sup> *ibid.*, I pp. 136-37

<sup>4</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) p. 11

## Hymn to a Voice Divine in Intellect's Retreats

The only God we must recognise and pray to, or rather act in unison with, is that spirit of God of which our body is the temple,<sup>1</sup> and in which it dwelleth.

— Helena Petrovna Blavatsky<sup>2</sup>

He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.

— Samuel Taylor Coleridge<sup>3</sup>

Insights to Divine Wisdom may only be gathered by a pure mind when invigorated by study and edified by altruism. “By studying and assimilating its eternal verities,”<sup>4</sup> the transmutation of ardent aspirations into philosopher’s gold begins in earnest and ideals begin to be made real here and now. For the staunch servants of LAW nothing is impossible.

Asked whether apart from “the outward petition to an unknown God as the addressee” there is any other kind of prayer, HP Blavatsky affirmed:

Most decidedly; we call it Will-Prayer, and it is rather an internal command than a petition.<sup>5</sup>

In the following selections, Master KH, Blavatsky, and WQ Judge describe key features of this interior, silent development:

. . . for a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine, never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.<sup>6</sup>

Meditation is silent and unuttered prayer, or, as Plato expressed it, “the ardent turning of the soul toward the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself — for the universal Supreme Good” of which we are a part on earth, and out of the essence of which we have all emerged.<sup>7</sup> . . . Nor . . .

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<sup>1</sup> Cf. “. . . while we are in this prison-house of matter, we must wear our chain; even wear it gracefully, if we have the good taste; and make the base necessities of this body of shame symbolic of the divine food of the reason.” *Hypatia*, p. 13

<sup>2</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 71

<sup>3</sup> Coleridge: *The Rime of the Ancient Mariner* vii, “The Hermit of the Wood”

<sup>4</sup> Cf. *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 57

<sup>5</sup> Cf. *ibid.*, p. 67

<sup>6</sup> *Mahatma Letter* 11 (65) p. 64; 3<sup>rd</sup> Combined ed.

<sup>7</sup> *Key to Theosophy*, § I (THEOSOPHY AND THE THEOSOPHICAL SOCIETY) p. 10

prayer is a petition.<sup>1</sup> It is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called “spiritual transmutation.” The intensity of our ardent aspirations changes prayer into the “philosopher’s stone,” or that which transmutes lead into pure gold. The only homogeneous essence, our “will-prayer” becomes the active or creative force, producing effects according to our desire.<sup>2</sup>

The very instant a high aspiration is entertained, that instant the spiritual fire begins to work, and if the aspiration is made permanent by action inside and outside, then, the heat being constantly thus applied to the heavy lead-like material of the lower nature, the melting and refining process goes on silently but surely, adding power to the inner body which acts again on the outer body, and giving to all a strength and consistency which will lead to the gradual acquirement of true wisdom. This is what is meant by the alchemical and Rosicrucian saying or theory that lead or base metal may be turned into gold by the use of the “red powder.” The opposite saying is also true, that by the use of the black powder the precious metal may be turned into lead.<sup>3</sup>

Heart-stirring is the birth of Divine Thought, a Cosmos, and its progressive expansion and enrichment through differentiation and specialisation. How can such lofty concepts be cold and irrelevant abstractions? Even faint insights of the “bright ruler of the stars and sacred arbiter of pious souls”<sup>4</sup> are awesome, enlightening, and heart-warming. Metaphysics is the heart of Occultism, says Blavatsky:

For, *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.<sup>5</sup>

For the benefit of those who, doing justice to a book by reading it from cover to cover, have just reached this page, there now follows a pause for thought. This heart-stirring adoration of the Pure Intellectual Essence was included by Thomas Taylor in his 1795 translation of Apuleius’ *Fable of Cupid and Psyche*, at the request of a friend with “thirst after knowledge and elegant taste.”<sup>6</sup> The zeal of this learned Platonist in polishing the Gems

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<sup>1</sup> Cf. [Common] “prayer is often sorcery.” *Secret Doctrine*, I p. 469

<sup>2</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 68

<sup>3</sup> *Echoes of the Orient*, (ASTRAL BODIES) III: 1<sup>st</sup> ed. p. 459; 2<sup>nd</sup> ed. Pasadena: Theosophical University Press, p. 447; [on the Spiritual Fire, “. . . One of the fires spoken of by the alchemists and referred to by those who have written about the Rosicrucians and the Fire Philosophers.” *ibid.*]

<sup>4</sup> See Thomas Taylor’s Hymn on next page.

<sup>5</sup> *Secret Doctrine*, I pp. 169-70

<sup>6</sup> *Cupid and Psyche*, pp. 136-38



of Occultism is truly inspiring; and his passionate and fluent utterance, magnificent:

**To the Whole of a Pure Intellectual Essence,  
Considered as forming One Intelligible World**

O Fairest offspring of a fire unknown!  
Splendour immense, all-comprehending god;  
Thy blest intelligible world I'll sing,  
And celebrate the beauty it contains.  
Witness, ye shining stars, that nightly roll  
With ever wakeful and rejoicing fires:  
Witness, thou moon, whose ever changing orb  
Gives due perfection to material forms:  
And thou, O sun! bright ruler of the stars  
And sacred arbiter of pious souls  
Witness the constant tribute of my praise;  
Witness the mystic ardour of my soul.  
To thee my wings, From Hyle's dire abode  
I stretch, impatient of a speedy flight:  
That rapid to the palace I may rise,  
And in *the good's* bright vestibule exult.  
For there the great intelligible gods,  
Like daz'ling lamps, in spheres of crystal shine;  
Ineffably announcing by their light  
Th'abode of deity's o'erflowing fount.  
All perfect father, may thy piercing eye  
Shine on my soul with sacred hymns replete,  
And rouse conceptions bright with mental fire!  
Now from the barriers of the race divine,  
Urg'd by the Muse's vivid fire, I start;  
And rapid to the goal of sacred verse,  
To gain the soul's Olympic honours, run.  
A voice divine in intellect's retreats.  
Now gently murmurs with inspiring sound.  
O blessed father, deity sublime!  
Propitious listen to my suppliant prayer,  
And haste my union with thy beauteous world:  
Thy world with ev'ry excellence endu'd,  
And with ideas omniform replete.  
There shines the sun with intellectual light,  
And ev'ry star is there a mental sun.  
Each contains all; yet sep'rate and distinct  
Particulars their proper character preserve.  
There all is truly all, immensely great,  
*Motion* is pure, *abiding* without change;  
And ev'ry part exists a perfect whole.

[Continued overleaf.]

CHAPTER 1  
HYMN TO A VOICE DIVINE

O grant my soul the lynx's piercing eye,  
That I may penetrate the depth divine  
Thy blest intelligible world contains.  
There each inhabitant, with boundless view,  
Light within light perpetually perceives;  
Nor finds in ought vacuity to check  
Th' unwearied energies of mental sight.  
But all things there with pow'r untam'd subsist,  
And each by seeing more abundant sees.  
Now in my phantasy from sense refin'd,  
A lucid image of a globe appears,  
Throughout diaphanous; whose orb contains  
The sun, and stars, and ev'ry mundane form,  
And all things shine in each divinely fair.  
And while this lucid spectacle remains,  
My soul attempts to frame a brighter sphere:  
Devoid of bulk, subsisting without place,  
And from the images of matter free.  
Come then, blest parent of that sphere divine,  
Whose mental image anxious I explore;  
Come with thy own intelligible world,  
And all the gods its beauteous realms contain.  
With all things come conspiring into one:  
That thus with thee, in perfect union join'd,  
My soul may recognise thy matchless fire;  
May vigorous rise to his occult retreats,  
And fly alone to solitary good.



## Chapter 2

# Catechism of Practical Theosophy

After studying an early translation of the *Bhagavad-Gita*, Sir Edwin Arnold cites Schlegel's grateful adoration to its unknown author,<sup>1</sup>

. . . by whose oracles the mind is snatched with a certain ineffable pleasure towards everything lofty, eternal and divine.<sup>2</sup>

Hundreds of subsequent translations in English alone are not only telling testimony to the *Gita*'s universal appeal and profound influence in the West; they also concede the inadequacy of modern vocabularies as they lack in density of expression, field of meanings, and the dignity that Sanskrit bestowed to the original text.

WQ Judge's recension, marked by his own purity and integrity, has been chosen as the standard of all quotations from the *Gita* in this chapter and throughout the book. But when he wrote of AP Sinnett's *Esoteric Buddhism* that "nearly all the leading portions of the [secret] doctrine are to be found broadly stated in the *Bhagavad-Gita*,"<sup>3</sup> HP Blavatsky, in her capacity as editor of *The Theosophist*, did not believe that the "American brother" was justified in his remarks:

The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the *Vedas*, the *Upanishads* and *Bhagavad Gita*. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text

<sup>1</sup> The authorship of the *Bhagavad-Gita* is attributed to Vyasa. Cf. p. 82 fn.

<sup>2</sup> Arnold E. (Tr.). *The Song Celestial or Bhagavad-Gita*. London: Kegan Paul, Trench, Trübner & Co Ltd, 1927, Pref. vii; [quoting Schlegel's "cujus oraculis mens ad excelsa quæque, æterna atque divina, cum inenarrabili quadam delectatione rapitur — te primum, inquam, salvere jubeo, et vestigia tua semper adoro." Tr. Tuplin.]

<sup>3</sup> Cf. *The Theosophist*, V (5-53) 1884, p. 122

was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations — splitting into numerous sects.<sup>1</sup>

Astronomical evidence suggests that the *Bhagavad-Gita* is much older than it is generally supposed and endorses the consensus that its ethics are pre-historic — yet unageing. In fact, the *Gita* is ancient catechism of practical Theosophy: its precepts are those of the Pauranika Eclectic School of Philosophy, precursor of modern Theosophy. That is why it has attracted such an unprecedented wealth of commentaries, from Shankaracharya to contemporary thinkers, and why mystics, philosophers, and independent thinkers alike hold it in such high esteem: its noble ancestry and timeless message are intuitively recognised.



**The Bhagavad Gita is a  
manual of initiation,**

In view of the great resemblance between many of the fundamental “truths” of Christianity and the “myths” of Brahmanism, there have been serious attempts . . . to prove that the *Bhagavad Gita* and most of the *Brahmanas* and the *Puranas* are of a far later date than the Mosaic Books and even than the *Gospels*. But were it possible that an enforced success should be obtained in this direction, such argument cannot achieve its object, since the *Rig-Veda* remains. Brought down to the most modern limits of the age assigned to it, its date cannot be made to overlap that of the *Pentateuch*, which is admittedly later.<sup>2</sup>

The idea that the *Gita* may after all be one of the ancient books of initiations — now most of them lost — has never occurred to them. Yet — like the *Book of Job* very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, and the Hall of Amenti, to be judged according to its *Karma* — the *Gita* is a record of the ancient teaching during the Mystery of Initiation.<sup>3</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (BHAGAVAD-GITA AND “ESOTERIC BUDDHISM”) VI p. 147

<sup>2</sup> *ibid.*, (EASTERN AND WESTERN OCCULTISM) XIV p. 240

<sup>3</sup> *ibid.*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 124

**At least 27 millennia old.** The *Bhagavad Gita*, as well as the *Bhagavata*, makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:

“I am the Margasirsha [*viz.* the first]  
amongst the months and the spring  
[*viz.* the first] among the seasons.”

This shows that at one time the first month of spring was Margasirsha. A season includes two months, and the mention of a month suggests the season.

“I am the Samvatsara among the years  
[which are five in number], and the spring  
among the seasons, and the Margasirsha  
among the months, and the Abhijit among  
the asterisms [which are twenty-eight in  
number].”

This clearly points out that at one time in the first year called Samvatsara, or the quinquennial age, the Madhu, that is, the first month of spring, was Margasirsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoctial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of Mula to the beginning of Abhijit, and hence the date in question is at least  $16,335 + 3/7 \times 90 \times 72 = 19,112^1$  or about 20,000 B.C. The Samvatsara at this time began in Bhadrapada the winter solstitial month.<sup>2</sup>

So far then 20,000 years are mathematically proven for the antiquity of the *Vedas*. And this is simply exoteric. . . .

“The great ancestor of Yudhishtira reigned 27,000 years . . . at the close of the brazen age.”<sup>3</sup>

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<sup>1</sup> [Calculation as corrected in Vol. XIV of the 1995 reprint of *Blavatsky Collected Writings*.]

<sup>2</sup> *Blavatsky Collected Writings*, (SECRET CYCLES, A PROOF FROM THE BHAGAVAD-GITA) XIV pp. 364-65; [quoting Krishna Sastri Godbole’s article on the “Antiquity of the Vedas” (*The Theosophist*, Vol. III, October 1881, pp. 22-23), citing J. Bentley’s *Historical View of Hindu Astronomy, from the earliest dawn of that science in India, down to the present time*, etc., Calcutta, 1823; London, 1825; p. 5.]

<sup>3</sup> *ibid.*, pp. 364-65; [quoting from S.A. Mackey’ *Asiatic Researches*, Vol. II p. 103; [originally publ. 1788-1839, the entire series has been repr. by Cosmo, New Delhi, 1979 — Boris de Zirkoff.]

**Its catechism is of  
the Seventh School of  
Indian philosophy,**

In Indian philosophy [there are] only six recognised systems, which are known as the *Shad-Darsana*, literally the *six demonstrations* or “six schools.” . . . Namely:

- (1) *Nyaya*, the logical school of Rishi Gautama;
- (2) *Vaisheshika*, the atomic system of Kanada;
- (3) *Sankhya*, the pantheistic school of Kapila;
- (4) *Yoga*, the mystical school of Patanjali;
- (5) *Purva* (early) Mimamsa; and
- (6) *Uttara* (later) Mimamsa of Vyasa, which is called *Vedanta*.

There is a seventh school, which is a much later one, the *Pauranika*, or the eclectic school which presents the teachings of the *Bhagavad-Gita*, but is not included in the number of the ancient *Darsanas*. None of the other, later schools are taken into account.<sup>1</sup>

**Precursor of the Eclectic  
School of Theosophy, re-  
vived in the 3<sup>rd</sup> century CE  
by Ammonius Saccas.**

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system, to the early part of the third century of their Era. . . . But history shows it [Theosophy] revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves “Philaletheians” — lovers of the truth; while others termed them the “Analogists,” on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. . . . [His aim was] to reconcile all sects, peoples and nations under one common faith . . . to induce all men to lay aside their strives and quarrels, and unite in purpose and thought as the children of one common mother;<sup>2</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (NEO-BUDDHISM) XII p. 343 & fn.

<sup>2</sup> *ibid.*, II (WHAT IS THEOSOPHY?) pp. 88-89; based on A. Wilder’s *New Platonism and Alchemy* 1869; San Diego: Wizards Bookshelf, 1975; full text in our Theosophy and Theosophists Series.

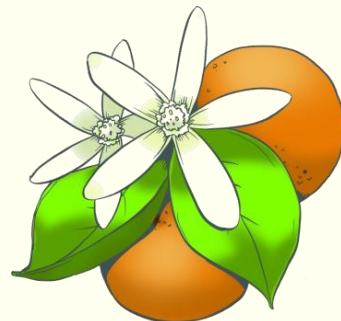


**Ammonius Saccas was the Alexandrian Socrates of Neo-Platonism and teacher of Plotinus.**

Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.<sup>1</sup>

**But the real author of the Bhagavad Gita is Krishna-Christos, the “still small voice.”**

In some very peculiar sense Krishna is the real Christ. Your Christ is simply a feeble image, as it were, of Krishna — a mere reflection. *It is from the standpoint of that mysterious Voice that Krishna is speaking in the Bhagavad Gita.* It is that Voice that is speaking. Hence the importance of that book. It contains more of the real teaching of Christ than any other book which now exists. But it is open to any man to obtain the teaching of Christ in himself from the “still small voice.”<sup>2</sup>



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<sup>1</sup> Blavatsky *Collected Writings*, II (WHAT IS THEOSOPHY?) p. 89; based on Wilder's *New Platonism and Alchemy*.

<sup>2</sup> *Esoteric Writings*, (PRAKRITI AND PURUSHA) § VII (1) pp. 532-33; [& quoting *1 Kings* xix, 12, KJV.]

## The Fundamental Propositions of the Secret Doctrine

T Subba Row in his opening lecture on the “Philosophy of the *Bhagavad-Gita*,” delivered at the Anniversary Convention of the Theosophical Society, Adyar, December 1886,<sup>1</sup> points out that:

The *Bhagavad-Gita* starts from certain premises, which are not explained at length — they are simply alluded to here and there, and quoted for the purpose of enforcing the doctrine, or as authorities, and Krishna does not go into the details of the philosophy which is their foundation. . . . This philosophy I cannot gather or deduce from the *Bhagavad-Gita* itself; but I can show that the premises with which it starts are therein indicated with sufficient clearness.<sup>2</sup>

The *Bhagavad-Gita* may be looked upon as a discourse addressed by a Guru to a chela who has fully determined upon the renunciation of all worldly desires and aspirations, but yet feels a certain despondency, caused by the apparent blankness of his existence.<sup>3</sup>

Krishna is the Guru or Teacher; Arjuna, the chela or pupil.

Vyasa<sup>4</sup> looked upon Arjuna as man, or rather the real monad in man; and upon Krishna as the Logos, or the spirit that comes to save man,<sup>5</sup>

continues the erudite analyst of the *Gita*, who had more knowledge than a dozen Orientalists.<sup>6</sup>

The three fundamental propositions of *The Secret Doctrine* are not theoretical, impractical ideas. They are cognitive keys to the faculties of the soul. The arresting dialogue between Krishna and Arjuna appeals to the higher mind. Informed mind awakens intuition, which is spiritual knowledge.

*The Secret Doctrine*’s propositions will now be matched, where possible, with selections from the *Bhagavad-Gita*.

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<sup>1</sup> It was published the following year in: *The Theosophist*. Cf. “Begun in the February number, they are now concluded in the July issue. No better, abler, or more complete exposition on that most philosophical, as the least understood, of the sacred books of the East, has ever been given in any work, past or present.” *Blavatsky Collected Writings*, (THEOSOPHICAL AND MYSTIC PUBLICATIONS) VIII p. 42

<sup>2</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) p. 2

<sup>3</sup> Cf. *Esoteric Writings*, (BHAGAVAD-GITA) § I (7) pp. 95-96

<sup>4</sup> The authorship of the *Bhagavad-Gita* is attributed to Vyasa. Cf. *Blavatsky Collected Writings*, IV: Vyasa was “the great initiated adept and [Hindu] Rishi” (THE SEPTENARY PRINCIPLE IN ESOTERICISM) p. 575; Vyasa was “Revealer,” one “who explains the mysteries to the neophyte or candidate for initiation by *expanding* and amplifying to him the meaning” (FOOTNOTES TO “THE PHILOSOPHY OF SPIRIT”) p. 100; “Vyasa is *immortal in his incarnations*.” (DO THE RISHIS EXIST?) p. 367.

<sup>5</sup> Cf. *Esoteric Writings*, (BHAGAVAD-GITA) § I (7) p. 93

<sup>6</sup> Cf. *Blavatsky Collected Writings*, (MR. A. LILLIE’S DELUSIONS) VI pp. 275-77

## Proposition 1. Cosmogenesis

### Secret Doctrine

The Secret Doctrine establishes . . . (a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Mandukya Upanishad*, “unthinkable and unspeakable.” [verse 7]

There is one absolute reality, which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause . . . is the rootless root of “all that was, is, or ever shall be.” It is . . . devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.<sup>1</sup>

### Bhagavad Gita

I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be.<sup>2</sup> . . . There is no existence for that which does not exist, nor is there any non-existence for what exists. Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT, which is inexhaustible.<sup>3</sup> . . . for it is indivisible, inconsumable, incorruptible, . . . eternal, universal, permanent, immovable; . . . inconceivable, and unalterable.<sup>4</sup> All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.<sup>5</sup> There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit — Paramatma — which permeates and sustains the three worlds.<sup>6</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 14

<sup>2</sup> *Bhagavad-Gita* 2 vs. 12

<sup>3</sup> *ibid.*, 2 vs. 16-17

<sup>4</sup> *ibid.*, 2 vs. 24-25

<sup>5</sup> *ibid.*, 9 vs. 4-5

<sup>6</sup> *ibid.*, 15 vs. 16-17. Cf. “These three worlds are the three planes of being, the terrestrial, astral and the spiritual.” *Voice of the Silence*, frag. III notes 27, 34 to vs. 288, 306, pp. 66, 71; pp. 94, 95 in glos. of Chinese & Centenary eds.

This “Be-ness” is symbolised in the Secret Doctrine under two aspects.

. . . [a] absolute abstract Space,  
representing bare subjectivity, the  
one thing which no human mind  
can either exclude from any con-  
ception, or conceive of by itself.

. . . [b] absolute abstract  
Motion representing  
Unconditioned Consciousness.

. . . Consciousness is inconceivable  
to us apart from change, and  
motion best symbolises change,  
its essential characteristic. This lat-  
ter aspect of the one Reality, is also  
symbolised by the term “The Great  
Breath,” a symbol sufficiently  
graphic to need no further elucida-  
tion. Thus, then, the first funda-  
mental axiom of the Secret Doctrine  
is this metaphysical ONE ABSOLUTE  
— BE-NESS — symbolised by  
finite intelligence as the  
theological Trinity.<sup>1</sup>

Understand that all things are in  
me even as the mighty air which  
passes everywhere is in space.<sup>2</sup>

There is nothing . . . in the three  
regions of the universe which it is  
necessary for me to perform, nor  
anything possible to obtain which  
I have not obtained; and yet I am  
constantly in action.<sup>3</sup>



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<sup>1</sup> *Secret Doctrine*, I p. 14

<sup>2</sup> *Bhagavad-Gita* 9 vs. 6

<sup>3</sup> *ibid.*, 3 vs. 22

## Proposition 2. One Law for All

### Secret Doctrine

Further,  
the Secret Doctrine affirms:  
(b) The Eternity of the Universe  
*in toto* as a boundless plane;  
periodically “the playground of  
numberless Universes incessantly  
manifesting and disappearing,”  
called “the manifesting stars,”  
and the “sparks of Eternity.”  
“The Eternity of the Pilgrim” is  
like a wink of the Eye of Self-  
Existence (Book of Dzyan).

“The appearance and  
disappearance of Worlds  
is like a regular tidal ebb,  
flux and reflux.”<sup>1</sup>

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.<sup>2</sup>

### Bhagavad Gita

I produce myself among creatures  
. . . whenever there is a decline of  
virtue and an insurrection of vice  
and injustice in the world; and thus  
I incarnate from age to age for the  
preservation of the just, the de-  
struction of the wicked, and the  
establishment of righteousness.<sup>3</sup>

I now draw in and now let forth;  
I am death and immortality;  
I am the cause unseen and  
the visible effect.<sup>4</sup>

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<sup>1</sup> *Secret Doctrine*, I pp. 16-17

<sup>2</sup> *ibid.*, I pp. 16-17

<sup>3</sup> *Bhagavad-Gita* 4 vs. 7-8

<sup>4</sup> *ibid.*, 9 vs. 19

## Proposition 3. Anthropogenesis

### Secret Doctrine

Moreover,  
the Secret Doctrine teaches:  
(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmaic law, during the whole term.<sup>1</sup>

In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

### Bhagavad Gita

Brahman the Supreme is the exhaustless. Adhyatma is the name of my being manifesting as the Individual Self. Karma is the emanation, which causes the existence and reproduction of creatures.<sup>2</sup>

There dwelleth in the heart of every creature . . . the Master — Ishvara — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time.<sup>3</sup>

Being born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection.

For even unwittingly, by reason of that past practice, he is led and works on. Even if only a mere enquirer, he reaches beyond the word of the *Vedas*.

But the devotee who, striving with all his might, obtaineth perfection because of efforts continued through many births, goeth to the supreme goal.<sup>4</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 17

<sup>2</sup> *Bhagavad-Gita* 8 vs. 3

<sup>3</sup> *ibid.*, 18 vs. 61

<sup>4</sup> *ibid.*, 6 vs. 43-45



The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.<sup>1</sup>

For those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, I presently become the saviour from this ocean of incarnations and death.<sup>2</sup>



## Further Tenets and Teachings

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas; it teaches

- (a) the simultaneous evolution of seven human groups on seven different portions of our globe;
- (b) the birth of the astral, before the physical body, the former being a model for the latter; and
- (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.<sup>3</sup>

Eleven years before *The Secret Doctrine* was first published, HP Blavatsky had already summarised the fundamentals of Oriental Philosophy in *Isis Unveiled*,<sup>4</sup> so that “the principles of natural law involved in the several phenomena hereinafter described”<sup>5</sup> could be understood. These are not as central as the three propositions in the Proem of *The Secret Doctrine*. But because they are instructive as well as enlightening, they are reproduced here for the sake of completeness:

1<sup>st</sup>. There is no miracle. Everything that happens is the result of law — eternal, immutable, ever active. . . .

2<sup>nd</sup>. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.

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<sup>1</sup> *Secret Doctrine*, I p. 17

<sup>2</sup> *Bhagavad-Gita* 12 vs. 6-7

<sup>3</sup> *Secret Doctrine*, II p. 1

<sup>4</sup> *Isis Unveiled*, II pp. 587-90

<sup>5</sup> Cf. *ibid.*, II p. 587

3<sup>rd</sup>. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4<sup>th</sup>. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5<sup>th</sup>. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6<sup>th</sup>. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.<sup>1</sup>

7<sup>th</sup>. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8<sup>th</sup>. Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9<sup>th</sup>. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the Adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction — “a brown study,” as some call it.

10<sup>th</sup>. The cornerstone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. . . . In a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician.<sup>2</sup>



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<sup>1</sup> Cf. “The natural medium is, therefore, the serpent, ever active and ever seducing, of idle wills, which we must continually withstand by their subjugation. Amorous, gluttonous, passionate, or idle magicians are impossible monstrosities. The magus thinks and wills; he loves nothing with desire; he rejects nothing in rage. The word *passion* signifies a passive state, and the magus is invariably active, invariably victorious.” *Transcendental Magic*, (THE MEDIUM AND THE MEDIATOR) p. 230

<sup>2</sup> Cf. *Isis Unveiled*, II pp. 587-90

## The One Becomes Two Ones: Parabrahman and Logos

There now follows a selection of extracts, also from *The Secret Doctrine*, where HP Blavatsky emends the double mystery of trinity and immaculate conception. Cosmogogenesis cannot be grasped philosophically without an approximation of how the Darkness of Unconsciousness is illumined by the Light of Consciousness. Here is how Blavatsky describes certain cosmic events that occur immediately after the “reawakening of Cosmic Ideation concurrently with the emergence of Cosmic Substance”:

Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness.<sup>1</sup> . . . When the “Divine Son” breaks forth, then, Fohat becomes the propelling force, the active Power which causes the ONE to become TWO and THREE — on the Cosmic plane of manifestation. The triple ONE differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.<sup>2</sup>

The Primordial Substance<sup>3</sup> had not yet passed out of its precosmic latency into differentiated objectivity . . . But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos . . . ) — its heart opens. It differentiates, and the THREE (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of Trinity<sup>4</sup> and the immaculate<sup>5</sup> conception.<sup>6</sup> . . . The union of these three principles<sup>7</sup> depends upon a fourth — the LIFE which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence.<sup>8</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 328

<sup>2</sup> *ibid.*, I p. 109

<sup>3</sup> [Mulaprakriti]

<sup>4</sup> Cf. “Without the son (the germ of consciousness in the Logos roused into activity at the time of Cosmic evolution) there is no Father or Mother. The father and the Holy Ghost [Fohat or Daiviprakriti] come into existence when the Son is born, and this is the true occult explanation of the Trinity in Unity and Unity in Trinity.” *Esoteric Writings*, (THOUGHTS ON KAMA-LOKA) § II (3) pp. 139-40

<sup>5</sup> Cf. “Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. . . . The mother is, therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the ‘immaculate mother’ of the ‘Son’ or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.” *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 397

<sup>6</sup> *Secret Doctrine*, I p. 58; [Commentary on Stanza II.4a.]

<sup>7</sup> [Trinity Father–Mother–Son]

<sup>8</sup> Cf. “Kabbalists say this: ‘The Deity is one, because It is infinite. It is triple, because it is ever manifesting.’ This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form and matter.” *Secret Doctrine*, I p. 59

And this QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallised into a dogma of the Christian Church, which carnalised this metaphysical idea beyond any common sense.<sup>1</sup> . . . The immaculate Virgin-Mother, . . . is overshadowed, not impregnated, by the Universal MYSTERY — when she emerges from her state of Laya or undifferentiated condition.<sup>2</sup>

## The Three Live Within The One

Saith the Great Law:

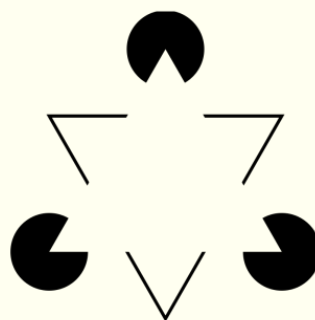
“In order to become the KNOWER of ALL SELF, thou hast first of SELF to be the knower.”

To reach the knowledge of that SELF, thou has to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

— *The Voice of the Silence*<sup>3</sup>

Key aspects of the primal trinity of AUM will now be amplified<sup>4</sup> and their roots within Parabrahm highlighted, so that any remaining uncertainties about the true philosophical basis of life are dispelled, and the subtle differences between Two, Three, and Four become much clearer, *i.e.*,

- The duality of Spirit-Matter, as understood by the profane.
- The duality made a ternary by the hidden Monad, as fathomed by the mystic.
- The ternary transformed to quaternary when the potentiality concealed in Matter is fulfilled by Spirit, as explained by the occultist.



*Note to Students:*

Defining notes on the AUM and further examples of derivatives and parallels are shown in Appendix H, *p.* 365ff. For a thorough examination of solar birds, mahavakyas, and occult anagrams, see “Bestride the Bird of Life” in our Secret Doctrine’s First Proposition Series.

<sup>1</sup> *Secret Doctrine*, I *p.* 59

<sup>2</sup> *ibid.*, I *p.* 88

<sup>3</sup> *Voice of the Silence*, frag. I *vs.* 19 *p.* 6

<sup>4</sup> The table opposite was drawn from *Isis Unveiled*, *The Secret Doctrine*, *The Upanishads*, and Bhagavan Das’ *Science of Peace* plus his three-volume treatise on the *Science of the Sacred Word, being a summarised translation of the Pranava-Vada of Gargyana*. Adyar: Theosophical Publishing Society, 1910, 1911, 1913.

CHAPTER 2  
THE THREE LIVE WITHIN THE ONE

	<b>A</b>	<b>U</b>	<b>M</b>	<b>A + U + M<sup>1</sup></b> <b>within</b> <b>Parabrahman</b>
<b>Archetypes</b> (gender)	Father (male)	Mother (female)	Son (neuter)	The Three in One <sup>2</sup>
<b>Consciousness</b> (quaternary)	Wakeful state (1 <sup>st</sup> quarter)	Dream state (2 <sup>nd</sup> quarter)	Deep sleep (3 <sup>rd</sup> quarter)	Turiya <sup>3</sup> (4 <sup>th</sup> quarter)
<b>Cosmic rays</b>	Self (atman)	Non-Self (an-atman)	Their bond and relation (nisheda)	The forever concealed triune differentiation within
<b>Bird of Life</b> (kala-hamsa) <sup>4</sup>	Brahmā (right wing) The real kala-hamsa	Prakriti (left wing)	Brahman (tail) Hamsa and a-hamsa	Parabrahman (head) <sup>5</sup>

<sup>1</sup> A + U + M or the three immortal rays (symbolised by a point, a line and a triangle) become the ALL by bonding with Parabrahman; or, mathematically expressed, their summation (1 + 2 + 3 + 4) becomes the Pythagorean decad or sum total of human knowledge. This higher immortal triad *within* the One Life is the Pythagorean Tetractys (Tetrad or Number Four); it is symbolised by a square [□] and emblematised by ten dots within an equilateral triangle [▲]. Amongst Western Cabbalists, the Tetractys is referred to as Tetragrammaton, a four-letter word. Our personality, or the “lower quaternary,” is a reflection of a higher quaternary or “Heavenly Man.” According to Bhagavan Das, the latter is the object of all enquiries, the ultimate motive, and the final aim.

<sup>2</sup> Cf. “This QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallised into a dogma of the Christian Church, which carnalised this metaphysical idea beyond any common sense.” *Secret Doctrine*, I p. 59

<sup>3</sup> Cf. “. . . Prajna, the knower *par excellence*, is the witness of the general consciousness. . . . Visva [waking state], Taijasa [dream state], and Prajna [deep sleep] are not three different souls, but three names by which Turiya, or Pure Consciousness, is known while functioning in the three states of waking, dreaming, and deep sleep.” *Upanishads*, p. 375. Also cf. “In modern language these may be described as the objective, the clairvoyant, the ecstatic, and the ultra-ecstatic states of consciousness. The seats or *upadhis* related to these conditions are the physical body, the astral body, the *Karana Sharira* or the Monad and the Logos. The soul is the Monad. It is, as it were, the neutral point of consciousness.” *Esoteric Writings*, (THE IDYLL OF THE WHITE LOTUS) § III (6) p. 274.

<sup>4</sup> “In this alone is contained the universal mystery, the doctrine of the identity of man’s essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma, neuter (later on, to the male Brahmā), of ‘Hamsa-Vahana,’ he who uses the Hamsa as his vehicle. . . . the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the ‘deep,’ or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the Logoi or Builders).” *Secret Doctrine*, I pp. 78, 80

“Saith the Great Law: ‘In order to become the KNOWER of ALL SELF thou has first of SELF to be the knower.’ To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.” *Voice of the Silence*, frag. I vs. 19 p. 5

<sup>5</sup> “A Yogi who bestrides the Hamsa (thus contemplates on Aum) is not affected by Karmic influence or crores of sins.’ . . . ‘The syllable A is considered to be its (the bird Hamsa’s) right wing, U, its left, M, its tail, and the Ardha-Matra (half metre) is said to be its head.’” [i.e., the head guides the pronunciation and, hence, the progress of Its mystic flight.] *Voice of the Silence*, frag. I notes 10, 12 to vs. 19, 20 p. 5; pp. 74-75 in glos. of Chinese & Centenary eds. [quoting *Nada-Bindu Upanishad*, tr. Kumbakonam Theosophical Society.]

## Logos ever expands

When the hour strikes, Kama-Eros — his arrows of desire being the piercing, “informing, vivifying, impelling, evolving *cause*”<sup>1</sup> — breaks forth as the Light of Logos (Fohat) poised to reveal Unconscious Divine Thought, a Son of Necessity (Heavenly Man), to the perception of self-consciousness. Or Higher-Manas lighting up lower-manas, the earthly man.

. . . the One Great UNIT (the Logos), which is Itself the seven-vowelled sign, the Breath crystallised into the WORD.<sup>2</sup>

As individuality is rendered more and more definite, and becomes more and more differentiated from other individualities by man’s own surroundings, and the intellectual and moral impulses he generates and the effect of his own *Karma*, the principles of which he is composed become more defined.<sup>3</sup>

The progressive differentiation of Logos according to the *Gita* is presented below and examined in the light of *The Secret Doctrine* in the compilation that follows immediately after.



## Logos in the Bhagavad Gita

### First Logos

**Unconscious Universal Mind.** Neither the assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts.<sup>4</sup>

The great Brahman is . . . my womb in which I place the seed; from that . . . is the production of all existing things. This great Brahman is the womb for all those various forms which are produced from any womb, and I am the Father who provideth the seed.<sup>5</sup>

I am the embodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss.<sup>6</sup>

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<sup>1</sup> *Mahatma Letter* 15 (67), p. 90; 3<sup>rd</sup> Combined ed.

<sup>2</sup> *Secret Doctrine*, I p. 79

<sup>3</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) p. 17

<sup>4</sup> *Bhagavad-Gita* 10 vs. 2

<sup>5</sup> *ibid.*, 14 vs. 3-4

<sup>6</sup> *ibid.*, 14 vs. 27



## Second Logos

**Conscious Universal Mind.** I am the father and the mother of this universe, the grandsire and the preserver; I am the goal, the Comforter, the Lord, the Witness, the resting place, the asylum, and the Friend; I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed.<sup>1</sup>

I enter the earth supporting all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest.<sup>2</sup>

## Third Logos

**Conscious Individualised Mind.** So in former days, the seven great Sages and the four Manus who are of my nature were born of my mind, and from them sprang this world. He who knoweth perfectly this permanence and mystic faculty of mine becometh without doubt possessed of unshaken faith.<sup>3</sup>

It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again.<sup>4</sup>

I am in the hearts of all men, and from me come memory, knowledge, and also the loss of both.<sup>5</sup>



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<sup>1</sup> *Bhagavad-Gita* 9 vs. 17-18

<sup>2</sup> *ibid.*, 15 vs. 13-14; [i.e., by masticating, swallowing or drinking, sucking, and licking.]

<sup>3</sup> *ibid.*, 10 vs. 6-7

<sup>4</sup> *ibid.*, 15 vs. 7

<sup>5</sup> *ibid.*, 15 vs. 15

# Logos in the Light of Theosophy

## Eternal Pilgrimage from Darkness to Light

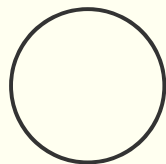
### Overview

The three Logoi are personified stages of Divine Consciousness' eternal pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of self-analysing reflection through the flesh, a cycle of necessity.

“DARKNESS” RADIATES LIGHT, [First Logos] AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP [Second Logos]. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD EGG [Third Logos].<sup>1</sup>

Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself One, the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle.<sup>2</sup>

### Parabrahman Absoluteness



The first illustration [of an Archaic Manuscript] being a plain disk ○, . . .<sup>3</sup>

[Perfect consciousness, containing within Itself Precosmic Ideation, or germ of the Consciousness to be manifested, and Precosmic Substance.]

“Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere.”<sup>4</sup>

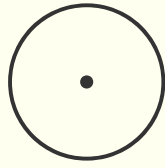
<sup>1</sup> *Secret Doctrine*, I p. 64; [Stanza III.3a. Text in square brackets by the Compiler.]

<sup>2</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

<sup>3</sup> *Secret Doctrine*, I p. 4

<sup>4</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 378 *fn.* [quoting Cardinal de Cusa's *machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*, “which has been variously attributed to Pascal, to Cusa himself, and to the *Zohar*, and which belongs by right to the Books of Hermes . . . This is changed by some into: ‘The centre being nowhere, and the circumference everywhere,’ a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabbalistic standpoint.” (*ibid.*, p. 379) For extensive commentaries on the Centre and the Circle, see Plotinus' *Ennead* First, VII.1, Second, II.1, Third, VIII.8 (full text in our Hellenic and Hellenistic Papers Series, and “Centre + Circle,” in our Secret Doctrine's First Proposition Series.

## First Logos<sup>1</sup> Unconscious Universal Mind



THE LAST VIBRATION<sup>4</sup> OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS.<sup>5</sup>

. . . the second [illustration] in the Archaic symbol shows ☉, a disk with a point in it<sup>2</sup> — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite “Aditi in THAT” (*Rig-Veda*), the point in the disk, or potential Space within abstract Space.<sup>3</sup>

THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.<sup>6</sup>

We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos.<sup>7</sup>

### The Central Indivisible Point

The Central Point, or the great central sun of the Kosmos, as the Kabbalists call it, is the Deity.<sup>8</sup> . . . the *Spiritual Sun*, who gives life to the whole Kosmos.<sup>9</sup>

The Universe evolves “from the central Sun, the POINT, the ever-concealed germ.”<sup>10</sup>

[Continued overleaf.]

<sup>1</sup> Cf. “The ‘First Cause,’ the ‘Unconscious’ of European Pantheists.” *Secret Doctrine*, I p. 16

<sup>2</sup> Cf. “In the Occult meaning ☉ it is the primordial Ideation, the plane of the double-sexed *logos*, the first differentiation of the ever-unknowable Principle or abstract Nature, sexless and infinite. The *point* represents the first formation of the root of *all things* growing out of the *rootless Root*, or what the Vedantins call ‘Parabrahm.’ It is the periodical and ever-recurring primordial manifestation after every ‘Night of Brahmā,’ or of potential space within abstract space: not Jehovah, assuredly not; but the ‘*Unknown God*’ of the Athenians, the It which St. Paul, the *master Mason* and the Initiates, declared unto them. It is the *unmanifested Logos*.” *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 241-42

<sup>3</sup> *Secret Doctrine*, I p. 4

<sup>4</sup> Cf. “The ‘last vibration’ begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i.e.*, periodical time.” *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 359. Also cf. “The Seven Eternities,” in our *Secret Doctrine*’s First Proposition Series.

<sup>5</sup> *Secret Doctrine*, I p. 62; [Stanza III.1 a-b.]

<sup>6</sup> *ibid.*, p. 63; [Stanza III.2.]

<sup>7</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

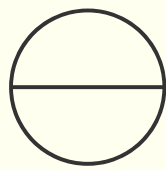
<sup>8</sup> *ibid.*, (CROSS AND FIRE) II p. 145

<sup>9</sup> *Secret Doctrine*, II p. 23

<sup>10</sup> *ibid.*, I p. 379

The Indivisible Point, which has no limit and cannot be comprehended because of its purity and brightness, expanded *from without*, forming a brightness that served the Indivisible Point as a veil; [yet the latter also] *could not be viewed* in consequence of its immeasurable light. It too *expanded from without*, and this expansion was its garment. Thus through a constant upheaving [motion] finally the world originated.<sup>1</sup>

### The Circle and the Diameter



The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.<sup>3</sup>

... In its third stage the point is transformed into a diameter, thus  $\ominus$ . It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.<sup>2</sup>

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built.<sup>4</sup>

“The Circle is the THOUGHT; the diameter (or the line) is the WORD; and their union is LIFE.”<sup>5</sup>

This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. In the *Puranas*, for instance, it is again said that the first production of Akasha is Sound, and Sound means in this case the “Word,” the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John.<sup>6</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 355; [quoting *Zohar*, Pt. I, folio 20a.]

<sup>2</sup> *ibid.*, I p. 4

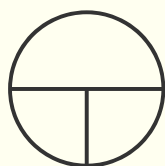
<sup>3</sup> *Blavatsky Collected Writings*, (POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES) XIV p. 112 *fn.* et seq.

<sup>4</sup> *Secret Doctrine*, II p. 536

<sup>5</sup> *ibid.*, II pp. 106-7; [quoting occult axiom.]

<sup>6</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314

## Second Logos<sup>1</sup> Semi-Conscious Universal Mind



“Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless,” we are taught.<sup>4</sup>

“Ever-Darkness” is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle<sup>2</sup> within the Mundane Egg.<sup>3</sup>

*“Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION [the alchemical solvent of Life]; Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.”* (Book of Dzian, Comm. III, par. 18) . . .

*“Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.”*<sup>5</sup> Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the “Zero-state” (or *laya*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe) — the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new *Mahapralaya*.<sup>6</sup>

[Continued overleaf.]

<sup>1</sup> Cf. “Of the Platonists.” *Secret Doctrine*, I p. 110 & II p. 544

<sup>2</sup> Cf. “The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorised as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is æther [and whose shadow is] the ASTRAL LIGHT!” *Isis Unveiled*, I p. 156 & quoted in: *Secret Doctrine*, I p. 341; [The beginning of this sentence has been altered by H.P. Blavatsky to read: “The first Evolution.” — Boris de Zirkoff.]

<sup>3</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

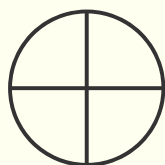
<sup>4</sup> *Secret Doctrine*, I p. 51

<sup>5</sup> *ibid.*, I p. 258; [Book of Dzian Commentary.]

<sup>6</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 333. Cf. “The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are ‘once more One’ when in ‘The Night of Brahmā,’ during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn — as it does periodically.” *Secret Doctrine*, I p. 41

This needs explanation. The *diameter*, when found isolated in a circle, stands for female nature, for the first *ideal* World, *self-generated* and *self-impregnated* by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet — the first and earliest Egyptian Tau  $\top$ .<sup>1</sup>

### Third Logos<sup>2</sup> Self-Conscious Cosmic Mind



When the diameter line is crossed by a vertical one  $\oplus$ , it becomes the mundane cross. Humanity has reached its third Root-Race; it is the sign for the origin of human life to begin.<sup>3</sup>

Stanza III.10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*) — THE LIGHT OF THE ONE DARKNESS — AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVA.

In the Mundaka Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one” (I, i, 7). Brahmā, as “the germ of unknown Darkness,” is the material from which all evolves and develops “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if Brahmā the “Creator” is, as a term, derived from the root brih, to increase or expand. Brahmā “expands” and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

“Thus at the roaring loom of Time I ply,  
And weave for God the garment thou see'st  
Him by.”<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, II p. 30

<sup>2</sup> Humanity or “Man.” Cf. *Secret Doctrine*, II p. 25

<sup>3</sup> *Secret Doctrine*, I p. 5

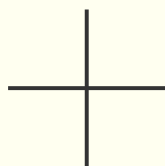
<sup>4</sup> *ibid.*, I p. 83



Mahabuddhi (Great Soul) or Mahat, the vehicle of Spirit and Manvantaric aspect of Alaya,<sup>1</sup> comes into being.

UNIVERSAL SOUL is *not* the inert Cause of Creation or (Para) Brahman, but simply that which we call the sixth principle of *intellectual* Kosmos, on the manifested plane of being. It is Mahat, or *Mahabuddhi*, the great Soul, the vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even *beyond* SPIRIT.<sup>2</sup>

### Logos falls into Matter



When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The Cross within a circle symbolises pure Pantheism; when the Cross was left un-inscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle  $\oplus$  or as a “Thor’s hammer,” the Jaina cross, so-called, or simply Svastika within a circle  $\otimes$ .<sup>3</sup>

### The drama and struggle for life begins

The birth of the celestial bodies in Space is compared to a crowd or multitude of “pilgrims” at the festival of the “Fires.” Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which, every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another “pilgrim,” after which the new “centre” rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the “Fiery Dragon” settles down into quiet and steady life as a regular respectable citizen of the sidereal family.<sup>4</sup>

[Continued overleaf.]

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<sup>1</sup> Cf. Blavatsky *Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 636

<sup>2</sup> *Secret Doctrine* I p. 420

<sup>3</sup> *ibid.*, I p. 5

<sup>4</sup> *ibid.*, I p. 203

Therefore it is said:

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances.<sup>1</sup> Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns.<sup>2</sup> Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.<sup>3</sup>



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<sup>1</sup> Cf. Puranic account of man “suddenly launched into being”:

“The tender (and subtile) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother’s food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe, endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prajapati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgement, as from a sore, like crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not the power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood.”

Wilson H.H. (Tr. & Annot.). *The Vishnu-Purana: A System of Hindu Mythology and Tradition*. Vol. II, (1<sup>st</sup> ed. 1864); Delhi: Nag Publishers, 1980; Bk. VI, ch. V, pp. 891-92

<sup>2</sup> See *Commentary* to Stanza IV, p. 100.

<sup>3</sup> *Secret Doctrine*, I pp. 203-4

## Chapter 3

# Deity is Life and Law, and vice versa

When turned inwardly, the Point in the Circle stands for Compassion Unmanifested, or the LAW of Laws, *i.e.*, Divine Thought in a state of Homogeneousness or Oneness.

When turned outwardly, the Point (Adi-Buddhic Monad) radiates through Abstract Nature (Maha-Buddhi or Mahat) as the Great Law of Universal Sympathy and Sacrifice. This is a dynamic state of Heterogeneousness, or Manyness, heralding a simultaneous evolution of Spirit-Matter or Duality.<sup>1</sup> The process is supervised by Spiritual Intelligences above (Dhyani-Chohans<sup>2</sup> of the Hierarchy of Compassion) that enact Divine Compassion through the Intelligence of Nature and Her dual forces below.

LAW or “Deity” will now be examined philosophically as *Compassion Unmanifested* below and as *Compassion Manifested* in the remaining sections in preparation for the next chapter which is an expansion of *The Secret Doctrine*’s Second Proposition.

Order is heaven’s first Law.  
— Alexander Pope<sup>3</sup>

**Deity is a boundless and  
infinite expansion of  
Consciousness,**

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyani-Chohan to the smallest infusoria . . . and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. “The Deity is boundless and infinite expansion,” says an Occult axiom.<sup>4</sup>

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<sup>1</sup> See Diagram and Notes, in our Secret Doctrine’s First Proposition Series.

<sup>2</sup> See Drawing in ch. 6, p. 189, and accompanying notes, in our Masque of Love Series.

<sup>3</sup> Pope: *An Essay on man* iv, 49

<sup>4</sup> *Secret Doctrine*, I p. 120

**Governed by ONE LAW,**

Plato having been initiated, could not believe in a personal God — a gigantic Shadow of Man. His epithets of “Monarch and Lawgiver of the Universe” bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable.<sup>1</sup>

**The LAW of the Universe.**

Cosmology is . . . the physiology of the universe spiritualised, for there is but one law.<sup>2</sup>

**The Operating Law,  
The Fundamental Law,  
The One radical Cause,  
The Omnipresent Reality,  
Latent in every atom.  
The Universe Itself!**

[Esoterically,] “The first was *Mahat*,” says *Linga-Purana*; for the ONE (the *That*) is neither *first* nor *last* but ALL. Exoterically, however, this manifestation is the *work* of the “Supreme One” (a natural *effect*, rather, of an Eternal Cause); . . . Esoteric philosophy renders it “the operating LAW.”<sup>3</sup>

The fundamental Law in . . . [the “accumulated Wisdom of the Ages”], the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. . . . It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.<sup>4</sup>

**The Infinite can only will,  
think, and act, by becoming  
finite and physical: its ray  
penetrates the Golden  
Egg and expands from  
within outwards.**

The *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this, it has to become finite, and *it* does so, by its ray penetrating into the mundane egg — infinite space — and emanating from it as a finite god. All this is left to the ray latent in the one. When the period arrives, the absolute will expands naturally the force within it, according to the Law of which it is the inner and ultimate Essence.<sup>5</sup>

[Continued overleaf.]

<sup>1</sup> *Secret Doctrine*, II p. 554

<sup>2</sup> *Mahatma Letter* 13 (44) p. 71; 3<sup>rd</sup> Combined ed.

<sup>3</sup> *Secret Doctrine*, I p. 451

<sup>4</sup> *ibid.*, I p. 273

<sup>5</sup> *ibid.*, I p. 354

*First come the SELF-EXISTENT on this Earth. They are the ‘Spiritual Lives’ projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine “Sishta” [the seed-Manus, or the Prajapatis and the Pitris].*<sup>1</sup>

**Guided by Fohat, Logos evolves to omnipresent mind and life immanent in matter.**

“Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions.”

So does Fohat. He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the “spirit” of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every Atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this.<sup>2</sup>

**Unknowable Causality, its phenomena, and the LAW that governs the World of Being are inseparable and interdependent.**

[The Absolute] is absolutely incognizable and *non-existent* outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE GREAT LAW.<sup>3</sup>

**Therefore Deity is LAW and LAW is Deity.**

It is idle to speak of “laws arising when Deity prepares to create” for: (a) laws, or rather LAW is eternal and uncreated; and (b) Deity is LAW, and *vice versa*.<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, II p. 164; [Commentary on Stanza VII.24c.]

<sup>2</sup> *ibid.*, I p. 139; [& quoting T.S. Row’s article “A Personal and an Impersonal God,” *The Theosophist*, IV (February 1888) p. 105.]

<sup>3</sup> *Blavatsky Collected Writings*, (ARE DREAMS BUT IDLE VISIONS?) III p. 436 *fn*.

<sup>4</sup> *Secret Doctrine*, I p. 152

## Compassion is the Divine Law of Universal Sympathy and Sacrifice

Reflecting upon the “spiritual mystery” and self-sacrifice of Father Damien, “a true Theosophist in daily life and practice — the latter the greatest ideal of every genuine follower of the Wisdom-Religion,<sup>1</sup> and of Sister Gertrude who “simply did the bidding of *her* MASTER — to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases.<sup>2</sup> And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with ‘her Father in secret,’ trying to conceal the grandest and noblest of all human acts, as another tries to hide a crime,”<sup>3</sup> this is how HP Blavatsky illustrates practical Theosophy:

Thence the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality — “divine compassion,” which is “no attribute” but verily “the LAW of LAWS — eternal Harmony, Alaya’s SELF.”<sup>4</sup> It is this compassion, crystallised in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude — “Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?” Yet, “Personality” — having been blinded by training and religious education to the real presence and nature of the HIGHER SELF — recognises not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as divine Reality — it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Gabriel Rossetti but with a higher application:

“ . . . For lo! thy law is passed  
That this my love should manifestly be  
To serve and honour thee;  
And so I do; and my delight is full,  
Accepted by the servant of thy rule.”<sup>5</sup>



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<sup>1</sup> See *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) p. 239

<sup>2</sup> [Leprosy]

<sup>3</sup> *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII pp. 113-14

<sup>4</sup> [Quoting *The Voice of the Silence*, frag. II vs. 300, pp. 69-70.]

<sup>5</sup> *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII p. 114; [& quoting Rossetti’s translation of Pannuccio Dal Bagno Pisano’s *Of his Change through Love*. First line: “Madonna vostro altero piacimento”]



**Alaya is the Divine Soul of  
Thought and Compassion,  
a Perpetually Reasoning  
Deity.**

That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acception of “Thought Divine,” the Anima Mundi of all antiquity. This idea of Mahat (the great) Akasha or Brahmā’s aura of transformation with the Hindus, of Alaya, “the divine Soul of thought and compassion” of the trans-Himalayan mystics; of Plato’s “perpetually reasoning Divinity,”<sup>1</sup> is the oldest of all the doctrines now known to, and believed in, by man.<sup>2</sup>

**It pervades, permeates, and  
animates Man and Gods.**

[Anima Mundi is] The “Soul of the World,” the same as Alaya of the Northern Buddhists; the divine Essence which pervades, permeates, animates, and informs all things, from the smallest atom of matter to man and god. It is in a sense “the seven-skinned Mother” of the stanzas in the Secret Doctrine; the essence of seven planes of sentiency, consciousness, and differentiation, both moral and physical. In its highest aspect it is Nirvana; in its lowest, the Astral Light. It was feminine with the Gnostics, the early Christians, and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes, of igneous and ethereal nature in the objective world of forms, and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the Anima Mundi, it is meant, esoterically, that our higher Egos are of an essence identical with It, and Mahat is a radiation of the ever unknown Universal ABSOLUTE.<sup>3</sup>

<sup>1</sup> Cf. “Agathon (Gr.). Plato’s Supreme Deity, *lit.* ‘the good.’ Our ALAYA or the Soul of the World.” *Key to Theosophy*, p. 310 glos.

<sup>2</sup> *Blavatsky Collected Writings*, (THE MIND IN NATURE) XIII p. 267

<sup>3</sup> *Key to Theosophy*, pp. 314-15 glos.

**Eternal and immoveable in Its innermost essence, It alters during Its outer manifestations.**

Alaya is literally the “Soul of the World” or Anima Mundi, the “Over-Soul” of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani-Buddhas), alters during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation) “is able to merge his soul with it” (Aryasangha, the *Bumapa* school). This is not Nirvana, but a condition next to it.<sup>1</sup>

**Alaya is Knowledge Itself.**

Alaya alone having an absolute and eternal existence, can alone have absolute knowledge; and even the Initiate, in his Nirmanakaya body may commit an occasional mistake in accepting the false for the true in his explorations of the “Causeless” World.<sup>2</sup>

**Divine Grace is its spiritual aspect; Astral Light, its psychic.**

Lambs, sheep and goats were sacrificed to Kali, the lower aspect of Akasha or the Astral Light. The “only begotten Son” was sacrificed to the Father; that is to say, that the spiritual part of man is sacrificed to the astral.

Grace (*χαρις*) is a difficult word to translate. It corresponds to the higher aspect of Akasha. The two aspects are as follows:

Spiritual Plane: Alaya (Soul of Universe);  
Akasha.

Psychic Plane: Prakriti (Matter or Nature);  
Astral Light or Serpent.<sup>3</sup>

**True Love, Harmony, and Peace, its fiery essence.**

This “Fire” is that of *Alaya*, the “World-Soul,” the essence of which is LOVE, *i.e.*, homogenous Sympathy, which is Harmony, or the “Music of the Spheres.” See *The Voice of the Silence*, III<sup>rd</sup> Treatise, page 69.<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, I p. 48; [Commentary on Stanza I.9a.]

<sup>2</sup> *Blavatsky Collected Writings*, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV p. 439

<sup>3</sup> *ibid.*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 490; [on *John's* i, 14, “father’s only son, full of grace and truth” or the sacrifice of “the Sanskrit *aja*, the Greek *αμνος* or lamb.” Full text in our Secret Doctrine’s First Proposition Series.]

<sup>4</sup> *ibid.*, (FOOTNOTES TO “THE ALCHEMISTS”) XII p. 55; [commenting on the Fire of the Alchemists of the Middle Ages.]

**Alaya springs from the illegitimate marriage<sup>1</sup> of Divine Mind with Matter.**

In the *Orphic Hymns*, the Eros-Phanes evolves from the divine Egg, which the *Æthereal Winds* impregnate, wind being “the Spirit of the unknown Darkness” — “the spirit of God” the divine “Idea,” says Plato, “who is said to move *Æther*.”

“In the Hindu *Kathakopanishad*, Purusha, the divine spirit, already stands before the original matter, from whose union springs the great soul of the world,<sup>2</sup> *Mahan-atman*, the Spirit of Life, etc., etc.”<sup>3</sup>

The latter appellations are all identical with *Anima Mundi*, or the “Universal Soul,” the astral light of the Kabbalist and the Occultist, or the “Egg of Darkness.”<sup>4</sup>

**Divine Mind is the Father of Intelligence and Truth, the “Bosom of the Mother,”<sup>5</sup> the source and cause of our being.**

It is not difficult for a Theosophist to recognise in this “God” (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, “but the Father of it”; *i.e.*, the “Father” of the Lower *Manas*, our personal “brain-mind,” which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse. . . This “God” is the Universal Mind, Alaya, the source from which the “God” in each one of us has emanated.<sup>6</sup>

’Tis mind that all things sees and hears;  
What else exists is deaf and blind.<sup>7</sup>

<sup>1</sup> Αποστασις (apostasy).

<sup>2</sup> Cf. “The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya) — its heart opens. It differentiates, and the three (Father, Mother, Son) are transformed into four.” *Secret Doctrine*, I p. 58; [Commentary on Stanza II.4a.]

<sup>3</sup> A. Weber, *Akademische Vorlesungen*, 1876, p. 255

<sup>4</sup> *Secret Doctrine*, I p. 365 & fn.

<sup>5</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 636

<sup>6</sup> *ibid.*, (OLD PHILOSOPHERS AND MODERN CRITICS) VI p. 203 & fn.

<sup>7</sup> Iamblichus: *Life of Pythagoras*, p. 280

**Alaya is the Heart and Soul  
of the Universe,**

In the Yogachara system of the contemplative Mahayana school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. “He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence.” The “Alaya has an absolute eternal existence,” says Aryasangha — the rival of Nagarjuna.<sup>1</sup>

**It corresponds to Man’s  
Sixth Principle.**

[Man’s] Buddhi stands to the divine Root-Essence in the same relation as Mulaprakriti to Parabrahman, in the Vedanta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.<sup>2</sup>

Cosmic Buddhi, the emanation of the Spiritual Soul *Alaya*, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Maha-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman which vehicle is of the essence of the highest plane of Akasha and therefore does not differentiate.<sup>3</sup>

**It is the One Eternal Truth,  
and infinite Spirit of Love,  
Truth, and Wisdom in the  
Universe, the One  
Light for All.**

. . . in which we live and move and have our Being . . . We are all Brothers. Let us then love, help, and mutually defend each other against any Spirit of untruth or deception, “without distinction of race, creed or colour.”<sup>4</sup>

[The aforesaid aspects, epithets, and synonyms of Alaya are summed up in Appendix K, pp. 379-80.]



<sup>1</sup> *Secret Doctrine*, I p. 49; [Commentary on Stanza I.9b.]

<sup>2</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 630

<sup>3</sup> *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 324; [analysis of Stanza II.3.]

<sup>4</sup> *ibid.*, (ONE ETERNAL TRUTH) XIII p. 269. Cf. “For ‘In him we live, and move, and have our being’; as even some of your own poets have said, | ‘For we too are his offspring.’” Acts xvii, 28; Paul quoting Aratus’ *Phainomena*.

## Overseen by Spiritual Intelligences above, Compassion is enacted by the Intelligence of Nature and Her dual forces below

Wisdom and Nature always speak the same.

— Decimus Iunius Iuvenalis<sup>1</sup>

**The aggregate of Spiritual  
and Creative Intelligence  
(Dhyani-Chohans, Class 1),  
give, enact, and administer  
the Intelligence of Nature  
on the subjective plane  
(First Logos).**

The AH-HI (Dhyani-Chohans) are the collective hosts of spiritual beings — the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews — who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not “the personifications” of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a “Host,” truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.<sup>2</sup>

**From the potentiality of  
Second Logos radiates a  
lower field of consciousness  
(Dhyani-Chohans, Class 2).  
By reflecting upon the Di-  
vine Mind (Mahat), They  
express their understanding  
of its prototypes through  
electro-dynamic and crea-  
tive forces (Fohat) that will  
become the Physical Laws  
and Forces of Nature on  
the objective plane.**

[Dhyani-Chohans] are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyani-Chohanian thought reflecting the Ideation of the Universal Mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma.<sup>3</sup>

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<sup>1</sup> Juvenal 14, 321; (Nunquam aliud natura, aliud sapientia dicit.) *King's Quotations*

<sup>2</sup> *Secret Doctrine*, I p. 38; [Commentary on Stanza I.3: UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT.]

<sup>3</sup> *ibid.*, I p. 280; [Summing-up, § 3.]

**Therefore, the Laws of Nature are the established relations between Divine Ideation, and its manifold expressions in Matter.**

With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the “*idea*” of the “to be created world” within itself, and which idea he produces out of himself.<sup>1</sup> The laws of nature are the established relations of this *idea* to the forms of its manifestations; “these forms,” says Schopenhauer, “are time, space, and causality. Through time and space the idea varies in its numberless manifestations.”<sup>2</sup>

**The author of the Book of Nature is Nature Itself,**

For the Occultists who say that the author of nature is *nature itself*, something indistinct and inseparable from the Deity, it follows that those who are conversant with the *occult laws* of nature, and know how to change and provoke new conditions in either, may — *not* modify the laws, but work and do the same *in accordance with those immutable laws*.<sup>3</sup>

**Working incessantly by uniform Laws.**

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that “development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.”<sup>4</sup>

**Nature is beyond argument and dialectics. Theosophy regards all books, on account of the human element contained in them, as inferior to the Book of Nature;**

. . . to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation.<sup>5</sup>

<sup>1</sup> See Movers, *Die Phönizier* i, 268. [Proclus on *Parmenides*, V; cf. Cory, *Anc. Frag.*, 1832, pp. 247-48. Full text in our Theosophy and Theosophists Series.]

<sup>2</sup> *Isis Unveiled*, I pp. 55-56

<sup>3</sup> *Secret Doctrine*, I p. 489 fn.

<sup>4</sup> *ibid.*, II p. 731; [quoting Laing, *Modern Science and Modern Thought*, p. 94.]

<sup>5</sup> *Blavatsky Collected Writings*, (WHAT ARE THE THEOSOPHISTS?) II p. 103

**For, the operative field of  
uncreated, unconscious,  
and infinite natural LAW is  
Parentless, Eternal Space.**

Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space.<sup>1</sup>

. . . Hence, the Arahat secret doctrine on cosmogony admits but one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Maha Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* . . . upon which take place the eternal intercorrelations of Akasha-Prakriti,<sup>2</sup> guided by the unconscious regular pulsations of *Shakti* — the breath or power of a conscious deity, the theists would say — the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan, Bar-nang* (*Maha-Shunyata*) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute.<sup>3</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV p. 419

<sup>2</sup> Akasha corresponds to Greek κούλον. Cf. “Pococke, may be, was not altogether wrong in deriving the German Heaven, Himmel, from Himalaya; nor can it be denied that it is the Hindu Kailasa (Heaven) that is the father of the Greek Heaven (Koilon), and of the Latin Cœlum.” *Blavatsky Collected Writings*, (HERMETIC AND KABBALISTIC DOCTRINES) XIV p. 90 fn.

<sup>3</sup> *ibid.*, (THE SEVENFOLD PRINCIPLE IN MAN) III p. 423



## Deity is Unerring Karman or Abstract Nature:<sup>1</sup> The Mind and Soul of the Universe

Knowing that Nature never did betray  
The heart that loved her; 'tis her privilege,  
Through all the years of this our life, to lead  
From joy to joy; for she can so inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts . . .

— William Wordsworth<sup>2</sup>

**Duration and Motion are Nature's primary attributes,** “There exists in Nature one universal Law with two primary *manifesting* laws as its attributes — Motion and Duration. There is but one eternal infinite uncreated Law — the ‘One Life’ of the Buddhist Arhats, or the Parabrahm of the Vedantins-Advaitas.”<sup>3</sup>

**Spirit-Matter and Motion, Her secondary attributes unified by The One.** But can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike — No. The “Self-existent” can only be the Absolute, and esoteric philosophy calls it therefore the “Causeless Cause,” the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects — those of absolute immutability transformed into absolute activity — on this plane of illusion — or eternal ceaseless motion, the *ever Becoming*. Spirit, Matter, Motion, are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter, and Motion are eternal, because [they are] one, under three aspects.<sup>4</sup>

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<sup>1</sup> Cf. “But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature — the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change.” *Secret Doctrine*, II p. 475

<sup>2</sup> Wordsworth: *Lines Composed a Few Miles above Tintern Abbey*, 122-28

<sup>3</sup> *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV p. 291; [suggesting what É Lévi “ought, without risking to divulge more than permitted, to have said” regarding Nature’s essential Law.]

<sup>4</sup> *ibid.*, (MISCELLANEOUS NOTES) IX p. 98; [*fn.* to a statement that “The original *One*, manifesting itself as *Substance* . . . and *Power* . . . cannot be essentially . . . different from its own productions. . . . Nor could Matter and Motion continue to exist if the self-existent cause that enables them to continue to exist were to cease to be.”]

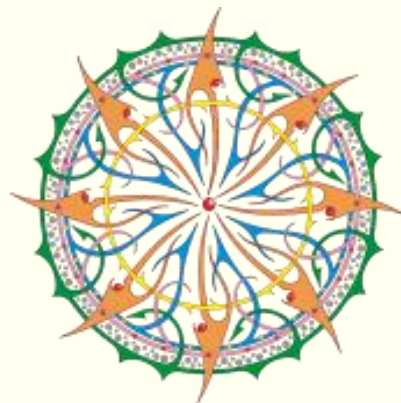
**While the Central Sun keeps  
making worlds go around,  
awakening life,**

It is the Sun-fluids or Emanations that impart all motion and awaken all into life in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the laws of gravity; but in harmony with *the laws of manvantaric motion* designed from the early *Samdhya*, the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies — which motion is diverse and alters with every *minor Kalpa* — is regulated by the *Movers*, the Intelligences within the Cosmic Soul.<sup>1</sup>

**There is no rest or cessation of motion in Nature.**

There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.

It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, [and] the transport of objects from one place to another.<sup>2</sup>



<sup>1</sup> *Secret Doctrine*, I pp. 529-30

<sup>2</sup> *ibid.*, I p. 97 & fn.



## Chapter 4

# One Eternal Life and Law, triple in its manifestation

I have gone the whole round of Creation: I saw and I spoke!  
I, a work of God's hand for that purpose, received in my brain  
And pronounced on the rest of His handwork — returned Him again  
His creation's approval or censure: I spoke as I saw.  
I report, as a man may of God's work — all 's love, yet all's law.  
Now I lay down the judgeship He lent me. Each faculty tasked  
To perceive Him, has gained an abyss, where a dewdrop was asked.  
Have I knowledge? confounded it shrivels at Wisdom laid bare.  
Have I forethought? how purblind, how blank, to the Infinite Care!  
— Robert Browning<sup>1</sup>

The reason why Heaven and Earth can last long is that they live not  
for themselves, and thus they are able to endure.  
— Lao Tzu<sup>2</sup>

Without a good grounding in theoretical Theosophy, the basis for the conduct advocated by the *Bhagavad-Gita*, *Narada Bhakti Sutra*, *Voice of the Silence*, and other mystical texts cannot be readily grasped by the ordinary reader. Equally, without fathoming out two enigmatic verses in the *Gita* and the *Bhagavata-Purana*, the quintessence of *The Secret Doctrine* cannot be fully apprehended either.

Let's see how Lord Krishna touches upon the heart of *The One Infinite Life and Law*, and Its triple finite manifestation on the plane of progression and rebirth. Since Compassion and Sacrifice are intrinsic to such exalted states of Benevolence, the same verses may also be viewed as the “mission statement” of an Avatar:

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.<sup>3</sup>

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<sup>1</sup> Browning: *Saul*, xvii

<sup>2</sup> *Sayings of Lao Tzu*, “Paradoxes,” p. 43 (tr. Giles). Full text in our Living the Life Series.

<sup>3</sup> *Bhagavad-Gita* 4 vs. 7-8. Cf. “We do not send any Messiah until and unless there is extreme suffering and distress.” *Koran* vii, 94

And “what is the most just thing” according to Pythagoras?

To sacrifice.<sup>1</sup>

Enlightening is BP Wadia’s analysis of the triple LAW in the light of Lord Krishna’s affirmation to Prince Arjuna:

The manifested universe is called in *The Secret Doctrine* the Son of Necessity. Every microcosmos is a Son of Necessity. The rising of the Wave — the universe — in the Ocean of Absoluteness is under Law. . . . In the Circle of Infinity<sup>2</sup> arises, under and as Law, the Circle of Necessity<sup>3</sup> or finiteness. This Law has three aspects corresponding to the three in the Ever Concealed Unity — the Law of Karma (Action), of Cycles (Yugas) and of Yajna (Sacrifice-Compassion). . . . This threefold function of the One Law is not outside of man or the universe. It is within each.<sup>4</sup>

In the *Bhagavata-Purana* Prahlada addresses Narasimha, a half-man half-lion avataric appearance of Vishnu, with remarkable similarity:

. . . O All-powerful Lord! Incarnating Thyself as man, animal, fish, Rishi and celestial, in different Yugas (ages), Thou dost destroy the wicked and protect the worlds. Though Thou protectest the Dharma appropriate to every age, Thy presence is hidden in the age of Kali. Thou art therefore known as Triyuga, or one whose manifestations are confined to the three Yugas.<sup>5</sup>

Yet, Sacrifice is not conspicuous in *The Secret Doctrine*. Of the space devoted in the Proem to the First Proposition, less than a quarter is given to the Second, the Law of Periodicity or Yugas-cycles. Karman-action and Yajna-Compassion-Sacrifice, the other two aspects of the same Law, are not mentioned here — although Karman is linked with Yugas in the Anthropogenesis of the Third.

Compassion-Sacrifice has always been paramount in the writings of HP Blavatsky though not always phrased in a manner that we are accustomed to or expect to hear. The following is a collection of one hundred forty-two qualifying epithets and descriptive statements, where Divine Love or “One for All,” and Devotional Love or “All for One” are implicit:

Absolute Being and Non-Being, Absolute Root of All, Absolutely Boundless, Absoluteness, Abstract Light penetrating all, Abyss, Agape, Alaya’s Self, Aletheia-Truth, All is One, All plus Universal Mind, Altruism, Arche, Argo, Ark, Beneficence, Benevolence, Bhakti-Devotion, Boundless, Brotherhood, Brotherly Love, Cause of the “Great Architect,” Causeless Cause, Central point from which all emerges and around and

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<sup>1</sup> Iamblichus: *Life of Pythagoras*, pp. 229-30

<sup>2</sup> [The “boundless circle” or zero]

<sup>3</sup> [Κυκλος Αναγκης, “Unavoidable Cycle”]

<sup>4</sup> *Studies in the SD*, Bk. I (3<sup>rd</sup> Series) v p. 135

<sup>5</sup> *Shrimad Bhagavata* vii, 9, 38

toward which all gravitates, Changeless Law, Chaos, Charity, Chastity, Chrēstos in humiliation, Clemency, Compassion itself, Dedication, Deity itself, Dhyani-Chohans of sentient life, Dianoa-Ennoia, Disinterestedness, Divine substance-principle, Essence plus Spirit of the Universe, Eternal, Eternal Egg, Eternal Harmony, Eternal Intelligence-Wisdom, Ever-acting Cause, Ever-concealed Spiritual Fire, Ever-periodically recurring, Forbearance, Forgiveness, Fraternal feeling, Fundamental Principle, Generosity, Gentleness, Goodness, Goodwill, Grace, Harmony itself, Heart, Homogeneity, Humaneness, Humanity, Immutable, Immutably Infinite, Impersonal Reality, Infinite, Infinite Expansion, Intelligent, Jivatman, Kindness, Knowledge of the Higher Soul or Spiritual Self, Latent in every atom, Life Principle, Love itself, Love of humanity, Love of mankind, Loving-kindness, Martyrdom, Mercy, Monad, Mother-Matter, Natural Law, Neith, Never-erring Law, Nirguna, Nous, Nux, Omnipresent Reality, Parabrahman, Parentless, Perfect equilibrium, Perpetually Reasoning Divinity, Philaletheia, Pity, Privation, Probity, Purity, Radical Cause, Rendering good for evil, Renunciation, Repression of the physical senses, Resignation, Rootless Root, Ruling Principle, Sacrifice itself, Self-abnegation, Self-analysing reflection, Self-denial, Self-existent, Self-immolation, Selflessness, Self-sacrifice, Surrender, Sympathy, Temperance, Tenderness, The Fundamental Law in Theosophy, The Good, The Great Law, The Law of Brotherhood, The Law of Compassion-Sacrifice, The Law of Laws, The Lawgiver of the Universe, The Monarch of the Universe, The One, The One and Only Reality, The One Existence, The One Life, The One Reality, The Operating Law, The Spirit of Truth, The Supreme One, Tolerance, True Philanthropy, True Philosophy, Unbound, Unconscious Deity, Uncreated, Universal Law, Universal Over-Soul, Universe itself, Unselfishness, Without attributes, Worship of Truth, Yajna.

In 1888, the year *The Secret Doctrine* was published, Blavatsky wrote:

If there is one thing that *Lucifer* proposes to preach and enforce throughout the next year, more than any other subject, it is — CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue. . . . how true and great these words of the eminent American poet, Joaquin Miller:

“ALL YOU CAN HOLD IN YOUR COLD DEAD HAND,  
IS WHAT YOU HAVE GIVEN AWAY . . . ”<sup>1</sup>

Colton and Bacon echo Miller's reason: →

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<sup>1</sup> *Blavatsky Collected Writings*, (OUR THIRD VOLUME) X p. 95. Also cf. “ . . . Charity, generosity, high morality, kindness, truthfulness and all the virtues inculcated by ethics, are of vastly more importance than learning and study without them. Much study will lead to book-knowledge, but unless the waking man follows to the best of his ability the ethical precepts he will lose most of his work by death. At death he leaves the brain that learned, that pored over books and knew by heart all the formulæ of Kabbalism, alchemy, and what not, but he saves only so much of real character as he made during life.” *Echoes of the Orient*, (ASTRAL BODIES) III: 1<sup>st</sup> ed. p. 460; 2<sup>nd</sup> ed. p. 488

Posthumous charities are the very essence of selfishness when bequeathed by those who, even alive, would part with nothing.<sup>1</sup>

He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's than of his own.<sup>2</sup>

The colossal task that the Masters of Wisdom and Blavatsky undertook to compare “several dozens of philosophies and over half-a-dozen of world-religions”<sup>3</sup> is another manifestation of Compassion in action. *The Secret Doctrine* is their deed. No sooner does one begin going through it page by page, that gratitude for our Watchers and Guardians sweeps over the heart, empathy motivates mercy, and the feeling of kinship for all beings becomes as natural as breathing.

Divine Love is what makes the Great Heart throb when “the Seventh Eternity Thrills through Infinitude.”<sup>4</sup> That is why *The Secret Doctrine*'s first premise is the most important: because Universal Sympathy, Impersonal Love, and Respect for all that lives are more dear to the Spiritual Heart than anything else. Right conduct cannot be exacted. Neither canons nor commandments can bring out humaneness. Otherwise, with so many of them and so often repeated, our planet would have been a better place for all to live. But because it is Selfishness that dulls insight, it is up to us to remove this impediment “by studying and assimilating [Theosophy's] eternal verities”<sup>5</sup> and by selfless conduct. Not by divine intervention but through unfaltering devotion to each other we can honour the Wisdom of Love.

You will best honour God by making your mind like unto Him, and this you can do by virtue alone. For only virtue can draw the soul upward to that which is akin to it.<sup>6</sup>

The Gordian knot of the Second Proposition of *The Secret Doctrine* will now be unravelled by examining the three aspects of The One LAW from ethical and philosophical perspectives — according to the *Gita* and in the light of Theosophy.



*Note to Students:* Philaletheians' Study Notes is a growing online collection of articles, compilations, presentations, papers, charts, diagrams, drawings, and annotations designed for individual as well as group theosophical education. The diligent student will be able to derive considerable benefit by testing his understanding of Theosophy against our series, particularly those examining the philosophical basis of *The Secret Doctrine*.

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<sup>1</sup> Charles Caleb Colton. *Mead's Quotations*

<sup>2</sup> Francis Bacon: *Collection of Sentences*, No. 55, *ibid*.

<sup>3</sup> Cf. *Blavatsky Collected Writings*, (MISTAKEN NOTIONS ON *THE SECRET DOCTRINE*) XII p. 235

<sup>4</sup> *Secret Doctrine*, I p. 62; Cf. “The Seven Eternities,” in our First Proposition Series.

<sup>5</sup> Cf. *Key to Theosophy*, § IV (RELATIONS OF THE THEOSOPHICAL SOCIETY TO THEOSOPHY) p. 57

<sup>6</sup> *Porphyry's Letter*, ¶ 16 p. 49



## 4.1 Karman–Action

### 4.1.a In the Bhagavad Gita

Statesman, yet friend to truth! Of soul sincere  
In action faithful, and in honour clear;  
Who broke no promise, served no private end,  
Who gained no title, and who lost no friend;  
— Alexander Pope<sup>1</sup>

**I create neither the faculty of acting, nor actions themselves, nor the connection between cause and effect.**

The Lord of the world creates neither the faculty of acting, nor actions, nor the connection between action and its fruits; but nature prevaieth in these. The Lord receives no man's deeds, be they sinful or full of merit. The truth is obscured by that which is not true, and therefore all creatures are led astray.<sup>2</sup>

**Cause and effect are linked by Nature. Pain and pleasure are functions of Individualised Spirit, when invested with Matter.**

Nature or *prakriti* is said to be that which operates in producing cause and effect in actions; individual spirit or *purusha* is said to be the cause of experiencing pain and pleasure. For spirit when invested with matter or *prakriti* experienceth the qualities which proceed from *prakriti*, its connection with these qualities is the cause of its rebirth in good and evil wombs.<sup>3</sup>

He, who seeth that all his actions are performed by Nature only, and that the self within is not the actor, sees indeed.<sup>4</sup>

**Thus, neither actions nor their fruits can affect Me.**

Actions affect me not, nor have I any expectations from the fruits of actions. He who comprehendeth me to be thus is not held by the bonds of action to rebirth.<sup>5</sup>

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<sup>1</sup> Pope: *Moral Essays. To Mr. Addison*, epistle v, l, 67

<sup>2</sup> *Bhagavad-Gita* 5 vs. 14-15

<sup>3</sup> *ibid.*, 13 vs. 20-21

<sup>4</sup> *ibid.*, 13 vs. 29. Also cf. [On our outwardly-looking senses being the causes of action] “Hear me . . . State this wonderful mystery . . . Hear also the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth [organ of sense], mind, and understanding, these seven [senses] should be understood to be the causes of [the knowledge of] qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the understanding [the highest spiritual sense or perception], *these seven are causes of action*. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the *causes of the agents*. These [the agents], being possessed of qualities [*sattva, rajas, tamas*], enjoy their own qualities, agreeable and disagreeable.” *Anugita* [quoted in: *Secret Doctrine*, I pp. 534-35.]

<sup>5</sup> *ibid.*, 4 vs. 14

**The path of action is obscure. Wise is he who sees inaction in action, and action in inaction.**

Those who wish for success to their works in this life sacrifice to the gods; and in this world success from their actions soon cometh to pass.<sup>1</sup>

The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works even as they were performed by the ancients in former times. Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action.<sup>2</sup>

**Propelled into action by eternity, you cannot outwit Karman by abandoning action.**

A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action.<sup>3</sup>

**Any action is superior to inaction.**

No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature.<sup>4</sup>

But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. Do thou perform the proper actions: action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction.<sup>5</sup>

**Inertia is false devotion.**

He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul.<sup>6</sup>

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<sup>1</sup> *Bhagavad-Gita* 4 vs. 12

<sup>2</sup> *ibid.*, 4 vs. 15-18

<sup>3</sup> *ibid.*, 3 vs. 4

<sup>4</sup> *ibid.*, 3 vs. 5

<sup>5</sup> *ibid.*, 3 vs. 7-8

<sup>6</sup> *ibid.*, 3 vs. 6

**Dedicating all actions to Me is much wiser than pursuing your own ends.**

All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, . . . all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: “With this worship, pray for increase, and let it be for you Kamadhuk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes.”<sup>1</sup>

**Action devoted to Me is not only superior to personal action,**

Yet the performance of works is by far inferior to mental devotion. . . . Seek an asylum, then, in this mental devotion, which is knowledge; for miserable and unhappy are those whose impulse to action is found in its reward.<sup>2</sup>

For those who are thus united to knowledge and devoted, who have renounced all reward for their actions, meet no rebirth in this life, and go to that eternal blissful abode which is free from all disease and untouched by troubles.<sup>3</sup>

**It is also superior to the renunciation of action. Only works devoted to Me can set you free from the bonds of Karman.**

Renunciation of action and devotion through action are both means of final emancipation, but of these two devotion through action is better than renunciation. He is considered to be an ascetic who seeks nothing and nothing rejects, being free from the influence of the “pairs of opposites” . . . without trouble he is released from the bonds forged by action. Children only and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practices the one receives the fruits of both.<sup>4</sup>

**In any case, renunciation of action unaided by devotion is difficult.**

But to attain to true renunciation of action without devotion through action is difficult; while the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 3 vs. 9-10

<sup>2</sup> *ibid.*, 2 vs. 49

<sup>3</sup> *ibid.*, 2 vs. 51

<sup>4</sup> *ibid.*, 5 vs. 2-4

<sup>5</sup> *ibid.*, 5 vs. 6

**Its dire consequences will survive death and accrue in future lives.**

It is impossible for mortals to utterly abandon actions; but he who gives up the results of action is the true renouncer. The threefold results of action — unwished for, wished for, and mixed — accrue after death to those who do not practice this renunciation, but no results follow those who perfectly renounce.<sup>1</sup>

**Devotion through disinterested action is the best yoga.**

. . . there are two modes of devotion: that of those who follow the Sankhya or speculative science, which is the exercise of reason in contemplation; and that of the followers of the Yoga school, which is devotion in the performance of action.<sup>2</sup>

**For, not only will it relieve you from the grip of Karma, it is also the most effective approach to spiritual development.**

. . . now hear what it is in the practical, devotional one, by means of which, if fully imbued therewith, thou shalt forever burst the bonds of Karma and rise above them. In this system of Yoga no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk. In this path there is only one single object, and this of a steady, constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system.<sup>3</sup>

**Pure, just, impartial, unexpected, equal-minded to friend or foe, the same in honour and dishonour, unaffected by pleasure and pain, indefatigable in action irrespective of the outcome, and with a heart full of love resting on Me: these are the hallmarks of a true devotee.**

My devotee who is unexpected, pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto me. . . . He also is worthy of my love who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and being my servant hath forsaken interest in both good and evil results. He also is my beloved servant who is equal-minded to friend or foe, the same in honour and dishonour, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed.<sup>4</sup>

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<sup>1</sup> *Bhagavad-Gita* 18 vs. 11-12

<sup>2</sup> *ibid.*, 3 vs. 3

<sup>3</sup> *ibid.*, 2 vs. 39-41

<sup>4</sup> *ibid.*, 12 vs. 16-19

**While you cannot avoid  
the battlefield of life,**

But if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honour, and be guilty of a crime. Mankind will speak of thy ill fame as infinite, and for one who hath been respected in the world ill fame is worse than death. The generals of the armies will think that thy retirement from the field arose from fear, and even amongst those by whom thou wert wont to be thought great of soul thou shalt become despicable. Thine enemies will speak of thee in words which are unworthy to be spoken, depreciating thy courage and abilities; what can be more dreadful than this! If thou art slain thou shalt attain heaven; if victorious, the world shall be thy reward; wherefore . . . arise with determination fixed for the battle.<sup>1</sup>

**Still, through selfless action  
you can rise above Maya's  
Opposing Forces.**

Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.<sup>2</sup>

Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures; I know not hatred nor favour; but those who serve me with love dwell in me and I in them.<sup>3</sup>

**It is your actions that keep  
you bound to the wheel of  
births and deaths, ever  
demeaning yourself,  
and living in vain.**

But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate.<sup>4</sup>

He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 2 vs. 33-37

<sup>2</sup> *ibid.*, 2 vs. 38

<sup>3</sup> *ibid.*, 9 vs. 28-29

<sup>4</sup> *ibid.*, 3 vs. 13

<sup>5</sup> *ibid.*, 3 vs. 16

**Dedicate your actions to Me, turn you thoughts to Me, place your heart on Me, and I will save you.**

For those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, I presently become the saviour from this ocean of incarnations and death. Place, then, thy heart on me, penetrate me with thy understanding, and thou shalt without doubt hereafter dwell in me.<sup>1</sup>

**The fetters of dualism are not broken by abandoning action but by rooting out your false individuality that makes you believe in Otherness apart from Oneness.**

Those who are free from pride of self and whose discrimination is perfected, who have prevailed over the fault of attachment to action, who are constantly employed in devotion to meditation upon the Supreme Spirit, who have renounced desire and are free from the influence of the opposites known as pleasure and pain, are undeluded, and proceed to that place which endureth forever.<sup>2</sup>

The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart.<sup>3</sup>

**Truly disinterested, impersonal action implies total disregard for its fruits.**

The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby. The self-restrained sage having with his heart renounced all actions, dwells at rest in the “nine gate city of his abode,” neither acting nor causing to act.<sup>4</sup>

The bards conceive that the forsaking of actions which have a desired object is renunciation or Sannyasa; the wise call the disregard of the fruit of every action true disinterestedness in action. By some wise men it is said, “Every action is as much to be avoided as a crime,” while by others it is declared, “Deeds of sacrifice, of mortification, and of charity should not be forsaken.”<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 12 vs. 6-8

<sup>2</sup> *ibid.*, 15 vs. 5

<sup>3</sup> *ibid.*, 18 vs. 49

<sup>4</sup> *ibid.*, 5 vs. 12-13

<sup>5</sup> *ibid.*, 18 vs. 2-3

**Impersonal action ranks  
above meditation, know-  
ledge, and meditation,  
in that order.**

If after constant practice [of concentration], thou art still unable [steadfastly to fix thy heart and mind on me], follow me by actions performed for me; for by doing works for me thou shalt attain perfection. But if thou art unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.<sup>1</sup>

**Throw every deed on Me,  
and with mind set on Me,  
fight your weaknesses  
without anguish,  
or expectations.**

All actions are effected by the qualities of nature. The man deluded by ignorance thinks, "I am the actor." But he . . . who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action.<sup>2</sup>

Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish. Those men who constantly follow this my doctrine without reviling it, and with a firm faith, shall be emancipated even by actions; but they who revile it and do not follow it are bewildered in regard to all knowledge, and perish, being devoid of discrimination.<sup>3</sup>

**Let not the fruit of action  
and inaction be thy motive.<sup>4</sup>**

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting, in Yoga, perform thy duty . . . and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 12 vs. 10-12; [see "Brotherhood ranks above meditation," in our Down to Earth Series.]

<sup>2</sup> *ibid.*, 3 vs. 27-28

<sup>3</sup> *ibid.*, 3 vs. 30-32

<sup>4</sup> Cf. *Voice of the Silence*, frag. II vs. 177 p. 40

<sup>5</sup> *Bhagavad-Gita* 2 vs. 47-48



**Please the Self within by  
doing what you believe is  
your duty to do, oblivious to  
both occasion and outcome.**

But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.<sup>1</sup>

**Set an example to others  
by acting impartially.**

. . . whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.<sup>2</sup>

As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also.<sup>3</sup>

. . . he who is perfectly enlightened should not unsettle those whose discrimination is weak and knowledge incomplete, nor cause them to relax from their duty.<sup>4</sup>

**Although there is nothing  
that I can possibly obtain,  
I am indefatigable in action.**

There is nothing . . . in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example. . . . If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 3 vs. 17-19

<sup>2</sup> *ibid.*, 3 vs. 20-21

<sup>3</sup> *ibid.*, 3 vs. 25-26

<sup>4</sup> *ibid.*, 3 vs. 29

<sup>5</sup> *ibid.*, 3 vs. 22-24

**Act, therefore, without any desire for reward, unrecognised and unthanked by the world, with mind and body subdued, the same in success and failure, contented with whatever you may receive fortuitously.**

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing; he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuitously, is free from the influence of the “pairs of opposites” and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering, the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions.<sup>1</sup>

**Since every action comes from Me, and sacrifice is performed by action, I am always present in the sacrifice.**

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.<sup>2</sup>

All these sacrifices of so many kinds are displayed in the sight of God; know that they all spring from action, and, comprehending this, thou shalt obtain an eternal release. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error . . .<sup>3</sup>

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<sup>1</sup> *Bhagavad-Gita* 4 vs. 19-24

<sup>2</sup> *ibid.*, 3 vs. 14-15

<sup>3</sup> *ibid.*, 4 vs. 32, 34

**As the leaf of the lotus  
is unaffected by water, so  
impartial action will leave  
you untainted by sin.**

The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only self is the Self of all creatures, is not tainted although performing actions. The devotee who knows the divine truth thinketh "I am doing nothing" in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he saith, "the senses and organs move by natural impulse to their appropriate objects." Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest.<sup>1</sup>

**Overwhelmed by the transcendent nature of Krishna, Arjuna feels shameful and sinful, begs forgiveness for his former conduct, and asks Krishna to appear in a human, agreeable form:**

**Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu, O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.<sup>2</sup>**

[Arjuna:] I am well pleased with having beheld what was never before seen, and yet my heart is overwhelmed with awe; have mercy then, O God; show me that other form, O thou who art the dwelling-place of the universe; I desire to see thee as before with thy diadem on thy head, thy hands armed with mace and chakra; assume again, O thou of a thousand arms and universal form, thy four-armed shape!

[Krishna:] Out of kindness to thee by my divine power I have shown thee my supreme form, the universe, resplendent, infinite, primeval, and which has never been beheld by any other than thee. Neither by studying the *Vedas*, nor by alms-giving, nor by sacrificial rites, nor by deeds, nor by the severest mortification of the flesh can I be seen in this form by any other than thee . . . Having beheld my form thus awful, be not disturbed nor let thy faculties be confounded, but with fears allayed and happiness of heart look upon this other form of mine again.<sup>3</sup>

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<sup>1</sup> *Bhagavad-Gita* 5 vs. 7-11

<sup>2</sup> *ibid.*, 11 vs. 41-42

<sup>3</sup> *ibid.*, 11 vs. 45-49

**Only by total self-surrender  
and single-minded devotion  
to Me and love of all beings,  
I can be approached, seen,  
and known in Truth.**

. . . I am to be approached and seen and known in truth by means of that devotion which has me alone as the object. He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me.<sup>1</sup>

**For, the ultimate object  
of wisdom is a conscious  
Unity through the plurality  
of forms, where Me, you,  
and ALL are ONE again.**

. . . I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahman, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided, it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth.<sup>2</sup>



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<sup>1</sup> *Bhagavad-Gita* 11 vs. 54-55

<sup>2</sup> *ibid.*, 13 vs. 12-17

## 4.1.b Karman in the Light of Theosophy

Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early or too late.  
Our acts our angels are, of good or ill,  
Our fatal shadows that walk by us still.

— Francis Beaumont & John Fletcher<sup>1</sup>

**Upheld through Eternity,  
Karman decrees harmony  
across the Universe.**

Immutable laws cannot arise, since they are eternal and uncreated, propelled in the Eternity, and that God himself, if such a thing existed, could never have the power of stopping them. . . . we recognise but one law in the Universe, the law of harmony, of *perfect* EQUILIBRIUM.<sup>2</sup>

**Karman is action and,  
therefore, cause. Since  
Altruism is at the heart  
of the universe, Karman  
follows its behests and  
manifests as the Law  
of ethical causation.**

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is “the law of ethical causation”;<sup>3</sup> the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.<sup>4</sup>

**It is the ONE LAW that  
governs the World of Being,**

The ONE LIFE is closely related to *the one* law which governs the World of Being — KARMA. . . . at the first flutter of renascent life, Svabhava, “the mutable radiance of the Immutable Darkness unconscious in Eternity,” passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.<sup>5</sup>

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<sup>1</sup> Beaumont & Fletcher: *The Honest Man's Fortune*, epil.

<sup>2</sup> *Mahatma Letter* 22 (90) p. 137; 3<sup>rd</sup> Combined ed. See also “ONE LAW in nature being perfect EQUILIBRIUM”; quoted in: *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 313

<sup>3</sup> Cf. “Two things fill my mind with ever-increasing wonder and awe, the more often and the more intensely the reflection dwells on them: the starry heavens above me, and the moral law within me.” Immanuel Kant: *Critique of Pure Reason*, Conclusion

<sup>4</sup> *Secret Doctrine*, II p. 302 fn.

<sup>5</sup> *ibid.*, I pp. 634-35; [For *Commentary* on Svabhava by Master K.H., see Appendix E: “Mulaprakriti: aspects, epithets, synonyms,” p. 349.]

**Impartially, to Cosmos,  
Man and Angel alike.**

For, instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the “rebellious” Angel claimed and enforced his right of independent judgement and will, his right of free-agency and responsibility, since man and angel are alike under Karmic Law.<sup>1</sup>

**Karman proceeds from  
one Eternity to another,  
plunging Spirit deeper  
and deeper into Matter  
before redeeming it  
through the flesh.**

Furthermore, the one absolute, ever-acting and never-erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.<sup>2</sup>

**Karman is action itself.**

This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity truly, for it is ETERNITY itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean’s motion.<sup>3</sup>

**By fostering responsibility  
and self-reliance, Karman  
frees man from the servitude  
of religion and  
idol worship.**

There is one eternal Law<sup>4</sup> in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, I pp. 193-94; [Commentary on Stanza VI.5c. “There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogeneous, up to the more complex and heterogeneous . . .” and explaining the “Fall” of the Angels.]

<sup>2</sup> *ibid.*, II pp. 87-88; [Commentary on Stanza IV.14a.]

<sup>3</sup> *ibid.*, II pp. 304-5; [quoted in: *Key to Theosophy*, § XI (MYSTERIES OF REINCARNATION) p. 211.]

<sup>4</sup> Cf. “It is the eternal not ourselves that makes for righteousness.” Matthew Arnold: *Literature and Dogma* viii, 31

<sup>5</sup> *Secret Doctrine*, II p. 420

**When you begin to act from  
within, helping everything  
that lives, you will grow  
to be your own Saviour,**

Therefore, if anyone is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. . . . This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name.<sup>1</sup> The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if

“ . . . virtue in distress, and vice in triumph  
Make atheists of mankind,”<sup>2</sup>

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer, that he need not accuse Heaven and the gods, Fates and Providence,<sup>3</sup> of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing  
*That which —*

[Continued overleaf.]

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<sup>1</sup> Cf. “You speak right and true enough, but you have never acted rightly or truly yet.” (Recta et vera loquere, sed neque vere neque recte adhuc fecisti unquam.) Titus Maccius Plautus: *Captivi* v, 2, 7. *King's Quotations*

<sup>2</sup> [John Dryden: *Cleomenes* 1697, act IV, scene 1]

<sup>3</sup> Cf. “Men at some time are masters of their fates: The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.” Shakespeare: *Julius Caesar*, act I, scene 2



“Just, though mysterious, leads us on  
unerring  
Through ways unmark’d from guilt to  
punishment . . . ”<sup>1</sup>

— which are now the ways and the high road  
on which move onward the great European  
nations.<sup>2</sup>

**With Truthfulness and  
unswerving faith in  
the law of Karman,**

. . . independent of any power in nature that  
could interfere: a law whose course is not to be  
obstructed by any agency, not to be caused to  
deviate by prayer or propitiatory exoteric cer-  
emonies.<sup>3</sup>

**And without blaming the  
Law or your Brother for  
your own failings.**

Chrysippus, one of the firmest pillars of the  
Porch, taught that “the soul sins only by the  
impulse of its own will, and therefore that the  
blame of its errors should not be put upon  
destiny.”<sup>4</sup>

**When by the purity of  
the Psychic, the Spiritual  
merges back to its Univer-  
sal Self, you might get a  
glimpse of Truth Eternal.**

This [ever-present] spirit alone is immutable,  
and therefore the forces of the universe, cause  
and effect, are ever in perfect harmony with  
this one great Immutable Law. Spiritual Life is  
the one primordial principle *above*; Physical  
Life is the Primordial principle *below*, but they  
are one under their dual aspect.<sup>5</sup> When the  
Spirit is completely untrammelled from the  
fetters of correlation, and its essence has be-  
come so purified as to be reunited with its  
CAUSE, it may — and yet who can tell whether  
it really will — have a glimpse of the Eternal  
Truth. Till then, let us not build ourselves  
idols in our own image, and accept the shadow  
for the Eternal Light.<sup>6</sup>

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<sup>1</sup> [Eurydice?] Cf. “The angered gods have feet of wool.” (Di irati laneos pedes habent.) Macrobius i, 8, 5. *King’s Quotations*

<sup>2</sup> *Secret Doctrine*, I p. 644

<sup>3</sup> *Blavatsky Collected Writings*, (CHELAS AND LAY CHELAS) IV p. 608

<sup>4</sup> *The Golden Verses of Pythagoras*, p. 154; [Commentary on verse 7 & quoting Aul. Gell., I. vi, c. 2.]

<sup>5</sup> Cf. “Two birds [the individual soul and the Supreme Self], united always [the two are inseparable and interdependent companions, like an object and its reflection] and known by the same name [Atman], closely cling to the same tree [body]. One of them eats the sweet fruit; the other looks on without eating. . . . Seated on the same tree, the jiva moans [as the result of his identification with the body], bewildered by his impotence. But when he beholds the other, the Lord worshipped by all, and His glory, he then becomes free from grief.” *Mundaka* iii, I, 1-2 & *Svetasvatara Upanishad* iv, 6-7. Same in *Rigveda Mantra* I, 164, 20. Also cf. “So we grew together, like to a double cherry, seeming parted, but yet a union in partition; two lovely berries moulded on one stem.” Shakespeare: *Midsummer-Night’s Dream*, act III, scene 2

<sup>6</sup> *Isis Unveiled*, II p. 402

**And now a last and  
parting word.**

. . . My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:

“ . . . Let not the fruits of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man’s profit.”. . .

“There is no happiness for one who is ever thinking of Self and forgetting all other Selves.”

“The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly . . . ”<sup>1</sup>

[For an overview of Law of Karma according to Pythagoras, see Appendix L: “Providence rules the Power of the Will and the Necessity of Destiny,” p. 381ff.]



PS. As a man soweth so he reaps.  
The field was full of bleeding heaps;  
Ghastly corpses of men and horses  
That met death at a thousand sources.<sup>2</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (SECOND LETTER OF H.P. BLAVATSKY) XI pp. 168-69; [quoting a Master’s Letter; source unknown.]

<sup>2</sup> Christina Georgina Rossetti: *Repining*

## 4.2 Yugas–Cycles

### 4.2.a In the Bhagavad Gita

Ships that pass in the night, and speak each other  
in passing,  
Only a signal shown and a distant voice in the darkness:  
So on the ocean of life we pass and speak one another,  
Only a look and a voice: then darkness again and  
a silence.

— Henry Wadsworth Longfellow<sup>1</sup>

**As a man throweth away  
old garments and putteth  
on new, even so the dweller  
in the body, having quitted  
its old mortal frames,  
entereth into others  
which are new.**<sup>2</sup>

As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.<sup>3</sup> . . . The antenatal state of beings is unknown; the middle state is evident; and their state after death is not to be discovered. What in this is there to lament?<sup>4</sup>

Both I and thou have passed through many births! . . . Mine are known unto me, but thou knowest not of thine.<sup>5</sup>

**As on the dawn of a Day  
of Brahmā all things issue  
forth from darkness to  
light, so on the approach  
of the Night of Brahmā all  
retreat to Silence before  
re-emerging once more  
from the matrix of  
Subjectivity.**

Those who are acquainted with day and night know that the day of Brahmā is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night . . . ; and now again on the coming of the day it emanates spontaneously.<sup>6</sup>

<sup>1</sup> Longfellow: *Tales of a Wayside Inn* iii (The Theologian's Tale, Elizabeth IV). Cf. "And soon, too soon, we part with pain, To sail o'er silent seas again." Thomas Moore: *Meeting of the Ships*; "As two pieces of wood may come together in the ocean, and having met, may separate again; like this is the meeting of mortals." *Blavatsky Collected Writings*, (GEMS FROM THE EAST) XII p. 455; [15<sup>th</sup> July] "Out, out, brief candle! Life's but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more: it is a tale told by an idiot, full of sound and fury, signifying nothing." Shakespeare: *Macbeth*, act V, scene 5

<sup>2</sup> Cf. *Bhagavad-Gita* 2 vs. 22

<sup>3</sup> *ibid.*, 2 vs. 13

<sup>4</sup> *ibid.*, 2 vs. 28

<sup>5</sup> *ibid.*, 4 vs. 5

<sup>6</sup> *ibid.*, 8 vs. 17-19

**But there is THAT,  
which is never dissolved or  
destroyed. It never sleeps.  
It is exhaustless, indivisi-  
ble, My supreme abode.**

But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return — it is my supreme abode.<sup>1</sup>

**I arise periodically from  
THAT, putting galaxies  
and stars to orbit, and  
supervising Nature to  
produce inanimate  
and animate worlds.**

At the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence.<sup>2</sup>

By reason of my supervision, nature produceth the animate and inanimate universe; it is through this cause . . . that the universe revolveth.<sup>3</sup>



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<sup>1</sup> *Bhagavad-Gita* 8 vs. 20-21

<sup>2</sup> *ibid.*, 9 vs. 7-8

<sup>3</sup> *ibid.*, 9 vs. 10

## 4.2.b Yugas in the Light of Theosophy

The One remains, the many change and pass;  
Heaven's light forever shines, earth's shadows fly;  
Life, like a dome of many-coloured glass  
Stains the white radiance of eternity.

— Percy Bysshe Shelley<sup>1</sup>

**The incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically different aspects of Itself to the perception of finite Minds.**

. . . [is the first lesson taught in esoteric philosophy] . . . Now the collective Mind — the Universal — composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or “disobedient Angels,” for the simple reason that they are all governed by Law.<sup>2</sup>

**The changeless LAW causes great periods of activity and rest, the Days and Nights of Brahmā,**

Therefore the “last vibration of the Seventh Eternity”<sup>3</sup> was “fore-ordained” — by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the “Days and Nights of Brahmā.”<sup>4</sup>

**Governing birth, growth, and rebirth on every planet, through minor and varying laws,**

The Worlds are built “in the likeness of older Wheels” — *i.e.*, those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glowworm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws.<sup>5</sup> . . . There is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Æons* — by the highest

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<sup>1</sup> Shelley: *Adonais* 460

<sup>2</sup> *Secret Doctrine*, II p. 487

<sup>3</sup> [See “The Seven Eternities,” in our Secret Doctrine’s First Proposition Series.]

<sup>4</sup> *Secret Doctrine*, I p. 62; [Commentary on Stanza III.1 b.]

<sup>5</sup> *ibid.*, I pp. 144-45; [Commentary on Stanza VI.4a.]

and the earliest *Nirvanis*. It was the turn of those “Gods” to incarnate in the present Manvantara.<sup>1</sup>

**Always running in circuits,  
ever-descending and re-  
ascending Circles of  
Necessity,**

The one *Life-principle* when in action runs in *circuits*<sup>2</sup> even as known in physical science. It runs the round in human body, where the head represents and is to the Microcosmos (the physical world of matter) what the summit of the cycle is to the Macrocosmos (the world of universal spiritual Forces); and so with the formation of worlds and the great descending and ascending “circle of necessity.” All is one Law. Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or a world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles — the seventh principle excepted.<sup>3</sup>

**Thus producing the  
Eternity of the Pilgrim.**

“The wayfarer who crosses millions of years, in the name of One, and the great green (primordial water or Chaos) the name of the other,” one begetting millions of years in succession, the other engulfing them, to restore them back. He speaks of the Seven Luminous ones who follow their Lord, who confers justice (Osiris in *Amenti*).<sup>4</sup>

Man is certainly *no* special creation, and he is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the “Eternal Pilgrim,” the Protean differentiation in space and time of the One Absolute “unknowable.”<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 232

<sup>2</sup> Cf. “All things from eternity are of like forms and come round in a circle.” Marcus Aurelius Antoninus Augustus: *Meditations* ii, 14 (*tr.* Long). Full text *tr.* by Casaubon, in our *Living the Life Series*.

<sup>3</sup> *Mahatma Letter* 13 (44) p. 73; 3<sup>rd</sup> Combined ed.

<sup>4</sup> *Secret Doctrine*, I p. 312; [quoting Gaston Maspero’s allusion to the periodical cycles of cosmic resurrection and human reincarnation.]

<sup>5</sup> *ibid.*, II p. 728

**Like an immense chain  
whose upper end, the  
alpha, remains invisibly  
emanating from a Deity.  
It encircles our globe in  
every direction; it leaves  
not even the darkest corner  
unvisited, before the other  
end, the omega, turns back  
on its way to be again  
received where it  
first emanated.<sup>1</sup>**

An Eastern artist has attempted to give pictorial expression to the kabbalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighbourhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

“Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary Nirvana, during which space of time the *atman* loses all remembrance of past sorrows. The intermediate æthereal space is filled with strange beings. Those between the highest æther and the earth below are the creatures of a ‘middle nature,’ nature-spirits, or, as the Kabbalists term it sometimes, the elementals.”<sup>2</sup>

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<sup>1</sup> Cf. *Isis Unveiled*, I p. 560

<sup>2</sup> *ibid.*, I pp. 348-49. Cf. “This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide. But the wall is covered with precisely such creatures as described by the semi-demon, or half-god, Oannes, the Chaldean man-fish, (Berosus, fragment preserved by Alexander Polyhistor. Cf. Cory, *Anc. Frag.*, 1832, p. 24) ‘ . . . hideous beings, which were produced of a two-fold principle’ — the astral light and the grosser matter.” *ibid.*, p. 349



**We are all companions  
along the same journey of  
self-discovery, where Spirit  
keeps exploring through us  
new vistas of Itself, before  
withdrawing once more  
to its status quo ante.**

. . . Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth.<sup>1</sup> Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth — now feebly echoed in the Occult Doctrines — inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same Law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.<sup>2</sup>

Statistics of wars and of the periods (or cycles) of the appearance of great men . . . of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, . . . periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.<sup>3</sup>

**Every now and then Cyclic  
Law brings us together.**

. . . The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other, as day does with night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents.<sup>4</sup>



PS. Dust to the dust! but the pure spirit shall flow back to the burning fountain whence it came, a portion of the eternal.<sup>5</sup>

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<sup>1</sup> Cf. “All the world ’s a stage, and all the men and women merely players. They have their exits and their entrances; And one man in his time plays many parts.” Shakespeare: *As You Like It*, act II, scene 7. Also cf. “The universe is transformation; our life is what our thoughts make it.” Marcus Aurelius Antoninus Augustus: *Meditations* iv, 3; (see *tr.* by Casaubon, in our *Living the Life Series*.)

<sup>2</sup> *Blavatsky Collected Writings*, (THE POST-CHRISTIAN SUCCESSORS TO THE MYSTERIES) XIV p. 303

<sup>3</sup> *ibid.*, (THE THEORY OF CYCLES) II p. 418

<sup>4</sup> First Letter from Master K.H. to A.O. Hume (1<sup>st</sup> November 1880). Chronological ed., Appendix I, p. 474

<sup>5</sup> Percy Bysshe Shelley: *Adonais* 337

## 4.3 Yajna–Compassion–Sacrifice

### 4.3.a In the Bhagavad Gita

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.  
— Phillips James Bailey<sup>1</sup>

**Sacrifice irrigated by the Great Truths, is infinitely more sublime and ennobling than the privations of material things, material body, yoga, study, and religious worship.**

Some devotees give sacrifice to the Gods, while others, lighting the subtler fire of the Supreme Spirit offer up themselves; still others make sacrifice with the senses, beginning with hearing, in the fire of self-restraint, and some give up all sense-delighting sounds, and others again, illuminated by spiritual knowledge, sacrifice all the functions of the senses and vitality in the fire of devotion through self-constraint. There are also those who perform sacrifice by wealth given in alms, by mortification, by devotion, and by silent study. . . . others by abstaining from food sacrifice life in their life. All these different kinds of worshipers are by their sacrifices purified from their sins; but they who partake of the perfection of spiritual knowledge arising from such sacrifices pass into the eternal Supreme Spirit.<sup>2</sup>

The sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge . . .<sup>3</sup>

**Every form of life is sustained by countless other lives. If you offer nothing in return, you are like a thief.**

He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.<sup>4</sup>

For him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other . . . ?<sup>5</sup>

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<sup>1</sup> Bailey: *Festus*, scene v, “A Country Town”

<sup>2</sup> *Bhagavad-Gita* 4 vs. 24-31

<sup>3</sup> *ibid.*, 4 vs. 33

<sup>4</sup> *ibid.*, 3 vs. 12

<sup>5</sup> *ibid.*, 4 vs. 31

**Lose self-interest, and you  
will soon become a devotee  
of selfless action.**

He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. Know . . . that what they call *Sannyas* or a forsaking of action is the same as *Yoga* or the practice of devotion. No one without having previously renounced all intentions can be devoted.<sup>1</sup>

**Because I am the Lord of all  
sacrifices and their enjoyer,  
if you dedicate your actions  
to Me with all your heart,  
you will be freed from  
your earthly prison.**

I am he who is the Lord of all sacrifices, and am also their enjoyer, but they do not understand me truly and therefore they fall from heaven. Those who devote themselves to the gods go to the gods; the worshipers of the pitris go to the pitris; those who worship the evil spirits go to them, and my worshipers come to me. I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, . . . whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me.<sup>2</sup>

**Throw every deed on to Me.  
Abandon in Me the fruits of  
your labour. Selfless action  
is a far more safe and effective  
means of freedom from  
the dominion of Matter than  
the paths of meditation,  
knowledge, and  
concentration.**

If thou art unequal even to this [steadfastly to fix thy heart and mind on me], then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For knowledge is better than constant practice [of concentration], meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.<sup>3</sup>



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<sup>1</sup> *Bhagavad-Gita* 6 vs. 1-2

<sup>2</sup> *ibid.*, 9 vs. 24-28

<sup>3</sup> *ibid.*, 12 vs. 11-12

## 4.3.b Yajna in the Light of Theosophy

Love is the fulfilling of the law.

— *Romans*<sup>1</sup>

### **Eternal, Invisible Yajna is Divine Compassion.**

The Yajna,<sup>2</sup> say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One, the *Brahmā-Prajapati*, in whom it lay dormant from “no beginning.” It is the key to the TRAIVIDYA, the thrice sacred science contained in the *Rig* verses, which teaches the Yajus or sacrificial mysteries.

“The Yajna exists as an invisible thing at all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend, when unrolled, from the *Ahavaniya* or sacrificial fire into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.”<sup>3</sup>

### **It is called into existence by the Lost Word willing to Live.**

This *Yajna* is again one of the forms of the Akasha, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL POWER.<sup>4</sup>

### **Yajna is the primordial volitional impulse that, in time, becomes LAW.**

. . . the modern etymology of the word “philosophy,” which is interpreted “love of wisdom,” . . . is nothing of the kind. The philosophers were scientists, and philosophy was a real science — not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for “love” does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term

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<sup>1</sup> *Romans* xiii, 10

<sup>2</sup> Cf. “[Yajna’s] symbol or representation is now the constellation of Mriga-shiras (deer-head), and also a form of Vishnu.” *Theosophical Glossary*: Yajna

<sup>3</sup> *Isis Unveiled*, I pp. xliii-iv; [quoting M. Haug’s *Aitareya-Brahmana*, Intr. pp. 73-74.]

<sup>4</sup> *ibid.*, I p. xliv

**It is true Philosophy,  
or Wisdom of Love!  
Not Love of Wisdom.**

used for Eros, that primordial principle in divine creation, synonymous with *ποθος*, [pot-hos] the abstract desire<sup>1</sup> in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect.<sup>2</sup> The “wisdom of love” (or “philosophia”)<sup>3</sup> meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship — love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love — love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.<sup>4</sup>

**Altruism is the essence of  
our being, the mystery in us  
that calls itself I.**

[Theosophy] teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. [Positivism] . . . becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, “the essence of our being, the mystery in us that calls itself ‘I’ — . . . a breath of Heaven; the Highest Being reveals himself in man.”<sup>5</sup> This denied, man is but an animal — “the shame and scandal of the Universe,” as Pascal puts it.<sup>6</sup>

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<sup>1</sup> Cf. “For Kama [Desire], again, is in the *Rig-Veda* the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, ‘Desire first arose in It, which was the *primal germ of mind*, and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.” *Secret Doctrine*, II p. 176

<sup>2</sup> [See *Narada Bhakti Sutra*, aph. 30.]

<sup>3</sup> [The term is commonly ascribed to Pythagoras.]

<sup>4</sup> *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 255 *fn*.

<sup>5</sup> Cf. Pythagoras declared that “a friend is another self.” Porphyrius, *Vita Pythagoræ*, 33; *tr.* Guthrie. Also cf. “No one has greater love than this, to lay down one’s life for one’s friends.” *John* xv, 13

<sup>6</sup> *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT) XIII p. 97. [Is it a coincidence that the Bible advocates to “love your neighbour as yourself”? (Ἀγαπά τον πλησίον σου ὡς σεαυτὸν.) *Leviticus* xix, 18; *Matthew* xix, 19.]

**Everyone can benefit from the wisdom and vision of the Elders of the Race and, unified by living in the Spirit of Truth, march on together onwards and upwards.**

No one was ever converted to Theosophy. Each one who *really* comes into it does so because it is only “an extension of previous beliefs.” This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different, and some similar. My ideas of today, and yours, are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours.<sup>1</sup>

**Everyone entering the [Theosophical] Society is supposed to sympathise with the theory of essential brotherhood; a kinship that exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. Fellowship and Brotherhood, Philanthropy and Humaneness, Ahimsa and Harmlessness, they are the propelling force and connective tissue of the Universe.**

These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of “Karma,” (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable,<sup>2</sup> being of a divine nature, superior to all environments on the earthly plane.<sup>3</sup>

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<sup>1</sup> Judge Letters, I (ix) p. 20

<sup>2</sup> Cf. Publius Ovidius Naso’s “Omnia mutantur, nihil interit.” (*Metamorphoses* 15, 165. *King’s Quotations*). i.e., “Thus all things are but altered, nothing dies. And here and there the unbodied spirit flies.” Tr. Dryden

<sup>3</sup> Blavatsky *Collected Writings*, (RECENT PROGRESS IN THEOSOPHY) XII p. 302

**Outwardly, men are different. Inwardly, Man is One.**

. . . It is the physical body only which has racial type, colour, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once . . . Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over.<sup>1</sup>

**Sacrifice is life.  
Selfishness is death.  
Be-ness is the only reality.**

[Esoteric Philosophy] says “there is neither death nor life, for both are illusions; being (or *be-ness*) is the only reality.”. . . “Life is Death,” said Claude Bernard. The organism lives because its parts are ever dying. The survival of the fittest is surely based on this truism. The life of the superior whole requires the death of the inferior, the death of the parts depending on and being subservient to it. And, as life is death, so death is life, and the whole great cycle of lives forms but ONE EXISTENCE — *the worst day of which is on our planet.*<sup>2</sup>

**Is life without love for our fellow beings worth living?**

Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will-o'-the-wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor — vain selfishness.<sup>3</sup> . . . Very difficult it is for an embodied jiva to *realise* the first truth of Vedanta and Buddhism that life, *embodied* and *individual* life, in any form, is essentially not worth living — because all its pleasure is embittered with pain, and, even more, because it cannot be maintained without the intense selfishness of unremittingly absorbing other individual lives.<sup>4</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (RECENT PROGRESS IN THEOSOPHY) XII p. 302

<sup>2</sup> *ibid.*, (THE ORIGIN OF EVIL) VIII p. 124

<sup>3</sup> *ibid.*, (THOUGHTS ON ORMUZD AND AHRIMAN) XIII p. 131

<sup>4</sup> *Science of the Emotions*, p. 474 fn.



**Altruism in deeds, not words, is the hallmark of every true human being.**

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge — if he has acquired such — with those who have been less fortunate than himself in opportunities for acquiring it.<sup>1</sup>

Theosophical charity in the heart of every *true* Theosophist must urge him to eschew reprisals and never to return evil for evil, so long as truth damaging to his enemies can be withheld without danger to the cause.<sup>2</sup>

**Its noble precepts were taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldæa, and thus spread all over the world.**

. . . All that is good, noble, and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the “atheist,” who taught that “he who loves not his brother has no virtue in him,” and in the *Old Testament* precept, “Thou shalt love thy neighbour as thyself.” The greater Initiates became like unto Gods, and Socrates, in Plato’s *Phædo*, is represented as saying:

The Initiates are sure to come into the company of the Gods.<sup>3</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (WHY THE “VAHAN”?) XII p. 417-18

<sup>2</sup> *ibid.*, (TO ALL THEOSOPHISTS) XI pp. 306-7

<sup>3</sup> *ibid.*, (THE ORIGIN OF THE MYSTERIES) XIV p. 256; [quoting *Lev. xix, 18* & *Phædo*, ¶ 69.] Cf. “A Christian Father of the Church (Clemens Alexandrinus) speaks then as did the Pagan Pretextatus, the pro-consul of Achaia (fourth century A.D.), ‘a man of eminent virtues,’ who remarked that to deprive the Greeks of ‘the sacred Mysteries which bind in one the whole of mankind,’ was to render their very lives worthless to them.” *ibid.*

**When man gains intellect  
but without a speck of love  
of God and his Brother,  
he will lose his soul.**

When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuits of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, “these creatures, with all their graces, rich attire,<sup>1</sup> and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust.” A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.<sup>2</sup>

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<sup>1</sup> Cf. “Through tatter’d clothes small vices do appear; Robes and furr’d gowns hide all.” Shakespeare: *King Lear*, act IV, scene 6

<sup>2</sup> *Isis Unveiled*, I p. 318; [quoting & paraphrasing Rev. Chauncey Giles, DD.]

**When men are rightly  
occupied, their amusement  
grows out of their work  
as the colour-petals out  
of a fruitful flower;**

. . . when they are faithfully helpful and compassionate, all their emotions become steady, deep, perpetual, and vivifying to the soul as the natural pulse of the body. But now, having no true business, we pour our whole masculine energy into the false business of money-making; and having no true emotion, we must have false emotions dressed up for us to play with, not innocently, as children with dolls, but guiltily and darkly, as the idolatrous Jews with their pictures on cavern walls, which men had to dig to detect. The justice we do not execute, we mimic in the novel and on the stage;<sup>1</sup>

**Self-preservation is indeed  
and in truth a sure,  
if a slow, suicide.**

. . . for it is a policy of mutual homicide, because men by descending to its practical application amongst themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the “struggle for life” is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism* — as their surest policy of salvation. . . .

**Survival of the fittest seems  
to mean the triumph of the  
most unprincipled.<sup>2</sup>**

The “struggle for existence” applies only to the physical, never to the moral plane of being . . . . It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object . . . ; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and “food for all,” to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men’s inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and

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<sup>1</sup> *Sesame and Lilies*, Lecture I, “Sesame – Of Kings’ Treasuries,” ¶ 39; [see Down to Earth Series.]

<sup>2</sup> Cf. *Blavatsky Collected Writings*, (OCCULT PHENOMENA) II p. 490

**Selfishness has always  
been the chief motor of the  
“struggle for life.” It is the  
triumph of dishonour and  
the seed of its ultimate  
destruction.**

**He who grown aged  
in this world of woe  
In deeds, not years, pier-  
cing the depths of life,  
So that no wonder waits  
him.<sup>2</sup>  
He is King of the Earth.**

**There is no religion higher  
than Truth, no deity greater  
than Truth, no duty nobler  
than self-sacrifice.**

equality for all can ever be inaugurated. . . . When men will begin to realise that it is precisely that ferocious personal selfishness, the chief motor in the “struggle for life,” that lies at the very bottom and is the one sole cause of human starvation; that it is that other — national egoism and vanity, which stirs up the States and rich individuals to . . . the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks. . . .<sup>1</sup>

He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living<sup>3</sup> peace. And the men who have this life in them are the true lords or kings of the earth — they, and they only. All other kingships, so far as they are true, are only the practical issue and expression of theirs; if less than this, they are either dramatic royalties — costly shows, set off, indeed, with real jewels instead of tinsel — but still only the toys of nations; or else they are no royalties at all, but tyrannies, or the mere active and practical issue of national folly; for which reason I have said of them elsewhere,

“Visible governments are the toys of some nations, the diseases of others, the harness of some, the burdens of more.”<sup>4</sup>

. . . and that the time for action is so short — shall not each of you put his shoulder to the wheel of the heavy car of our [Theosophical] Society and help us to land it safely across the abyss of matter, on to the safe side?<sup>5</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (THE THEOSOPHICAL SOCIETY) X pp. 74-75

<sup>2</sup> Cf. Lord George Gordon Byron: *Childe Harold*, canto III, stanza 5

<sup>3</sup> “Το δε φρονημα του πνευματος ζωη και ειρηνη.”

<sup>4</sup> *Sesame and Lilies*, Lecture I, “Sesame – Of Kings’ Treasuries,” ¶ 42; [& quoting *Munera Pulveris*, ¶ 122; full text in our Down to Earth Series.]

<sup>5</sup> Blavatsky *Collected Writings*, (WHY THE “VAHAN”?) XII p. 419

**Inaction, especially in a deed of mercy, becomes action in a deadly sin.**

To feel “compassion” without an adequate practical result ensuing from it is not to show oneself an “Altruist” but the reverse. Real self-development on the esoteric lines is *action*. “Inaction in a deed of mercy becomes *an action* in a deadly sin.”<sup>1</sup> . . . He who does not say with the Master: “Mercy alone opens the gate to save the whole race of mankind” is unworthy of that Master.<sup>2</sup> . . . Our critic [GW Foote] seems quite innocent of the distinction between *theoretical* and *practical* altruism.<sup>3</sup>

**Everyone’s first duty is to be ever ready to help all those who are born under the same LAW.**

The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.<sup>4</sup>

Nothing of that which is conducive to help man, collectively or individually, to live — not “happily” — but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his 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 philosophise.<sup>5</sup>

**And to bring the fellowship of heaven to earth.**

Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell: fellowship is life, and lack of fellowship is death: and the deeds that ye do upon the earth, it is for fellowship’s sake that ye do them, and the life that is in it, that shall live on and on for ever, and each one of you part of it, while many a man’s life upon the earth from the earth shall wane.<sup>6</sup>

<sup>1</sup> *Voice of the Silence*, frag. II vs. 135 p. 31; quoted in: *Blavatsky Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI p. 469

<sup>2</sup> *Blavatsky Collected Writings*, (WORLD IMPROVEMENT OR WORLD DELIVERANCE) XI p. 350. Cf. “For Mercy has a human heart, | Pity a human face, | Love the human form divine, | And Peace the human dress.” William Blake: *The Divine Image*

<sup>3</sup> *ibid.*, (THE THERSITES OF FREETHOUGHT) XI p. 427

<sup>4</sup> *Mahatma Letter* 38 (33) p. 249; 3<sup>rd</sup> Combined ed. Cf. “A great mind is above doing an unjust act, above giving way to grief, above descending to buffoonery; and it would be invulnerable, if it did not feel the pangs of compassion.” (Une grande âme est au-dessus de l’injustice, de la douleur, de la moquerie; et elle seroit invulnérable si elle ne souffroit par la compassion.) La Bruy? *King’s Quotations*

<sup>5</sup> *Blavatsky Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI p. 465

<sup>6</sup> William Morris: *A Dream of John Ball* 4

**Let not the fierce Sun dry  
one tear of pain before  
thyself hast wiped it from  
the sufferer's eye.<sup>1</sup>**

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed. These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.<sup>2</sup> 'Tis on such soil that grows the midnight blossom of Buddha<sup>3</sup> more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from re-birth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.<sup>4</sup>

**Can there be bliss when  
there are men who suffer?  
Shalt thou be saved and  
hear the others cry?**

Thence the ceaseless and untiring self-sacrifice of such natures [Sister Gertrude's and Father Damien's] to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality — “divine compassion,” which is “no attribute” but verily “the LAW of the LAWS — eternal Harmony, Alaya's SELF.”. . . “Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?”<sup>5</sup> Yet, “Personality” — having been blinded by training and religious education to the real presence and nature of the HIGHER SELF — recognises not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as a divine Reality — it sends heaven-ward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says it in the beautiful words of Dante Gabriel Rossetti, but with a higher application:<sup>6</sup>

[Continued overleaf.]

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<sup>1</sup> Cf. *Voice of the Silence*, frag. I vs. 60 p. 13

<sup>2</sup> Cf. “When tears to man Dame Nature did impart, | It was to prove she'd given a feeling heart; | It is our noblest gift.” (Mollissima corda | Humano generi dare se natura fatetur, | Quæ lachrymas dedidit: hæc nostri pars optima sensus.) Decimus Junius Juvenalis: *Satires* 15, 131; *King's Quotations*

<sup>3</sup> Adeptship — the “blossom of Bodhisattva.”

<sup>4</sup> *Voice of the Silence*, frag. I vs. 61-62 p. 13

<sup>5</sup> Cf. *ibid.*, frag. III vs. 300 p. 69 & vs. 307 p. 71. Also cf. “Too greedy he is of life, who still would live, when all the world around is perishing.” (Vitæ est avidus, quisquis non vult.) Lucius Annæus Seneca: *Thyestes* 882

<sup>6</sup> *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII p. 114



**Is it the moved air or the  
moving sound  
That is Life's self and  
draws my life from me,  
And by instinct ineffable  
decree  
Holds my breath quailing  
on the bitter bound?**<sup>1</sup>

**Fearlessly feed the hungry  
serpents that may creep  
into your house.**

**Strive to help the divine  
evolution of ideas, by co-  
operating with Nature  
in her cyclic task.**

“ . . . For lo! thy law is passed  
That this my love should manifestly be  
To serve and honour thee;  
And so I do; and my delight is full,  
Accepted by the servant of thy rule.”<sup>2</sup>

This “compassion” must not be regarded in the same light as “God, the divine love” of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.<sup>3</sup>

*“If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear<sup>4</sup> 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 acceth the fainthearted and the selfish.”<sup>5</sup>*

. . . man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability *a co-worker with nature* in the cyclic task. The ever-unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.<sup>6</sup>

<sup>1</sup> Cf. Dante Gabriel Rossetti: *The Monochord* (Written during Music)

<sup>2</sup> *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII p. 114

<sup>3</sup> *Voice of the Silence*, frag. III, note 31 to vs. 301 p. 70; p. 94 in glos. of Chinese & Centenary eds. Also cf. “The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.” *ibid.*, vs. 301

<sup>4</sup> Cf. “True nobility is exempt from fear.” Also cf. “Sweet mercy is nobility’s true badge.” Shakespeare: *King Henry* (VI) Pt. II, act IV, scene 1 & *Titus Andronicus*, act I, scene 2

<sup>5</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 587; [quoting aphorism from the *Book of Precepts* by her “Guru and Master.”]

<sup>6</sup> *Secret Doctrine*, I p. 280



**Extinguish the personal  
and, by beholding the Im-  
personal, live for others.**

Esoterically, there is no other *way, means* or *method* of sacrificing oneself “to the eternal” than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone.<sup>1</sup>

**Show to everyone that  
Theosophy is the cream  
of the world’s ethics.**

[The ethics of Theosophy] are the essence and cream of the world’s ethics, gathered from the teaching of all the world’s great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Lao-tze and the *Bhagavad Gita*, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their Schools.<sup>2</sup>

**“I am my brother’s keeper,”  
is the cry of repentant Cain,  
and the divine summons of  
return to the lost Paradise.**

Ascending . . . in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. “I am my brother’s keeper,” is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.<sup>3</sup>



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<sup>1</sup> Blavatsky *Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI p. 469

<sup>2</sup> *Key to Theosophy*, § III (WORKING SYSTEM OF THE T.S.) pp. 48-49

<sup>3</sup> Blavatsky *Collected Writings*, (THE STRUGGLE FOR EXISTENCE) XI p. 149

## Chapter 5

# Narada and Krishna speak with One Voice

Long after the war in the *Mahabharata* ended, the *Bhagavad-Gita* has remained a fixed star in the Eastern sky, lighting the path of generations of devotees, including non-Hindus, and a growing number of non-sectarian thinkers around the world. But with hundreds of translations and essays about its philosophy the *Gita* is somewhat overcooked. One wonders what more can be said that has not been already said. By contrast, even though the religious mysticism of *Narada Bhakti Sutra* and of the *Gita* are indistinguishable, the former has not been widely read in the West. It is time to set both these holy texts side by side.

### Who is Narada?<sup>1</sup>

In *The Secret Doctrine*, “Narada is here, there, and everywhere; and yet, none of the *Puranas* gives the true characteristics of this great enemy of physical procreation.”<sup>2</sup> “ . . . Narada [is] the son of Brahmā in *Matsya-Purana*, the progeny of Kasyapa, and the daughter of Daksha in the *Vishnu-Purana* . . . ”<sup>3</sup> Elsewhere, Narada is alleged to be “‘the first Adversary’ in individual human form, . . . ‘the Strife maker,’ . . . the great ‘Deceiver,’”<sup>4</sup> the prototype of Satan. These unflattering epithets do not imply ambitious or selfish motives. On the contrary, Narada is the Sage of sages. He serves and guides “universal progress and evolution.”<sup>5</sup> He is a “bundle of *apparent* incongruities, yet a wealth of philosophical tenets.”<sup>6</sup>

[Narada] is a Brahmaputra, a son of Brahmā, the male . . . in every old cosmogony and Scripture.<sup>7</sup> . . . He is “one of the Greatest Rishis . . . a *Devarishi*; . . . shown in constant and everlasting feud with Brahmā,

<sup>1</sup> Defining terms highlighted by the Compiler.

<sup>2</sup> Cf. *Secret Doctrine*, II p. 48

<sup>3</sup> *ibid.*, II pp. 47-48

<sup>4</sup> *ibid.*, I p. 413

<sup>5</sup> *ibid.*, II p. 49

<sup>6</sup> *ibid.*, II p. 584

<sup>7</sup> *ibid.*, I p. 413

Daksha, and other gods and sages.”<sup>1</sup> . . . Narada is **the last of ten Pra-japatis or eminent saints** named by Manu, “in whom the Brahman theologians see prophets, ancestors of the human race, and the Pundits simply consider as ten powerful kings who lived in the Krita-yuga, or the age of good (the ‘golden age’ of the Greeks).”<sup>2</sup>

**Narada abridged the Laws of Brahmā.** “We read in the preface to a treatise on legislation by Narada,” says Jacolliot, “written by one of his adepts, a client of Brahmanical power: ‘Manu having written the laws of Brahmā, in 100,000 shlokas, or distichs, which formed twenty-four books and a thousand chapters, gave the work to Narada, the sage of sages, who abridged it for the use of mankind to 12,000 verses, which he gave to a son of *Bhrigu*, named *Sumati*, who, for the greater convenience of man, reduced them to 4,000.’”<sup>3</sup> . . . Narada **invented the Vina** a lute-like ancient musical instrument that chants the middle in a “ladder of mystic sounds,” or one of seven manners of hearing the voice of the Higher Self that are mentioned in *The Voice of the Silence*,<sup>4</sup> where disciples are compared with “the strings of the soul-echoing Vina,” and mankind with “its sounding board.”<sup>5</sup>

Narada thought of the apophthegm:

Never utter these words: “I do not know this — therefore it is false.”  
One must study to know, know to understand, understand to judge.<sup>6</sup>

### He is the Deva Rishi of Occultism

**Narada is involved with occult doctrines.** “Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because the most closely connected with the occult doctrines — especially with the secret cycles and Kalpas.”<sup>7</sup>

**Narada is the Deva Rishi of Occultism** *par excellence*; . . . the Occultist who does not ponder, analyze, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries. He is one of the *Fires* . . . and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the keynote of esotericism, . . .<sup>8</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 502

<sup>2</sup> Cf. *Isis Unveiled*, II p. 427; [quoting L. Jacolliot’s *La Genèse de l’humanité*, etc., pp. 169, 170, citing *Manu*, Bk. I, shl. 35.]

<sup>3</sup> *ibid.*, I pp. 585-86; [quoting L. Jacolliot’s *La Bible dans l’Inde*, etc. p. 76.]

<sup>4</sup> Cf. *Voice of the Silence*, frag. I vs. 45 p. 10

<sup>5</sup> *ibid.*, frag. III vs. 226 p. 51; [the invention of Vina is also attributed to Shiva and other divine emanations; cf. *Theosophical Glossary*: Vina.]

<sup>6</sup> Cf. *Isis Unveiled*, I p. 628; [quoted end of Vol. I.]

<sup>7</sup> Cf. *Secret Doctrine*, II p. 82

<sup>8</sup> Cf. *ibid.*, II pp. 82-83

In Cis-Himalayan Occultism, Narada is **Pesh-Hun**, “**the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas, and universal events.**”<sup>1</sup> . . . “Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, . . . with having taught the Science to the first gazers at the starry vault. . . . [and for authoring] a work among the Secret Books, called the *Mirror of Futurity*, wherein all the Kalpas within Kalpas and cycles within the bosom of Sesha, or infinite Time, are recorded.”<sup>2</sup>

**Narada is a rebel against Brahmā.** “In Esoteric Philosophy, the Rudras (Kumaras, Adityas, Gandharvas, Asuras, etc.) are the highest Dhyani-Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *fivefold* nature — hence the sacredness of number *five* — became independent of the pure *Arupa* devas. This is a mystery very difficult to realise and understand correctly. For, we see that those who were ‘obedient to law’ are, equally with the *rebels, doomed to be reborn in every age*. Narada, the Rishi, is cursed by Brahmā to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmā, and yet has no worse fate than the *Jayas* — the twelve great *creative* gods produced by Brahmā as *his assistants in the functions of creation*. For the latter, lost in meditation, only *forgot to create*; and for this, they are equally cursed by Brahmā to be born in every *Manvantara*. And still they are termed — together with the rebels — *Chhandajas* or those born of their own will in human form!”<sup>3</sup>

**Narada is the leader of the Gandharvas, the celestial singers, and musicians;** *esoterically*, the reason for it is explained by the fact that the latter (the *Gandharvas*) are “**the instructors of men in the secret sciences.**” It is they, who “loving the women of the Earth,” disclosed to them the mysteries of creation; or, as in the *Veda* — the “heavenly Gandharva” is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in the *Book of Enoch* and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the *Vedas*, are *Chhandajas* (will-born), or incarnated (in different Manvantaras) *of their own will*; they are shown in exoteric literature as existing age after age; some being “cursed to be reborn,” others, incarnating as a du-

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<sup>1</sup> *Secret Doctrine*, II p. 48. Cf. “This is perhaps the reason why, in the *Bhagavad-Gita*, we are told that Brahmā had communicated to Narada in the beginning that all men whatsoever, even *Mlechchhas*, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that deity.” *ibid.*, fn.

<sup>2</sup> *ibid.*, II p. 49

<sup>3</sup> *ibid.*, II p. 585

ty.<sup>1</sup> . . . [Finally, Narada is] this **virgin ascetic** whom one finds in every age in the Puranas.<sup>2</sup>

[**Narada is the leader of human affairs**] . . . the “Messenger,” or the Greek *Angelos* — is the sole confidant and the executor of the universal decrees of Karma and *Adi-Budha*:<sup>3</sup> a kind of active and ever-incarnating Logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

He is **Karma’s visible adjuster** on a general scale; the *inspirer*, and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as “Kali-Karaka,” *strife maker*, “Kapi-vaktra,” *monkey-faced*, and even “Pisuna,” the *spy*, though elsewhere he is called Deva-Brahmā. Even Sir W. Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit studies. He compares him to Hermes and Mercury, and calls him “**the eloquent messenger of the Gods.**”<sup>4</sup>

**It is he who has charge of our progress and national weal or woe.**  
**It is he who brings on wars and puts an end to them.**<sup>5</sup>

### **He impelled animal man towards intellectual freedom**

HP Blavatsky is rather elusive, if not tantalising, about the real identity of this ubiquitous figure:

What Narada *really* is, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there is in the Hindu Pantheon a deity which resembles Jehovah, in tempting by “suggestion” of thoughts and “hardening” of the hearts of those whom he would make his tools and victims, it is Narada. Only with the latter it is no desire to obtain a pretext for “plaguing,” and thus showing that “*I am* the Lord God.” Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.<sup>6</sup>

Here is a clue to the seemingly indicting statement above, “Narada was cursed by Brahmā to incessant peripateticism on Earth.”

Narada belongs to that class of Brahmā’s, “first-born,” who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*.<sup>7</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 584

<sup>2</sup> *ibid.*, II p. 323

<sup>3</sup> [See p. 344 *fn.* 2 for an in-depth explanation of the term.]

<sup>4</sup> *Secret Doctrine*, II p. 48

<sup>5</sup> *ibid.*, II p. 49

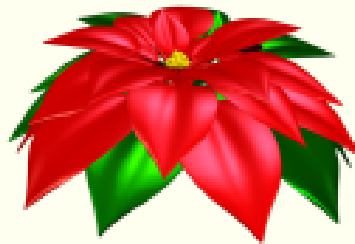
<sup>6</sup> *ibid.*, II pp. 48-49

<sup>7</sup> *ibid.*, II p. 82

While elaborating upon the “informing principle in Man,” Blavatsky reveals the mystery of the “Rebels” that surrounds the GREAT SACRIFICE of protogonos Narada and other Saviours of Man. Protogonoi<sup>1</sup> or “*The ‘First-Born’ are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness.*”<sup>2</sup>

This shows that not all men became incarnations of the “divine *Rebels*,” but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the “sons of Mahat,” [the quickeners of the human Plant] speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are — self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites — Spirit and Matter — can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity.<sup>3</sup>

Narada’s standing among the great benefactors of Humanity will become more apparent when His aphorisms on Devotion are compared with those of Krishna in the main section of this chapter.



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<sup>1</sup> [Plural of protogonos]

<sup>2</sup> Cf. *Secret Doctrine*, I p. 216; [Commentary on Stanza VII.1b.]

<sup>3</sup> *ibid.*, II p. 103

## Narada's aphorisms on Devotional Love and Krishna's precepts to Arjuna are impossible to tell apart

God is not in need of any one,  
And the wise man is in need of God alone.

— Porphyry<sup>1</sup>

The King of Love my shepherd is,  
whose goodness faileth never;  
I nothing lack if I am his,  
and he is mine for ever.

— Sir Henry William Baker

Our “too great dependence upon physical facts led to a growth of materialism and a decadence of spirituality and faith”<sup>2</sup> says HP Blavatsky. Another drawback of materialism is the lack of a suitable vocabulary that can impart spiritual ideas. The Sanskrit term Bhakti, for example, which is the theme of this chapter, is variously interpreted as: Devotion, Devotional Service of God, Divine Grace, Divine Love, Lord's Mercy, Love of God, Mercy, Worship, and so on. Bhakti will be understood better if its triune hypostasis is conceptualised not statically but dynamically as “movement” and “direction” of Consciousness. Namely,

- Divine Love is the Truth of Unity and First Principle, Immutable, Eternal, beyond space, time, and speculation.
- Worldly Love issues first in Space and Time when The One Consciousness begins disintegrating into *The Many*, empowering them to unfold and evolve individually in the darkness of matter.
- Devotional Love, or Bhakti, is Worldly Love's U-turn,<sup>3</sup> which is aroused when Consciousness reaches the nadir of the cycle. *The Many* (not operating in unison, of course, but individually) begin *de*-fragmenting, *in*-volving, *re*-integrating, thus spearheading Consciousness' ascending arc.

Worldly and Devotional Love are the twin arcs of a Cycle of Necessity.<sup>4</sup>

. . . a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jiva, the synonym of the Absolute and Unknowable Deity.<sup>5</sup>

It was for the benefit of those who are ready to rise to wider possibilities and responsibilities that Krishna asked Narada to explain Bhakti.<sup>6</sup>

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<sup>1</sup> Porphyry's Letter, ¶ 11 p. 46

<sup>2</sup> *Isis Unveiled*, I p. 15

<sup>3</sup> See ch. 8, § “Merge your self in Self,” p. 306, *fn.* 5 on metanoia.

<sup>4</sup> See Appendix B: “Action, Renunciation, and their endless variants,” p. 339.

<sup>5</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 *fn.*

<sup>6</sup> See also “Divine vs. Worldly Love,” in our Higher Ethics and Devotion Series.



The following is an expanded view of the ternary nature of Love:

**1. Divine Love or Compassion is the Great Law of Universal Sympathy and Sacrifice**, or the Homogeneity of the Unmanifested about to be thrown into the Heterogeneity of Manifestation by the same Law: It “dies” periodically so that Its ideation can “live.” The crowning achievement of that Great Sacrifice is Self-Consciousness embodied in humanity at large, the “Love of Gods.” Divine Love is the Spirit, Heart, and Soul of the Universe, *Love of The One for All* — and the LAW of Laws.

**2. Worldly Love or Selfishness is the Path of Action:** the “descending arc of Consciousness” to plurality and materiality, or *Love of self apart from All*.

Worldly Love is synonymous with engagement in, and attachment to, a proud, isolated life imprisoned in flesh and clay. It may appear blazing and exuberant (as in “la joie de vivre”) but it has nothing to do with Bhakti’s poised and self-sacrificing Devotion. Yet, since Love rules all, even Selfishness is Love but misdirected to, and jealously kept for, one’s self. Self-Love is False Devotion of course but Love, nevertheless.<sup>1</sup>

Alienation from The One is the upshot of egocentricity, whether expressed as Love<sup>2</sup> and a wish to be united with an object of pleasure, or as Hate and a wish to be dis-united from an object of pain. In the mayavic world of duality, Love and Hate, Virtue and Vice, are ever commingling and converting into each other;<sup>3</sup> and in the process they shackle us, hands and feet, on this planet,

... the greatest of all Hells.<sup>4</sup>

**3. Devotional Love or Bhakti is the Path of Renunciation:** the “ascending arc of Consciousness” toward ever higher realms of universality and spirituality, or *Love of All for The One*.

Metaphysically, Bhakti is the ardent desire of a self-conscious individuality to resume its original condition of Unconscious Homogeneousness, to be re-absorbed in Oneness from whence it came, and where unalloyed love and joy subsist.

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<sup>1</sup> See also “The Story of Narada and the Supremacy of Bhakti,” in our Higher Ethics and Devotion Series.

<sup>2</sup> Here is how Bhagavan Das defines the primary e-motion of Love: “Love is a desire to perpetuate a situation *if pleasurable*. The prospective fulfilment thereof of the desire in expectation and imagination gives a *foretaste of pleasure*. The feeling of Love implies a wish to be nearer. A desire to take in, to absorb, to embrace. A yearning to be united with object that causes pleasure.” Cf. “Emotion’s Triune Nature,” in our Constitution of Man Series.

<sup>3</sup> Cf. “Dullness is attributed to a modest man; hypocrisy to one who has a liking for religious observances; roguery to one who leads a life of sanctity; cruelty to a warrior; want of discrimination to one devoted to meditation; meanness to one who speaks agreeably; arrogance to a spiritual man; garrulity to an orator; and imbecility to a steady man. What virtue is there then that is not stigmatised by the wicked?” Bhartrhari: *Niti Shataka*, 54 (tr. Kale)

<sup>4</sup> Cf. “*Myalba* is our earth — pertinently called ‘Hell,’ and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet or earth.” *Voice of the Silence*, frag. III, note 118 to vs. 313 p. 72; p. 97 in glos. of Chinese & Centenary eds.

Ethically, Bhakti is total commitment to, and Devotional Love of, the authentic Brotherhood of Man that embraces all fellow beings and Divine Nature in her entirety. Bhakti's sole precondition is the surrender of I-ness and Me-ness, the false individuality; or, at least, a solemn pledge to do so.

The objectives are total and unswerving dedication:

- To LAW<sup>1</sup> in its transcendental aspect;
- To Humanity at large being LAW's manifested aspect, and;
- To Nature in her tireless efforts to accomplish the Divine Plan.<sup>2</sup>

The pledge is to one's own Higher Self.

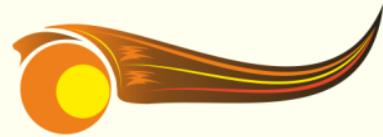
Mystically, Bhakti frees the Spiritual Soul from the clutches of the Psychic, and consigns It to the Universal Self, *i.e.*, Plato's *Good*, for the common good.

Bhakti is diametrically opposed to the servile worship of the imaginary gods of the mystics who, even though they are completely surrounded by Divinity, cannot see the wood for the trees.<sup>3</sup> When self identifies with all selves and vows to live for them, gratitude for The One kindles the embers of Divine Compassion and summons Devotion to action. Only then, can true love for each other blossom and save us from ourselves. Bhakti cannot be "cultivated," "developed," or circumvented by any other means.

### About Narada Bhakti Sutra

There have been several attempts to render *Narada Bhakti Sutra* from Sanskrit to English. In the 1<sup>st</sup> ed. of *Compassion* (2005), IK Taimni's translation was adopted. Following a four-year comparative study of this and several other metaphrases with the original text, we felt it necessary to present a fresh recension of the Doctrine of Devotion from the prism of Theosophy.

The first eighty-one aphorisms<sup>4</sup> are set side by side, where possible, with Krishna's precepts to Arjuna; the latter are from WQ Judge's recension of the *Bhagavad-Gita*. The numbers on the left correspond to *Narada Bhakti Sutra* and double as reference points. The text in square brackets and footnotes is ours. Some but not all aphorisms are self-explanatory; together with Krishna's precepts, they require and deserve profound reflection.



<sup>1</sup> Narada's allusions to *The One* as *This* (asmin, *aph.* 2), *That* (tasmin, *aph.* 9), or Lord (*Bhagavat*, *aph.* 37-38, a title of Buddha and Krishna), have often been deified in exoteric interpretations. Occultism's nearest approximation to the "god" of the theists, is Impersonal Law that governs the periodic projections of an Infinite, Unconscious Mind onto the screen of finite, self-conscious minds. (Cf. ch. 4.)

<sup>2</sup> Cf. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." *Voice of the Silence*, frag. I vs. 66 p. 14

<sup>3</sup> For the difference between Worship and Devotion, see ch. 8, § "Lose yourself in the Sea of Devotion," p. 263ff.

<sup>4</sup> Aphorisms 82-84 are not directly related to Bhakti.

## 5.1 O Lanoo, listen to the Voice of the Heart Doctrine

Narada

Krishna

1 Now, therefore, I shall try to explain the meaning of *Bhakti*.

2 *Bhakti* is, indeed, the highest state of [Devotional] Love of *This*<sup>2</sup> [asmin].

3 It is the very essence of the Ocean of Immortality [amrita].<sup>4</sup>

4 Upon reaching *Bhakti*, one becomes consummate, omnipotent [siddha],<sup>7</sup> immortal, self-satisfied.

This Supreme . . . within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.<sup>1</sup>

I am to be approached and seen and known in truth by means of that devotion which has me alone as the object.<sup>3</sup>

For those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me . . . I presently become the saviour from this ocean of incarnations and death.<sup>5</sup>

By this [supreme] devotion to me, he knoweth fundamentally who and what I am and, having thus discovered me, he enters into me without any intermediate condition.<sup>6</sup>

The wise man, whom [the senses] disturb not and to whom pain and pleasure are the same, is fitted for immortality.<sup>8</sup>

[Continued overleaf.]

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<sup>1</sup> *Bhagavad-Gita* 8 vs. 22

<sup>2</sup> i.e., Supreme Lord.

<sup>3</sup> *ibid.*, 11 vs. 54

<sup>4</sup> Or elixir of divine life. Cf. "THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*) . . ." *Secret Doctrine*, I p. 69 & fn. [Stanza III.6.]

<sup>5</sup> *Bhagavad-Gita* 12 vs. 6-7

<sup>6</sup> *ibid.*, 18 vs. 55

<sup>7</sup> Cf. "The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers." *Voice of the Silence*, frag. I, note 1 to vs. 1 p. 1; p. 73 in glos. of Chinese & Centenary eds.

<sup>8</sup> *Bhagavad-Gita* 2 vs. 15

Narada

Krishna

5           Upon attaining *Bhakti*, one  
disengages from [the primordial  
Opposing Forces of] pleasure  
and pain, attraction and repul-  
sion, love and hate; and can  
no longer take delight in, or  
feel passionate about,  
worldly affairs.

6           Upon experiencing *Bhakti*, one  
becomes elated yet silent; and,  
at times, totally engrossed in  
the bliss of the Supreme  
Self [atman].<sup>3</sup>

But the man, who only taketh  
delight in the Self within, is  
satisfied with that and content  
with that alone, hath no selfish  
interest in action.<sup>1</sup>

He abandoneth the desire to see  
a reward for his actions, is free,  
contented, and upon nothing  
dependeth, and although en-  
gaged in action he really doeth  
nothing.<sup>2</sup>

And he, my servant, who  
worships me with exclusive  
devotion, having completely  
overcome the qualities, is fitted  
to be absorbed in Brahma the  
Supreme.<sup>4</sup>

## 5.2 Give it all away or you will lose it

7           *Bhakti* cannot be motivated by  
lustful desire because [it can  
only be accomplished by] the  
elimination of [selfishness it-  
self, which is the sum total  
of all personal] desires.

8           Self-renunciation [does not im-  
ply] abandoning [daily affairs  
such as] secular and sacred  
activities [but offering them  
instead to *That* or, much  
better, to Humanity].

When the man, so living, cen-  
tres his heart in the true Self  
and is exempt from attachment  
to all desires, he is said to have  
attained to yoga.<sup>5</sup>

As the ignorant perform the  
duties of life from the hope of  
reward, so the wise man, from  
the wish to bring the world to  
duty and benefit mankind,  
should perform his actions  
without motives of interest.<sup>6</sup>

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<sup>1</sup> *Bhagavad-Gita* 3 vs. 17

<sup>2</sup> *ibid.*, 4 vs. 20

<sup>3</sup> Cf. "But love toward the eternal and infinite thing feeds the mind with a joy entirely exempt from sadness." Spinoza: *The Emendation of the Intellect*, etc., 10. In: Curley E. (Tr. & Ed.). *The Collected Works of Spinoza*. Vol. I, Princeton: University Press, 1985

<sup>4</sup> *Bhagavad-Gita* 14 vs. 26

<sup>5</sup> *ibid.*, 6 vs. 18

<sup>6</sup> *ibid.*, 3 vs. 25

Narada

Krishna

- 9           Single-minded Devotion to *That* [tasmin] precludes anything antagonistic to *That* [which could hamper *Bhakti* unfolding].
- 10           Single-hearted Devotion calls for [self-reliance and hence] the abandonment of all [external] support.<sup>2</sup>
- 11           Indifference to situations that are incompatible with Devotion should not exclude those secular and sacred activities that can awaken Devotion.
- 12           [Meanwhile] one should continue observing secular injunctions, even after Devotion has been firmly established [because of their protective effect].
- 13           Otherwise, there is every possibility that one will backslide.
- Supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus subdued; who is thus in the true Self and free from sin. He who is thus devoted and free from sin obtaineth without hindrance the highest bliss — union with the Supreme Spirit.<sup>1</sup>
- But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence.<sup>3</sup>
- He, who fulfils the duties obligated by nature, does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned.<sup>4</sup>
- He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 6 vs. 27-28

<sup>2</sup> *Cf. fn.* 5 p. 179

<sup>3</sup> *ibid.*, 3 vs. 17-18

<sup>4</sup> *ibid.*, 18 vs. 47-48

<sup>5</sup> *ibid.*, 3 vs. 26

Narada

Krishna

- 14 Social responsibilities should be observed only to the extent [that custom and practice require]; but [activities necessary to physical health, such as] eating [and dressing, for example] should be maintained for life.

As the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest.<sup>1</sup>

Those who practice severe self-mortification [are] full of delusion, torture the powers and faculties, which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency.<sup>2</sup>

### 5.3 Let your life become an example to unbelievers

- 15 [The main] features of *Bhakti*, according to various authorities [rishis], will be now stated.
- 16 Vyasa says that *Bhakti* may be indicated by the ardour of reverence and respect of *That*.
- 17 Garga says that *Bhakti* may be expressed by listening with affection to talks<sup>3</sup> about the glory, greatness, and so on, of *That*.

Fixed in unbroken vows they worship, everywhere proclaiming me and bowing down to me.<sup>4</sup> . . . Their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction.<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 3 vs. 25

<sup>2</sup> *ibid.*, 17 vs. 6

<sup>3</sup> Cf. “Shravaka (Sk.). *Lit.*, ‘The who causes to hear’; a preacher. But in Buddhism it denotes a disciple or chela” (*Theosophical Glossary*) . . . “a listener, or student who attends to the religious instructions. From the root ‘Shru.’ When from theory they go into practice or performance of asceticism, they become *Shramanas*, ‘exercisers,’ from *Shrama*, action. As Hardy shows, the two appellations answer to the words *ακουστικοί* and *ασκηται* of the Greeks.” (*Voice of the Silence*, frag. III, note 86 to vs. 197, p. 45; p. 73 in glos. of Chinese & Centenary eds.) Also cf. *ακουσις*, oral instruction in Pythagoras’ School (Iamblichus, *De Vita Pythagorica* 18.82, etc.); *ακουσματικός*, eager to hear, re: probationers of the same School (*ibid.*, 18.81, etc.); *φιληκοος*, fond of hearing discourses (Isocrates 1.18, *et alia*), but also fond of hearing for mere pastime, *opp. οι φιλομαθουντες* (Polybius, *Fragmenta* 7.7.8).

<sup>4</sup> *Bhagavad-Gita* 9 vs. 14

<sup>5</sup> *ibid.*, 10 vs. 9

Narada

Krishna

18 Shandilya says that *Bhakti* may be perceived by one's unhindered delight [when basking] in the Universal Self [atman].

He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss.<sup>1</sup>

19 Narada says that *Bhakti* requires dedication of every [thought and] deed to *That*; and [forewarned of] extreme mental distress if *That* were to be forgotten even for a moment.

<sup>2</sup>

20 Typical examples of *Bhakti* [from the *Bhagavata-Purana*] will now be given.<sup>3</sup>

21 The pure and impassioned love of the cowmaids [gopis] of Vraja [for Krishna, is a well-known illustration of *Bhakti*].

22 Even in their fervent love [of the gopis for an avataric appearance], the greatness of the object of their Devotion should always be remembered to ward off reproach.<sup>4</sup>

<sup>1</sup> *Bhagavad-Gita* 5 vs. 21

<sup>2</sup> In *aph.* 19-24 Narada refers to examples of devotion from the *Holy Bhagavata*. Cf. "Just as name and form are lost by sages experiencing Samadhi and rivers merging in the ocean, the intensely loving selves of the Gopikas lost in Me their separate existence — lost the awareness of their kith and kin whom one looks upon as one's own, lost even the consciousness of the very body with which one identifies oneself." (*Shrimad Bhagavata* xi, 12, 12); "Their mind is always with me. I am their very life-breath" (*ibid.*, x, 46, 4); "The really blessed people in all the worlds are these Gopikas who, being ever absorbed in love for Krishna, always sing about him with their minds fixed on him — whether they be milking, husking, churning, cleaning the floor, attending the children, or working in the garden." (*ibid.*, x, 44, 15); "*Sexual passion directed towards Me with complete absorption in Me will not end in sensual enjoyment. Just as grain boiled or fried loses its germinating capacity, association with Me destroys the sensuous nature of passion.*" (*ibid.*, x, 22, 26) Tr. Tapasyananda

<sup>3</sup> Cf. "Narada . . . cites the example of the Gopis, the shepherdesses of Brindavan, and their love for Krishna. One may say that this example is prehistoric. But many historical exemplars can be found among the followers of all religions, and they also exist today." (*Narada's Way of Divine Love*, p. 59) Also cf. "Sensual-minded men have taken this fact up too literally; and, out of a wrong interpretation of the text, has arisen a sect which indulges in the most degrading practices. But, in fact, *Krishna* represents the seventh principle, while the *Gopis* indicate the innumerable powers of that principle manifested through its 'vehicle.' Its union 'without sin,' or rather the action or manifestation of each of these powers through the 'female principle' gives rise to the phenomenal appearances. In such a union the occultist is happy and 'without sin' for the 'conception' of his other-half — the female principle — is 'immaculate.'" *Blavatsky Collected Writings*, (THE FUTURE OCCULTIST) VI pp. 262-63.

<sup>4</sup> Cf. "The truth taught here is that just as by watering the root of the tree, the branches are also nourished, so by pleasing the Lord, who dwells in the hearts of all, all beings are pleased." *ibid.*, p. 63



Narada

Krishna

- 23 Had they not been aware  
[of Krishna's greatness], their  
love could have been debased  
to that of a paramour.
- 24 For, in the false Devotion  
[of profane love] lovers are pre-  
occupied with their own happi-  
ness and not with that of  
their paramour.

#### 5.4 True life can only be found through Devotion to All

- 25 [The Path of *Bhakti*] is far  
superior to

[1] Karman [Path of Action],

[2] Jnanam [Path of  
Knowledge], and

[3] Yoga [of Patanjali or Path of  
Mystical Contemplation].

The performance of works is by  
far inferior to mental devotion.

Seek an asylum, then, in this  
mental devotion, which is  
knowledge; for miserable and  
unhappy are those whose im-  
pulse to action is found in its  
reward.<sup>1</sup>

He who by means of Yoga is  
mentally devoted dismisses  
alike successful and unsucces-  
ful results, being beyond them;  
Yoga is skill in the performance  
of actions: therefore do thou  
aspire to this devotion.<sup>2</sup>

- 26 [As every sincere effort nurtures  
the devotional impulse], the  
fruit of such effort heightens  
Devotion [in the Path of *Bhakti*  
and all Spiritual Paths].

There is no purifier in this  
world to be compared to spir-  
itual knowledge; and he who  
is perfected in devotion findeth  
spiritual knowledge springing  
up spontaneously in himself  
in the progress of time.<sup>3</sup>

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<sup>1</sup> *Bhagavad-Gita* 2 vs. 49

<sup>2</sup> *ibid.*, 2 vs. 50

<sup>3</sup> *ibid.*, 4 vs. 38

	Narada	Krishna
27	[ <i>Bhakti</i> is superior to other Paths] on account of the Supreme Lord's [Ishvara] <sup>1</sup> distaste for selfishness <sup>2</sup> and love of humbleness. <sup>3</sup>	The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to rest. <sup>4</sup>
28	[Some Teachers <sup>5</sup> say that] Jnanam or inner knowledge alone is the means for arousing <i>Bhakti</i> .	. . . that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. <sup>6</sup>
29	[Others say that] Jnanam and <i>Bhakti</i> are interdependent.	. . . He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. <sup>7</sup>
30	But the son of Brahmā [Narada] says that <i>Bhakti</i> is its own fruit.	
31	[The catalytic power of <i>Bhakti</i> can be illustrated by how one feels at the] sight of a royal palace, dinner, and so on.	. . . I am not to be seen, even as I have shown myself to thee, by study of the Vedas, nor by mortifications, nor alms giving, nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has me alone as the object. <sup>8</sup>

<sup>1</sup> Self-existent Lordliness (Logos) among the mystic philosophers of India; in one sense "the divine Self seen by self." Cf. *Isis Unveiled*, II p. 591 fn. & *Mahatma Letter* 59 (111) p. 338; 3<sup>rd</sup> Combined ed.

<sup>2</sup> Cf. "Those are the noblest persons who, giving up self-interest, bring about the good of others; those that undertake a business for the sake of others, not inconsistent with their own good, are men of the middle order; those that stand in the way of the good of others for their own benefit are demons in a human form; but we know not what to call them [lit. who they are] that oppose the good of others without any advantage to themselves." Bhartrhari: *Niti Shataka*, 74 (tr. Kale)

<sup>3</sup> Cf. "I have three precious things, which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility, which keeps me from putting myself before others. Be gentle and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men." *Sayings of Lao Tzu*, "Lowliness and Humility," p. 35 (tr. Giles). Full text in our Living the Life Series.

<sup>4</sup> *Bhagavad-Gita* 2 vs. 71

<sup>5</sup> Acharyas or Teachers of Ethics

<sup>6</sup> *Bhagavad-Gita* 13 vs. 2

<sup>7</sup> *ibid.*, 4 vs. 38

<sup>8</sup> *ibid.*, 11 vs. 53-54

Narada

Krishna

32 One can neither please the king  
[who bestows grace and favours  
upon his subjects<sup>1</sup> by knowing  
about him, or merely] by admir-  
ing his palace, nor relieve the  
pangs of hunger by looking at  
dinner [unless one's innermost  
perceptions have been enlight-  
ened by Devotional Love].

2

33 Therefore, the Path of *Bhakti*  
alone should be adopted by  
those who yearn to be freed  
from the bonds and limitations  
of matter [and, not least, their  
terrestrial manas].<sup>3</sup>

He is considered to be an ascet-  
ic who seeks nothing and noth-  
ing rejects, being free from the  
influence of the “pairs of oppo-  
sites,” . . . without trouble he is  
released from the bonds forged  
by action.<sup>4</sup>

### 5.5 With subdued heart place all thy works on Me

34 Teachers of Ethics [acharyas]  
have described certain [mental]  
processes<sup>5</sup> that can elicit  
*Bhakti*.

35 *Bhakti* can be called forth:  
[1] by letting go of sensual grati-  
fications of any kind [including  
personal desires and interests];  
[2] by progressive detachment  
from mundane pursuits  
[whether material or mental].<sup>6</sup>

Imbued with pure discrimina-  
tion, restraining himself with  
resolution, having rejected the  
charms of sound and other ob-  
jects of the senses, and casting  
off attachment and dislike . . . a  
man is fitted to be the Supreme  
Being.<sup>7</sup>

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<sup>1</sup> In other words, without *Bhakti* energising and consecrating the allegiance of subjects to their Inner Ruler and Sovereign, neither the King nor those who may profit from His grace and favours are truly satisfied. The King or Inner Ruler is Ennoia (Designing Thought) or Atman; his subjects, the Lost or Wandering Sheep or Helena. Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 41

<sup>2</sup> Cf. “Jesus said to [Thomas], ‘I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also . . .’” *John* xiv, 6-7

<sup>3</sup> Or mayavic upadhi.

<sup>4</sup> *Bhagavad-Gita* 5 vs. 3

<sup>5</sup> In ancient scriptures, songs of praise, heroic poems, etc.

<sup>6</sup> Cf. “Sri Ramakrishna used to refer to [the objects of sense] as worldliness, and worldliness he would define as ‘lust and greed.’” *Narada’s Way of Divine Love*, p. 81

<sup>7</sup> *Bhagavad-Gita* 18 vs. 51, 53

	Narada	Krishna
36	[3] by continuous adoration of <i>That</i> [uttered in deeds of altruistic service to all beings].	With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. <sup>1</sup>
37	[4] by hearing <sup>2</sup> and singing the glory of the Lord [bhagavat] <sup>3</sup> while still living in the [manifested] world [and for the world].	Fixed in unbroken vows they worship, everywhere proclaiming me and bowing down to me. <sup>4</sup>
38	[5] by the Compassion [kripa] <sup>5</sup> of the Mahatmans [Great Souls] in the first place; and  [6] by the Compassion of the Lord [bhagavat] to a lesser degree.	Take sanctuary with him alone with all thy soul; by his grace, thou shalt obtain supreme happiness, the eternal place. <sup>6</sup>

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<sup>1</sup> *Bhagavad-Gita* 18 vs. 57

<sup>2</sup> See *fn.* to *aph.* 17 above.

<sup>3</sup> The Lord, literally. A title of Buddha and Krishna. (Cf. *Theosophical Glossary*: Bhagavat.) Krishna is a personification of Logos.

<sup>4</sup> *Bhagavad-Gita* 9 vs. 14

<sup>5</sup> Kripa means Mercy or Grace, i.e., the All-embracing Love and Kindness, Logos' boundless Compassion for All. Not some kind of divine amnesty of karmic debts which will have to be settled in full sooner or later. As Master M. observed in a letter to W.Q. Judge, even "Atma is Karma." *Echoes of the Orient*, I p. lvi. See where H.P. Blavatsky posits Grace:

"Grace (*χαρις*) is a difficult word to translate. It corresponds to the higher aspect of Akasha. The two aspects are as follows:

Spiritual Plane: Alaya (Soul of Universe); Akasha.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent."

*Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 490. Full text in our Secret Doctrine's First Proposition Series.

Also cf. "In its general sense, *Ishvara* means 'Lord' [implying self-existent lordliness]; but the *Ishvara* of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics. *Ishvara-Prasada* means literally, in Sanskrit, *grace*. Both of the *Mimamsas*, treating of the most abstruse questions, explain *Karma* as merit, or the *efficacy of works*; *Ishvara-Prasada*, as grace; and *Sraddha*, as faith." *Isis Unveiled*, II p. 591 *fn.*

<sup>6</sup> *Bhagavad-Gita* 18 vs. 62

Narada

Krishna

39 It is exceptionally difficult for one to come into contact with Mahatmans. [Their benevolent embrace of the world is subtle and inscrutable. But if contact is established] Their influence becomes unerringly effective.<sup>1</sup>

40 [Association with a Mahatman] can be accomplished only by the Compassion [kripa] of *That*.

41 Since there is no real difference between the Lord and His devotees [*Bhakti* can be aroused through either].

42 Try, try to live for the Supernal Lord and His living manifestations [by humanitarian service through self-denial].<sup>4</sup>

In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone.<sup>2</sup>

Know also that I am the Knower in every mortal body; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom.<sup>3</sup>

Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me.<sup>5</sup>

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<sup>1</sup> Cf. “. . . those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.” *Blavatsky Collected Writings*, (WHY I DO NOT RETURN TO INDIA) XII p. 161

<sup>2</sup> *Bhagavad-Gita* 7 vs. 21-22

<sup>3</sup> *ibid.*, 13 vs. 2

<sup>4</sup> As outlined in *aph.* 35-38 above. Cf.

O love, my love! If I no more should see  
Thyself, nor on the earth the shadow of thee,  
Nor image of thine eyes in any spring —  
How then should sound upon Life's darkening slope.  
The ground-whirl of the perished leaves of Hope,  
The wind of Death's imperishable wing?

Dante Gabriel Rossetti: *Lovesight* (Sonnet III towards “The House of Life”)

<sup>5</sup> *Bhagavad-Gita* 18 vs. 65

## 5.6 Rise above the trappings of personal life

	Narada	Krishna
43	Evil company should be shunned. <sup>1</sup>	It is lust which instigates [a man to commit offences]. It is passion, sprung from the quality of rajas; insatiable, and full of sin. Know this to be the enemy of man on earth. <sup>2</sup>
44	Because it gives rise to lust, anger, delusion, memory loss, discrimination loss and, at long last, total loss [of one's "Infinite Potency born from the concealed Potentiality"]. <sup>3</sup>	Fast-bound by the hundred cords of desire, prone to lust and anger, [those with demoniacal dispositions] seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites.  "This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? . . ." <sup>4</sup>
45	Spreading like ripples [at first], evil company swells vices [to large-scale waves] in an ocean of misery.	Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. <sup>5</sup>

<sup>1</sup> Cf. On the other hand, "good company removes the dullness of intellect, infuses truth into speech, bestows great honour, removes sin, purifies the heart, and spreads fame in all directions." Bhartrhari: *Niti Shataka*, 23 (tr. Kale)

<sup>2</sup> *Bhagavad-Gita* 3 vs. 37

<sup>3</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 552; [on the Universal Principle, being Simon's summit of all manifested creation, i.e., Fire or Ilup.]

<sup>4</sup> *Bhagavad-Gita* 16 vs. 12-15. Cf. "The fool doth think he is wise, but the wise man knows himself to be a fool." Shakespeare: *As You Like It*, act V, scene 1

<sup>5</sup> *ibid.*, 16 vs. 16

Narada

Krishna

46 Who crosses over the ocean  
of illusion [mayam]?  
Who overcomes illusion?

There dwelleth in the heart of  
every creature, the Master —  
*Ishvara* — who by his magic  
power causeth all things and  
creatures to revolve mounted  
upon the universal wheel of  
time.<sup>1</sup>

[1] One who severs all ties with  
the material world;

He who, free from attachment  
or repulsion for objects, experi-  
enceth them through the senses  
and organs, with his heart obe-  
dient to his will, attains to tran-  
quillity of thought.<sup>2</sup>

[2] One who is devoted to the  
Mahatmans [and Their Beloved  
Humanity];

Of all devotees he is considered  
by me as the most devoted who,  
with heart fixed on me, full of  
faith, worships me.<sup>3</sup>

[3] One who is free from [the  
dire heresy of separateness,<sup>4</sup>  
brought about by false self-  
identity and] self-importance.

The devotee who knows the di-  
vine truth thinketh “I am doing  
nothing” in seeing, hearing,  
touching, smelling, eating,  
moving, sleeping, breathing;  
even when speaking, letting go  
or taking, opening or closing his  
eyes, he sayeth, “the senses and  
organs move by natural impulse  
to their appropriate objects.”<sup>5</sup>

47 [4] One who lives in solitude  
and silence;

. . . should constantly strive  
to stay at rest in the Supreme,  
remaining in solitude and se-  
clusion, having his body and  
his thoughts under control,  
without possessions and free  
from hope.<sup>6</sup>

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<sup>1</sup> *Bhagavad-Gita* 18 vs. 61

<sup>2</sup> *ibid.*, 2 vs. 64

<sup>3</sup> *ibid.*, 6 vs. 47

<sup>4</sup> *Voice of the Silence*, frag. I vs. 37 p. 9. Or “*Attavada*, the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.” *ibid.*, frag. I, note 8 to vs. 17 p. 4; p. 74 in glos. of Chinese & Centenary eds.

<sup>5</sup> *Bhagavad-Gita* 5 vs. 8-9

<sup>6</sup> *ibid.*, 6 vs. 10



Narada

Krishna

- 47 [5] One who extirpates mundane attachments;
- [6] One who is no longer limited by Nature's three qualities [gunas, *i.e.*, purity, passionate activity, and ignorance or darkness];
- [7] One who [having renounced I-ness and Me-ness] is no longer subservient to gain, anxiety, and fear.
- 48 [8] One who, though devoted to [principled] action, let go the fruits of action;
- [9] One who [no longer distracted by self and selfishness] lives for others;

. . . When one hath hewn down with the strong axe of dispassion this *Ashvattha* tree with its deeply-imbedded roots, then that place is to be sought after from which those who there take refuge never more return to rebirth . . . <sup>1</sup>

Who doth not hate these qualities [*gunas*] — illumination, action, and delusion — when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; <sup>2</sup>

Who is of equal mind in pain and pleasure, self-centred, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; <sup>3</sup>

Who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action. <sup>4</sup>

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. <sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 15 vs. 3-4

<sup>2</sup> *ibid.*, 14 vs. 22-23

<sup>3</sup> *ibid.*, 14 vs. 24

<sup>4</sup> *ibid.*, 6 vs. 1

<sup>5</sup> *ibid.*, 5 vs. 10

Narada

Krishna

48 [10] One who transcends the  
Opposing Forces [of the materi-  
al world].

He is contented with whatever  
he receives fortuitously, is free  
from the influence of the “pairs  
of opposites” and from envy, the  
same in success and failure;  
even though he act[s] he is not  
bound by the bonds of action.<sup>1</sup>  
The faith of mortals is . . . born  
from their own disposition; it is  
of the quality of truth — *sat-*  
*tva*,<sup>2</sup> action — *rajas*, and indif-  
ference — *tamas*; . . . The faith  
of each one . . . proceeds from  
the *sattva* quality; the embod-  
ied soul being gifted with faith,  
each man is of the same nature  
as that ideal on which his faith  
is fixed.<sup>3</sup>

49 [11] One who brushes aside  
even the Vedas [when over-  
whelmed by the fervour of  
true Devotion];

I am in the hearts of all men,  
and from me come memory,  
knowledge, and also the loss of  
both. I am to be known by all  
the Vedas; I am he who is the  
author of the Vedanta, and I  
alone am the interpreter of the  
Vedas.<sup>4</sup>

[12] One who transmutes Devo-  
tion into an unalloyed influx of  
love [of Humanity].

He whose heart is not attached  
to objects of sense finds pleas-  
ure within himself, and,  
through devotion, united with  
the Supreme, enjoys imperisha-  
ble bliss.<sup>5</sup>

<sup>1</sup> *Bhagavad-Gita* 4 vs. 22

<sup>2</sup> Cf. “The ‘Root’ means . . . pure knowledge (*Sattva*), eternal (*Nitya*) unconditioned reality of SAT (*Satya*), whether we call it Parabrahman or Mulaprakriti, for these are two aspects of the ONE. . . . The original for Understanding is *Sattva*, which Shankaracharya renders *antahkarana*. ‘Refined,’ he says, ‘by sacrifices and other sanctifying operations.’ In the *Katha*, at p. 148, *Sattva* is said by Shankara to mean *buddhi* — a common use of the word.’ (Cf. K.T. Telang’s *fn.* in his translation of the *Sanatsujatiya*, in: *Sacred Books of the East*, Vol. VIII p. 193; 2<sup>nd</sup> ed. 1908). “Whatever meaning various schools may give to the term, *Sattva* is the name given among Occult students of the Aryasangha School to the dual Monad or Atma-Buddhi, and Atma-Buddhi on this plane corresponds to Parabrahman and Mulaprakriti on the higher plane.” *Secret Doctrine*, I pp. 68-69 & *fn.* [Commentary on Stanza III.5b.]

<sup>3</sup> *Bhagavad-Gita* 17 vs. 1-3; [responding to Arjuna’s question: “What is the state of those men who, while they neglect the precepts of the Scriptures, yet worship in faith?”]

<sup>4</sup> *ibid.*, 15 vs. 15

<sup>5</sup> *ibid.*, 5 vs. 21

Narada

Krishna

50 He [who having crossed over the ocean of illusion] helps the rest of the world [by example, by deeds of mercy and kindness to all living beings and, finally, by renouncing the liberation itself,<sup>1</sup> which is the ultimate sacrifice].<sup>2</sup>

Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.<sup>3</sup>

### 5.7 Feel the Great Heart within

51 The [transcendental] nature of *Bhakti* cannot be described.

Some regard the indwelling spirit as a wonder, whilst some speak and others hear of it with astonishment; but no one realises it, although he may have heard it described.<sup>4</sup>

52 Like the taste of a mute.

5

53 At times *Bhakti* wells up [spontaneously] in the heart of those who are [mentally and ethically] fit.

It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.<sup>6</sup>

54 *Bhakti* is true love,  
[1] unsullied by matter,  
innocent of desires, an  
ever-expanding continuum:

[The branches of the Ashvattha tree] growing out of the three qualities with the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action.<sup>7</sup>

<sup>1</sup> Cf. "Still greater he, in whom the Self Divine has slain the very knowledge of desire." *Voice of the Silence*, frag. II vs. 167 p. 38

<sup>2</sup> Cf. "Nirvanas, gained and lost from boundless pity and compassion for the world of deluded mortals." *ibid.*, vs. 187 p. 42; [on the "Secret Way" leading to Parinirvanic bliss.]

<sup>3</sup> *Bhagavad-Gita* 3 vs. 20-21

<sup>4</sup> *ibid.*, 2 vs. 29

<sup>5</sup> Cf. "We who has no personal knowledge but has only heard of many things cannot understand the meaning of scriptures even as a spoon has no idea of the taste of the soup." *Mahabharata* ii, 55, i

<sup>6</sup> *Bhagavad-Gita* 4 vs. 3

<sup>7</sup> *ibid.*, 15 vs. 2

	Narada	Krishna
54	[2] a subtle form of [exalted] consciousness.	Neither by studying the <i>Vedas</i> , nor by alms-giving, nor by sacrificial rites, nor by deeds, nor by the severest mortification of the flesh can I be seen in this form by any other than thee. <sup>1</sup>
55	Having reached <i>That</i> [in the primary stage of <i>Bhakti</i> ], <sup>2</sup> one looks only at <i>That</i> , hears only <i>That</i> , speaks only of <i>That</i> , and thinks only of <i>That</i> .	With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. <sup>3</sup>
56	The secondary stage of <i>Bhakti</i> [gauni] is threefold, according to one's predominant inclination [i.e., sattva, rajas, tamas]; and [fourfold, according to] motivation. <sup>4</sup>	Know also that the dispositions arising from the three qualities, <i>sattva</i> , <i>rajas</i> , and <i>tamas</i> are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. <sup>5</sup>
57	Each preceding stage [of secondary <i>Bhakti</i> ] is nobler than the succeeding one. <sup>6</sup>	

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<sup>1</sup> *Bhagavad-Gita* 11 vs. 48

<sup>2</sup> i.e., the highest stage of *Bhakti*, where devotee, devotion, and object of devotion merge into One.

<sup>3</sup> *Bhagavad-Gita* 18 vs. 57

<sup>4</sup> i.e., "Four classes of men who work righteousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise . . ." *Bhagavad-Gita* 7 vs. 16

<sup>5</sup> *ibid.*, 7 vs. 12-14

<sup>6</sup> This aphorism is an elaboration of the previous one, ranking gunas according to their spiritual potential, i.e., *sattva* is more ennobling than *rajas*, and *rajas* more than *tamas*.

## 5.8 With unfettered mind throw every deed on Me

Narada

Krishna

58        *Bhakti* [or Path of Renunciation] is easier and far more effective than any other Path.

For knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.<sup>1</sup>

This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible.<sup>2</sup>

59        Because:

[1] *Bhakti* needs no validation from external authorities. It is Authority itself; its outcome is evidence and proof;

3

60        [2] *Bhakti* is the paradigm of supreme peace [shanti] and bliss [ananda, both beyond the sight of the profane].

Supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus subdued; who is thus in the true Self and free from sin.<sup>4</sup>

61        Having irrevocably committed social and religious duties to the Lord [in addition to one's own self], one should no longer worry about possible losses or privations; [as self has been surrendered, it can no longer be affected by external conditions.]<sup>5</sup>

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<sup>1</sup> *Bhagavad-Gita* 12 vs. 12

<sup>2</sup> *ibid.*, 9 vs. 2

<sup>3</sup> Cf. "Let them examine the proofs with the lamp of experience . . ." *Isis Unveiled*, I p. 340; [on scientists and clergy.]

<sup>4</sup> *Bhagavad-Gita* 6 vs. 27

<sup>5</sup> Cf. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (*Matthew* vi, 26 KJV) "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these

Narada

Krishna

- 62 Even after *Bhakti* is attained, one should not abandon [undischarged] worldly duties and obligations, the fruits of which should, in any case, be offered to the Lord. [Moreover, ennobling activities such as] publicspirited service to the community<sup>1</sup> should continue [or begin, if one has not already exercised mind and body in this direction].
- 63 One should not listen to stories about [men], women, wealth, and unbelievers.
- 64 Self-conceit, arrogance, and other [assertions of I-ness] should be corrected.
- A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke. The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart.<sup>2</sup>
- Those who are born with the demoniacal disposition . . . deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy.<sup>3</sup>
- Abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being.<sup>4</sup>

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things. But rather seek ye the kingdom of God; and all these things shall be added unto you." (*Luke* xii, 29-31 KJV) Also *cf.* *Psalms* xxxiii, 10; *tr.* Brenton

<sup>1</sup> And the wider duties of care for the wellbeing of humanity at large.

<sup>2</sup> *Bhagavad-Gita* 18 vs. 48-49. [*Cf.* "No one is free who has not obtained the empire of himself." — Demophilus the Pythagorean; *tr.* Taylor.]

<sup>3</sup> *ibid.*, 16 vs. 7-9

<sup>4</sup> *ibid.*, 18 vs. 53

Narada

Krishna

65 Having dedicated to *That* [one's self and] actions, [any unmastered vices that may persist, such as unfulfilled] desires, anger, pride, and so on, should be directed to *That* alone.<sup>1</sup>

Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish.<sup>2</sup>

66 Upon breaking through the [secondary or lower] threefold stage of *Bhakti*,<sup>3</sup> consciousness begins rising to a [primary or] higher stage, where one's mood is [similar to] that of a servant devoted to his master; or a lover to her beloved.

He whose actions are for me alone, who esteemeth me the supreme goal, who is my servant only, without attachment to the results of action and free from enmity towards any creature, cometh to me.<sup>4</sup>

67 Those staunch and utterly committed devotees [whose consciousness dwells in primary *Bhakti*] are the Lord's dearest servants.

I am to be approached and seen and known in truth by means of that devotion which has me alone as the object.<sup>5</sup>

68 Conversing with each other [about the Lord's attributes] with throats choked [with emotion], hair standing on end, and tears flowing, they purify society and the Earth itself.<sup>6</sup>

[Samjaya said that Arjuna became] overwhelmed with wonder, with hair standing on end, bowed down his head before the Deity, and thus with joined palms addressed him.<sup>7</sup>

69 They sanctify places of pilgrimage, glorify action with virtue, impart authority to scriptures.

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<sup>1</sup> Instead of discharging such unruly emotions outwardly. Because *we are That*, directing resentment or frustrations toward *That* is like talking to ourselves, "thinking aloud" so to speak; there is not anyone else to overhear. Thus the mind can be unburdened without shouting at fellow travelers along the same path, holding them responsible for our own failings and accruing bad karman in the process. Those indoctrinated to fear their imaginary "god" may denounce this aphorism as impious, to say the least. But, in truth, *That* is not only our only friend, It is our best friend (cf. *Gita* 4 vs. 3). It will never let us down, betray us, or behave in the way we do towards each other. And even if It does not appear to respond in ways that we are accustomed to, It understands better than we ever will the human condition and will help us overcome these early difficulties. Moreover, pent-up frustrations vented toward *That* will over time strengthen the bond between the two selves so that lower can be raised by the higher, as *The Voice of the Silence* points out. That is another advantage of *Bhakti*.

<sup>2</sup> *Bhagavad-Gita* 3 vs. 30

<sup>3</sup> Cf. *aph.* 56 above.

<sup>4</sup> *Bhagavad-Gita* 11 vs. 55

<sup>5</sup> *ibid.*, 11 vs. 54

<sup>6</sup> Cf. *fn.* to *aph.* 71 on next page.

<sup>7</sup> *Bhagavad-Gita* 11 vs. 14



	Narada	Krishna
70	They live [and move, and have their being] in <i>That</i> [and <i>That</i> lives through them].	
71	Their forefathers rejoice, resplendent celestial beings [devatah] dance in joy, and even the Earth <sup>1</sup> feels the protecting love of the new Masters. <sup>2</sup>	For those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. <sup>3</sup>
72	[They have risen] above [the myriads of] distinctions [and discrimination] of appearance, birth, class, creed, culture, family, occupation, wealth, and so on.	Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. <sup>4</sup>
73	They and the Lord are One. [For though men appear different from each other, their inmost essence is <i>That</i> .]	All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. <sup>5</sup>

### 5.9 Intoxicate yourself with the right attitude and ethic

74	One should not be drawn into argumentative [and often cynical] discussions [about <i>That</i> ].	<sup>6</sup>
75	Because [such disputations tend to] entangle minds in a web of uncertainty and doubt, without enabling them to reach valid conclusions [about <i>That</i> ].	<sup>7</sup>

<sup>1</sup> Which is ensouled. Cf. “Kepler on the Soul of the Earth,” in our Mystic Verse and Insights Series.

<sup>2</sup> Cf. “Know, Conqueror of Sins, once that a Sovani hath cross’d the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper:

‘A Master has arisen, a MASTER OF THE DAY.’”

*Voice of the Silence*, frag. III vs. 281 p. 65

<sup>3</sup> *Bhagavad-Gita* 9 vs. 22; [cf. *aph.* 42 above.]

<sup>4</sup> *ibid.*, 13 vs. 28

<sup>5</sup> *ibid.*, 9 vs. 4

<sup>6</sup> Cf. “. . . Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the ‘Eye’ from the ‘Heart’ doctrine.” *Voice of the Silence*, frag. II vs. 111 p. 25

<sup>7</sup> Cf. “. . . To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. [AUM] . . .” *ibid.*, frag. I vs. 19 p. 5

	Narada	Krishna
76	One should [earnestly study and] ponder upon the scriptures of <i>Bhakti</i> ; <sup>1</sup> and heed their precepts.	He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness nor the highest path. <sup>2</sup>  The sacrifice or worship which is directed by Scripture and is performed by those who expect no reward but who are convinced that it is necessary to be done, is of the quality of light, of goodness, of <i>sattva</i> . <sup>3</sup>
77	While one is patiently waiting to be released from the clutches of pleasure and pain, gain and loss, <sup>4</sup> not even a fraction of a second should be wasted [without making an effort to relieve suffering everywhere]. <sup>5</sup>	Abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being. <sup>6</sup>
78	One should actively foster and further harmlessness [ <i>ahimsa</i> ], <sup>7</sup> truthfulness [ <i>satya</i> ], cleanliness [ <i>sauca</i> ], compassion [ <i>daya</i> ], faith [ <i>astikya</i> ], and other virtues.	Honouring the gods, the Brahmins, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. <sup>8</sup>

[Continued overleaf.]

<sup>1</sup> Specially the *Bhagavata-Purana*.

<sup>2</sup> *Bhagavad-Gita* 16 vs. 23

<sup>3</sup> *ibid.*, 17 vs. 11

<sup>4</sup> Marked by a turning point, a veritable *metanoia* (metanoia), when pure reason begins stirring the heart. See ch. 8, § "Merge your self in Self," p. 306, fn. 5.

<sup>5</sup> Cf. "Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye." *Voice of the Silence*, frag. I vs. 60 p. 14

<sup>6</sup> *Bhagavad-Gita* 18 vs. 53

<sup>7</sup> Dynamic compassion.

<sup>8</sup> *ibid.*, 17 vs. 14-15

Narada

Krishna

Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practised with supreme faith and by those who long not for a reward is of the sattva quality.<sup>1</sup>

79 Those who [bolstered by faith and self-discipline] have no more [personal] cares and worries, should remember and worship the Lord at all times [by loving thoughts and deeds towards All] with all their heart.

Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness. I swear that he who worships me never perisheth.<sup>2</sup>

80 When thus adored and revered, the Lord [sah] reveals his inmost nature to his devotees so that they can see Him as He truly is.<sup>3</sup>

In those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed.<sup>4</sup>

81 [Men and women bound together in one spiritual solidarity of] thought, deed, and devotion to [the infinite Spirit of] Truth is the Greatest Love [a most precious boon, and the most dear to the Lord].

I am the same to all creatures; I know not hatred nor favour; but those who serve me with love dwell in me and I in them.<sup>5</sup>



<sup>1</sup> *Bhagavad-Gita* 17 vs. 16-17

<sup>2</sup> *ibid.*, 9 vs. 30-31

<sup>3</sup> And His devotees will then realise the awesome truth, as Hanuman did when asked by Rama who he was:

When I think of myself as an embodied being, I am your servant.  
When I think of myself as an individual soul, I am part of you.  
But when I realise "I am Atman," I am one with you.

<sup>4</sup> *Bhagavad-Gita* 5 vs. 16

<sup>5</sup> *ibid.*, 9 vs. 29

## Desatir's Devotional Love

"The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets.<sup>1</sup> . . . neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee books — the contents of both of these if not the works themselves anteceding *by several millenniums* the ordinances in the *Avesta* as we have now good reasons to know . . .<sup>2</sup>

The following selection suggests how similar in tone and intimacy are the old bhakti texts.

Thy heart is never separated from Me for the twinkling of an eye.  
Thy Soul is an angel, and the son of an angel: and so I have given thee a great and exalted angel, named Intelligence.  
Thou are not absent from before Me for one twinkling of an eye.  
I am never out of thy heart;  
And I am contained in the no thing, but in thy heart, and in a heart like thy heart.  
And I am nearer unto thee than thou art unto thyself.  
Now thou art not satisfied with coming unto Me from time to time, and longest to abide continually nigh unto Me.  
I too am not satisfied with thy absence:  
Although thou art with Me, and I with thee, still thou desirest, and I desire, that thou should'st be still more intimately with Me;  
Resign the Lower World to Tinasp;<sup>3</sup> for the glory of Mezdam is upon him.  
And Tinasp shall have a worthy son, in whose time the Mighty Prophet Hertush<sup>4</sup> shall come.  
And the Book is Enigmatical and Unenigmatical.<sup>5</sup>

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<sup>1</sup> W.Q. Judge: *Karma in the Desatir. The Path*, October 1891; [signed Bryan Kinnavan]

<sup>2</sup> *Blavatsky Collected Writings*, (THE EFFICACY OF FUNERAL CEREMONIES) IV pp. 507-8

<sup>3</sup> Lohrasp, *Pers.*

<sup>4</sup> Zirtusht, *Pers.*

<sup>5</sup> *Desatir*, "The Book of Shet, the Prophet Ky-Khusrou," pp. 84-87, ¶ 5-28



## Chapter 6

# Our Watchers and Guardians

This “Mystery” is found, for him who understands its right meaning, in the dialogue between Krishna and Arjuna, in the *Bhagavad-Gita*, ch. iv, 5-9. Says the Avatara:

Many births of mine have passed, as also of yours, O Arjuna! All those I know, but you do not know yours, O harasser of your enemies.

Although I am unborn, with exhaustless Atman, and am the Lord of all that is; yet, taking up the domination of my nature I am born by the power of illusion.<sup>1</sup>

Whenever, O son of Bharata, there is decline of Dharma [the right law] and the rise of Adharma [the opposite of Dharma] there I manifest myself.

For the salvation of the good and the destruction of wickedness, for the establishment of the law, *I am born* in every yuga.

Whoever comprehends truly my divine birth and action, he, O Arjuna, having abandoned the body does not receive rebirth; he comes to me.

— *Bhagavad-Gita*<sup>2</sup>

HP Blavatsky’s understated steadfastness in completing *The Secret Doctrine* amidst worsening physical afflictions was made more valiant by the pangs of previously closely guarded secrets being “given out.” Her anguish has been captured by Countess Constance Wachtmeister:

. . . I have felt as though either paralysis or a split in the heart would occur. I am cold as ice and four doses of *digitalis* in one day could not quiet the heart. Well, let me only finish my *Secret Doctrine*. Last night, instead of going to bed I was made to write till 1 o’clock. The *triple Mystery* is given out — one I had thought they would never have given out — that of . . .<sup>3</sup>

What might this “Triple Mystery” be? There is no evidence to suggest that what has been given out was the triple hypostases of Avatars but, on ac-

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<sup>1</sup> Whence some of the Gnostic ideas? Cerinthus taught that the world and Jehovah having fallen off from virtue and primitive dignity, the Supreme permitted one of his glorious Æons, whose name was the “Anointed” (Christ) to incarnate in the man Jesus. Basilides denied the reality of the body of Jesus, and calling it an “illusion” held that it was Simon of Cyrene who suffered on the Cross in his stead. All such teachings are echoes of the Eastern Doctrines.

<sup>2</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 372; [text in brackets and italics by H.P. Blavatsky.]

<sup>3</sup> Wachtmeister C., *et al. Reminiscences of H.P. Blavatsky and the Secret Doctrine*. Wheaton: Theosophical Publishing House, 1976; p. 56

count of the magnitude of Their sacrifice for Humanity, Their continuous presence in the world of mortals must rank high among all mysteries. This is how Blavatsky explains the triune essence of a Bodhisattva:

Buddhists of the Mahayana mystic system teach that each BUDDHA manifests Himself (hypostatically or otherwise) simultaneously in three worlds of Being,<sup>1</sup> namely, [a] in the world of Kama (concupiscence or desire — the sensuous universe or our earth) in the shape of a man; [b] in the world of Rupa (form, yet supersensuous) as a Bodhisattva; and [c] in the highest Spiritual World (that of purely incorporeal existences) as a Dhyani-Buddha. The latter prevails eternally in space and time, *i.e.*, from one Maha-Kalpa to the other — the synthetic culmination of the three being Adi-Buddha, the Wisdom-Principle, which is Absolute, and therefore out of space and time. Their interrelation is the following: The Dhyani-Buddha, when the world needs a human Buddha, “creates” through the power of Dhyana (meditation, omnipotent devotion), a mind-born son — a Bodhisattva — whose mission it is after the physical death of his human, or Manushya-Buddha, to continue his work on earth till the appearance of the subsequent Buddha. . . . Thus, while the Buddha merges back into Nirvana whence it proceeded, the Bodhisattva remains behind to continue the Buddha’s work upon earth.<sup>2</sup>

The divine, purely Adi-Buddhic *monad* manifests as the universal Buddhi (the *Maha-Buddhi* or Mahat in Hindu philosophies), the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends “like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end” of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *Logoi* of Life); then the Dhyani-Buddhas of contemplation, the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase: “Thou art ‘THAT’ — *Brahman*.” It is from these Dhyani-Buddhas that emanate their *chhayas* (shadows), the Bodhisattvas of the celestial realms, the prototypes of the *super-terrestrial* Bodhisattvas, and of the terrestrial Buddhas, and finally of men.<sup>3</sup> The “Seven Sons of Light” are also called “Stars.”<sup>4</sup>

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<sup>1</sup> [Cf. 1: “These three worlds are the three planes of being, the terrestrial, astral and the spiritual.” *Voice of the Silence*, frag. III notes 27, 34 to *vs.* 288, 306, *pp.* 66, 71; *pp.* 94, 95 in *glos.* of Chinese & Centenary eds. Cf. 2: “The [Creative, Formative, and Material] Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.” *Secret Doctrine*, I p. 99; (*Commentary* on Stanza IV.5a.) Cf. 3: “The Seven Worlds of Being,” in our *Secret Doctrine*’s First Proposition Series.]

<sup>2</sup> *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV *pp.* 390-91

<sup>3</sup> This breathtaking narration of the Hierarchy of Compassion’s majestic procession from Darkness to Light is illustrated overleaf page and further elaborated in our *Masque of Love* Series.

<sup>4</sup> *Secret Doctrine*, I p. 572



# UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom

2 Maha-Buddhi (Akasha-Alaya),  
Soul of Unborn Universal Mind.  
*First Logos* (Mahat, eternal  
in its Potentiality, periodic  
in its Potency)

4 Seven Logoi of Life, or  
Sons of Light, shoot out like  
Seven Fiery Tongues or Stars.  
*Third Logos* (Mahat, eman. 2)

3 Light of Logos or aggregate  
of all the spiritual and creative  
ideations above (Kama-Eros),  
and of all the electro-dynamic  
and creative forces below (Fohat).  
*Second Logos* (Mahat, eman. 1)

5 Seven Dhyani-Buddhas,  
or Celestial Buddhas  
of Meditation, each  
in charge of a Round.  
*Thou art That — Brahman!*

6 Seven Sons of the Dhyani-  
Buddhas (Chhayas), termed  
Dhyani-Bodhisattvas,  
or the "Meditative Ones,"  
each in charge of a Globe.

7 Seven Super-Terrestrial  
Bodhisattvas, each in charge of  
Seven Root-Races, which run  
the circuit of a Globe.

8 Seven Manushya-Buddhas,  
representatives of the Hierarchy  
of Compassion on Earth, each  
in charge of a Root-Race.

Globe  
A

Globe  
G

Globe  
F

Globe  
E

Globe  
D

## Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

## HIERARCHY OF COMPASSION

After *The Secret Doctrine* I, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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## Avataras are our Watchers and Guardians

**Divine Beings are born to protect humanity from materialism and decadence.**

Whenever humanity is about to merge into materialism and moral degradation, a Supreme Spirit incarnates himself in his creature selected for the purpose. The “Messenger of the Highest” links itself with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue.<sup>1</sup>

**Whenever faith begins to die out in the world, Padmapani Chenrezi, the “lotus-bearer,” emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas, the Talay and Tashi Lamas; He is the supporter of Kalpas, the synthesis of all the preceding Races, and the progenitor of all human Races after the Third.**

Avalokiteshvara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalokiteshvara is called *esoterically* Bodhisattva (or Dhyani-Chohan) *Chenrezi Jangchub*, “the powerful and all-seeing.” He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form.<sup>2</sup>

**The second Sun or Vishvakarman cuts off seven of his beams or rays, and replaces them with a crown of brambles, thus becoming Vikartana, “shorn of his rays.” He is the “Father” Principle, and seed of all future Initiate-Saviours of Man.**

Vishvakarman, a Mystery-God, is the *Logos*, the Demiourgos, one of the greatest Gods . . . He is the Omnificent, called the “Great Architect of the Universe” . . . Esoterically, He is the personification of the creative manifested Power; and mystically He is the seventh principle in man, in its collectivity. For He is the son of Bhuvana, the self-created, luminous Essence, and of the virtuous, chaste and lovely Yoga-Siddha, the virgin Goddess, whose name speaks for itself, since it personified Yogapower, the “chaste mother” that creates the Adepts. . . . Vishvakarman performs the “great sacrifice” *i.e.*, sacrifices himself for the world;<sup>3</sup>

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<sup>1</sup> *Isis Unveiled*, II p. 535. Cf. “The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief — otherwise *it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations.* Neither could they have imagined that Melchisedek was an avatara of Christ.”

<sup>2</sup> *Secret Doctrine*, II p. 178

<sup>3</sup> *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV, pp. 260-61

**Rebirths may be divided  
into three classes . . .**

- [a] the divine incarnations called Avataras;
- [b] those of Adepts who give up Nirvana for the sake of helping on humanity — the Nirmanakayas; and
- [c] the natural succession of rebirths for all — the common law.

The Avatara is an appearance, one which may be termed a special illusion within the natural illusion that reigns on the planes under the sway of that power, Maya; the Adept is reborn consciously, at his will and pleasure; the units of the common herd unconsciously follow the great law of dual evolution.<sup>1</sup>

**Having neither past nor  
future, Avataras are illusive  
forms of “individuality.”**

. . . It is a descent of the manifested Deity — whether under the specific name of Shiva, Vishnu, or Adi-Buddha — into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.<sup>2</sup>

**They assume different  
names at different ages.**

Truly, “for the salvation of the good and the destruction of wickedness,” the personalities known as Gautama, Shankara, Jesus and few others were born each in his age, as declared — “I am born in every Yuga” — and they were all born through the same Power.<sup>3</sup>

**It is not before the end of  
this cycle, the Kali-Yuga,  
that Kalki-Avatara, the  
Maitreya-Buddha of North-  
ern Buddhism, will come.**

. . . whose name and characteristics are secret, who will come forth from Shambhala, the “City of Gods” . . . And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin — Virgo, the constellation — and the birth of a divine child who should bring back to our earth the Golden Age.<sup>4</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 373

<sup>2</sup> *ibid.*, XIV pp. 373-74

<sup>3</sup> *ibid.*, XIV p. 373; [the “Power” is Karanatman, the Causal Self.]

<sup>4</sup> *ibid.*, (CYCLES AND AVATARAS) XIV p. 354

**Esoterically, all Avataras  
are one and the same,**

. . . the Sons of their “Father,” in a direct descent and line, the “Father,” or one of the seven Flames becoming, for the time being, the Son, and these two being one — in Eternity. What is the Father? Is it the absolute Cause of all? — the fathomless Eternal? No; most decidedly. It is Karanatman, the “Causal Soul” which, in its general sense, is called by the Hindus Ishvara, the Lord, and by Christians, “God,” the One and Only. From the standpoint of unity it is so; but then the lowest of the Elementals could equally be viewed in such case as the “One and Only.” Each human being has, moreover, his own divine Spirit or personal God. That divine Entity or Flame from which Buddhi emanates stands in the same relation to man, though on a lower plane, as the Dhyani-Buddha to his human Buddha. Hence monotheism and polytheism are not irreconcilable; they exist in Nature.<sup>1</sup>

**Trees of salvation grown  
out of one seed.**

There is a mysterious Principle in Nature called “Maha-Vishnu,” which is not the God of that name, but a principle which contains Bija, the seed of Avatarism or, in other words, is the potency and cause of such divine incarnations. All the World-Saviours, the Bodhisattvas and the Avataras, are the trees of salvation grown out from the one seed the Bija or “Maha-Vishnu.” Whether it be called Adi-Buddha (Primeval Wisdom) or Maha-Vishnu, it is all the same. Understood esoterically, Vishnu is both Saguna and Nirguna (with and without attributes). In the first aspect, Vishnu is the object of exoteric worship and devotion; in the second, as Nirguna, he is the culmination of the totality of spiritual wisdom in the Universe — Nirvana, in short — and has as worshippers all philosophical minds. In this esoteric sense the Lord BUDDHA *was* an incarnation of Maha-Vishnu.<sup>2</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 372-73

<sup>2</sup> *ibid.*, XIV p. 371. “This is from the philosophical and purely spiritual standpoint. From the plane of illusion, however, as one would say, or from the terrestrial standpoint, those initiated *know* that He was a direct incarnation of one of the primeval ‘Seven Sons of Light’ who are to be found in every Theogony — the Dhyani-Chohans whose mission it is, from one eternity (æon) to the other, to watch over the spiritual welfare of the regions under their care.” *ibid.*

**Born from the Heart  
of the Universe,**

In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. Thus [humanity coordinates numerically with and proceeds from] — the *central* and its *shadow*, the visible SUN.<sup>1</sup>

**They are the Nursery  
and fountainhead of  
human beings.**

. . . that group of celestial Beings who are universally called the seven Primeval Gods or Angels — our Dhyani-Chohans — the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest and more imperfect of the Hierarchy, man — it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountainhead of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness — the Alpha and Omega of divine being and life forever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral.<sup>2</sup>

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<sup>1</sup> *Secret Doctrine*, I pp. 638-39

<sup>2</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARS) XIV p. 379. Cf. "[Descending consciousness] is represented by the double triangle — the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans." *ibid.*, pp. 379-80

**They are the Guardians  
and Protectors of our man-  
vantaric world and period.<sup>1</sup>**

The reader may now . . . see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions of regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.<sup>2</sup>

**Presiding over each Root-  
Race and Region on Earth,**

. . . in each of the seven Root-Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the “Watcher” assigned to it in the eternity of the Æon. He comes first in his own “form,” then each time as an Avatara.<sup>3</sup>

**They remain with us until  
the last pilgrim soul has  
returned home safely.**

The “Secret Way” leads also to Parinirvanic bliss — but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.<sup>4</sup>

**Our mind is the connecting  
link with Them. But we are  
too sinful to assimilate  
Them.**

. . . Gautama, the human Buddha, who had, exoterically, Amitabha for his Bodhisattva and Avalokiteshvara for his Dhyani-Buddha — the triad emanating directly from Adi-Buddha — assimilated these by his “Dhyana” (meditation) and thus became a Buddha (“enlightened”). In another manner this is the case with all men; every one of us has his Bodhisattva — the middle principle, if we hold for a moment to the trinitarian division of the septenary group — and his Dhyani-Buddha, or Chohan, the “Father of the Son.” Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.<sup>5</sup>

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (THE DANGERS OF PRACTICAL MAGIC) XIV p. 63

<sup>2</sup> *ibid.*, (THE DOCTRINE OF AVATARAS) XIV p. 380. Cf. “This is the secret meaning of the statements about the Hierarchy of the Prajapatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are ‘Gods’ and creators of men — many of them the ‘Lords of Beings’; they are the ‘Mind-born Sons’ of Brahmā, and then they become mortal heroes, and are often shown as of a very sinful character.” *ibid.*, *fn.*

<sup>3</sup> *ibid.*, (FRAGMENTS – AVATARAS) VII p. 275. Cf. “Q. *Is there any name that can be applied to the planetary Hierarchy or spirit, which watches over the entire evolution of our own globe, such as Brahmā for instance?* A. None, except the generic name, since it is a septenary and a Hierarchy; unless, indeed, we call it as some Kabbalists do — ‘the Spirit of the Earth.’” *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 345-46

<sup>4</sup> *Voice of the Silence*, frag. II vs. 187 p. 42

<sup>5</sup> *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV pp. 394-95



## Prince Siddhartha Gautama locked mankind within one embrace

**Gautama Buddha was a Jivanmukta, the first man who reached Nirvana.**

When our great Buddha — the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana*<sup>1</sup> on earth, he became a Planetary Spirit; *i.e.*, his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. . . . The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies — of more or less etherealised matter, inhabiting other regions of the Universe.<sup>2</sup>

**There is a great difference between an Avatara and a Jivanmukta: one is an illusive appearance, Karmaless, and having never before incarnated; the other, is one who obtains Nirvana by his own merit.**

Gautama BUDDHA was born an Avatara in one sense. But this, in view of unavoidable objections on dogmatic grounds, necessitates explanation. . . . An Avatara is; a Jivanmukta *becomes* one. If the state of the two is identical, not so are the causes which lead to it. An Avatara is a descent of a God into an illusive form; a Jivanmukta, who may have passed through numberless incarnations and may have accumulated merit in them, certainly does not become a Nirvani because of that merit, but only because of the Karma generated by it, which leads and guides him in the direction of the Guru who will initiate him into the mystery of Nirvana and who alone can help him to reach this abode.<sup>3</sup>

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<sup>1</sup> Cf. "The Nirvana of BUDDHA is totally different from any other spiritual state of Samadhi or even the highest Theophania enjoyed by lesser Adepts. After physical death the kinds of spiritual states reached by Adepts differ greatly." *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 371 fn.

<sup>2</sup> *Mahatma Letter* 9 (18), pp. 43, 44; 3<sup>rd</sup> Combined ed.

<sup>3</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 374



**Prince Siddhartha descended from the Solar dynasty.**

He belonged to the family of the Shakyas, who were descendants of Ikshvaku and formed one of the numerous branches of the Solar dynasty; the race which entered India about 2,300 years B.C. “according to the epic poems of India. *Muni* means a saint or ascetic, hence — Shakyamuni.”<sup>1</sup>

**His first incarnation after enlightenment was the result of Karman; the following three were “out of pity” for future generations.**

The great conqueror of pains and sorrows arose and proceeded back to his birthplace. . . . “Shakya [the Mighty] is in Nirvana . . . He has given the Science to the Shuddhas [Shudra],” said they of Damze Yul [the country of Brahmans: India]. . . . It was for that, born of pity, that the All-Glorious One had to retire to \* \* \*, and then appear [karmically] as Maha Shankara; and out of pity as \* \* \*, and again as \* \* \*, and again as Tsong-kha-pa. For, he who chooses in humiliation<sup>2</sup> must go down, and he who *loves not* allows Karma to raise him.

The secret meaning of this sentence is that Karma exercises its sway over the Adept as much as over any other man; “Gods” can escape it as little as simple mortals. The Adept who, having reached the Path and won His Dharmakaya — the Nirvana from which there is no return until the new grand Kalpa — prefers to use His right of choosing a condition inferior to that which belongs to Him, but that will leave him free to return whenever he thinks it advisable and under whatever personality He may select, must be prepared to take all the chances of failure — possibly — and a lower condition than was His lot — for a certainty — as it is an occult law. Karma alone is absolute justice and infallible in its selections. He who uses his rights with it (Karma) must bear the consequences — if any. Thus Buddha’s first reincarnation was produced by Karma — and it led Him higher than ever; the two following were “out of pity” and \* \* \*<sup>3</sup>

<sup>1</sup> Blavatsky *Collected Writings*, (“THE LIGHT OF ASIA”) II p. 132 *fn.*

<sup>2</sup> [Cf. *Matthew* v, 3, KJV: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.”]

<sup>3</sup> Blavatsky *Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 406 & *fn.* [quoting and commenting upon a secret Tibetan text.]

**For, he refused to abandon  
the world and men  
for ever,<sup>1</sup>**

The Dharmakaya body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvana, “renounces the Dharmakaya body” in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.<sup>2</sup>

**Even “man afflicting man,”**

**DIVINE MAN  
par excellence.<sup>3</sup>**

. . . the “Merciful and the Blessed One” could not go out entirely from this world of illusion and created causes without atoning for the sin of all . . . If “man afflicted by man” found safe refuge with the Tathagata, “man afflicting man” had also his share in His self-sacrificing, all-embracing and forgiving love. It is stated that He desired to atone for the sin of His enemies. Then only was he willing to become a full Dharmakaya, a Jivanmukta “without remains.”<sup>4</sup>

**By locking the whole man-  
kind within one embrace,**

. . . Gautama, the “Merciful,” the “Pure,” and the “Just,” was the first found in the Eastern Hierarchy of historical Adepts, if not in the world-annals of divine mortals, who was moved by that generous feeling which locks the whole mankind within one embrace, with no petty differences of race, birth, or caste. It was He who first enunciated that grand and noble principle, and He again who first put it into practice.<sup>5</sup>

<sup>1</sup> Cf. *Voice of the Silence*, frag. II vs. 186 p. 42

<sup>2</sup> *ibid.*, frag. III, note 34 to vs. 306 p. 71; p. 95 in glos. of Chinese & Centenary eds.

<sup>3</sup> Cf. *Blavatsky Collected Writings*, (BUDDHISM THROUGH CHRISTIAN SPECTACLES) XI p. 205

<sup>4</sup> *ibid.*, (THE DOCTRINE OF AVATARAS) XIV pp. 398-99

<sup>5</sup> *ibid.*, (THE MYSTERY OF BUDDHA) XIV p. 398

**He renounced bliss for woe,** When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who

(a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of the “seven,” of the “divine Spirit who is sevenfold”; and

(b) who had not appeared before, during the past Cycles. . . .

The esoteric doctrine explains it by saying that each of these [divine incarnations] . . . had first appeared on earth as one of the seven powers of the LOGOS, individualised as a God or “Angel” (messenger); then, mixed with matter, they had reappeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.<sup>1</sup>

**By a process that is one of the greatest mysteries of the Secret Doctrine.** One of the greatest mysteries of speculative and philosophical Mysticism — and it is one of the mysteries now to be disclosed — is the *modus operandi* in the degrees of hypostatic transferences. As a matter of course, divine as well as human incarnations must remain a closed book to the theologian as much as to the physiologist, unless the esoteric teachings be accepted and become the religion of the world. This teaching may never be fully explained to an unprepared public;<sup>2</sup>



<sup>1</sup> *Secret Doctrine*, II pp. 358-59

<sup>2</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV pp. 371-72

## Jesus was a martyred Adept, not an Avatara

**Theosophists deny most emphatically the divinity of the Biblical Christ.**

Those Theosophists who have studied the Christian Ecclesiastical history and literature, and have read upon the subject, with the exception of a few Christians, *deny most emphatically* not only the divinity but even “the possibility of the divinity of the [Biblical] Christ.”<sup>1</sup>

**Jesus was a mere actor in the drama of Initiation.**

I, as a Theosophist and an Occultist of a certain school, accepting my proofs on data which he rejects — *i.e.*, esoteric teachings — we can hardly agree upon every point. But the question is not whether there was or never was an *historical* Christ, or Jesus, between the years 1 and 33 A.D. — but simply were the Gospels of the gnostics (of Marcion and others, for instance) perverted later by Christians — esoteric allegories founded on *facts*, or simply meaningless fictions? I believe the former, and esoteric teachings explain many of the allegories.<sup>2</sup>

**The real Christ is First Logos. It lives in the heart of every man from the time when Prometheus endowed the first man with the soul-spark. Its aim is to assist those who are qualified to resurrect their spirit and thus die no more.**

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* is right; the mystery of Christos — now supposed to have been taught by Jesus of Nazareth — “was identical” with that which *from the first* had been communicated “to those who were worthy,” as quoted in another lecture.<sup>3</sup> . . .

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<sup>1</sup> Blavatsky Collected Writings, (A WORD WITH “ZERO”) IV p. 364

<sup>2</sup> *ibid.*, (A NOTE OF EXPLANATION) IX p. 23; [refuting the views of Gerald Massey.]

<sup>3</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII pp. 182-83 [& quoting “Gnostic and Historic Christianity” by Gerard Massey.]

**How can sublime ethics restore man to his rightful place, used to be a closely guarded secret among Initiates. Lord Buddha was the first to embody them to his public teachings and Christ echoed the same message to the West. Humaneness is now better understood than ever and the import of principled conduct, common knowledge. No one has the right to monopolise them.**

We may learn from the Gospel *according to* Luke, that the “worthy” were those who had been initiated into the mysteries of the Gnosis, and who were “accounted worthy” to attain that “resurrection from the dead” *in this life* . . . “those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.” In other words, they were the great adepts of *whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality — the “Son” — with the “Father,” their individual divine Spirit, *the God within* them. This “resurrection” can never be monopolised by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens* — baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.<sup>1</sup>

**The real Christ is Sol-omon or the Christ-Sun. His real temple is the awakened soul.**

[True Theosophy is] the temple of Solomon’s wisdom,<sup>2</sup> in building which “there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building”;<sup>3</sup> for this “temple” is made by no human hand, nor built in any locality on earth — but, verily, is raised only in the inner sanctuary of man’s heart wherein reigns alone the awakened soul.<sup>4</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII p. 183

<sup>2</sup> Whose 700 wives and 300 concubines, by the bye, are merely the personations of man’s attributes, feelings, passions and his various occult powers: the Kabbalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL — the “Solar Initiate” or the Christ-Sun, is a variant of the Indian “Vikarttana” (the Sun) shorn of his beams by Vishvakarman, his Hierophant-Initiator, who thus shears the *Chrēstos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole — the “crown of thorns.” (See *The Secret Doctrine* for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation. — H.P. Blavatsky. *Note to Students*: the black and white interlaced triangles, part of the emblem of the Theosophical Society, are wrongly called “Solomon’s seal.” Cf. *Secret Doctrine*, II pp. 591-92.

<sup>3</sup> (1 Kings vi, 7)

<sup>4</sup> *Blavatsky Collected Writings*, (IS THEOSOPHY A RELIGION?) X pp. 162-63. Cf. “The Western personification of that power, which the Hindus call the *Bija*, the “one seed,” or *Maha-Vishnu* — a power, not the God — or that mysterious Principle that contains in Itself the Seed of *Avatarism*.” *ibid.*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 160 *fn.* [on Christos, the Perfect Man.]

**The Biblical Christ is linked with the solar mysteries of Initiation.**

The words above quoted will explain much to those who are searching for truth and for truth only. They will show the origin of certain rites in the Church inexplicable hitherto to the simple-minded, and will give the reason why such words as “Our Lord the Sun” were used in prayer by Christians up to the fifth and even sixth century of our era, and embodied in the Liturgy, until altered into “Our Lord, the God.” Let us remember that the early Christians painted Christ on the walls of their subterranean necropolises, as a shepherd in the guise of, and invested with all the attributes of Apollo, driving away the wolf, Fenris, who seeks to devour the Sun and his Satellites.<sup>1</sup>

**Among Israelites and Greek wanderers,<sup>2</sup> the trunk of a candlestick was symbol of the Christ-Sun.**

There is poetry and grandeur in the sun when it is made to symbolise the “Eye of Ormuzd,” or of Osiris, and is regarded as the Vahana (vehicle) of the highest Deity. But one must for ever fail to perceive that any particular glory is rendered to Christ by assigning to him the trunk of a candlestick, in a Jewish synagogue, as a mystical seat of honour.<sup>3</sup>

But symbol for symbol we prefer the sun to a candlestick.<sup>4</sup>

**The pure monad or “god” incarnating in man becomes Chrēstos (Χρηστος) or virtuous man in his trial of life. A series of those trials will lead Chrēstos to the crucifixion of flesh, and finally admit him into the Christos (Χριστος) condition. Christos and Kri-shna meant the Anointed One.<sup>5</sup>**

[Chrēstos and Christos] exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrēstos-Meshiac*, and *Leo*, as *Christos-Messiah*, antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, *Scorpio* standing as symbol for the latter, *Leo* for the glorified triumph of the “sun” of truth. The mystic philosophy of the allegory is well understood by the author of *The Source of Measures*, who writes:<sup>6</sup>

[Continued overleaf.]

<sup>1</sup> *Blavatsky Collected Writings*, (SOULS OF THE STARS – UNIVERSAL HELIOLATRY) XIV p. 343

<sup>2</sup> i.e., Peripatetics.

<sup>3</sup> *ibid.*, XIV p. 321

<sup>4</sup> *ibid.*, XIV p. 320

<sup>5</sup> Cf. *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 201 *fn.*

<sup>6</sup> *ibid.*, VIII pp. 201-2



**Jesus-Chrēstos, born a simple mortal and humiliated on the cross of his own passions, rose to Jesus-Christos through personal merit and virtue, exactly as another human Buddha had triumphed five centuries earlier in the East.**

One [Chrēstos], as causing himself to go down into the pit [of Scorpio, or incarnation in the womb], for the salvation of the world; this was the sun *shorn of his golden rays*, [Vishvakarman] *and crowned with blackened*<sup>1</sup> *ones* (symbolizing this loss), as the thorns: *The other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross; once in humiliation (or the son of copulation), and once holding it in his control, as the law of creation, He being Jehovah. . . .<sup>2</sup>

**Apollo, Son of Light and Life, and the Christ in man are one and the same.**

Now God says, through *Malachi* [iii, 20], that the Sun shall arise for those who fear his name. What *Malachi* meant by “the Sun of Righteousness” the Kabbalists alone can tell; but what the Greek, and even the Protestant, theologians understood by the term is of course Christ, referred to metaphorically. Only, as the sentence, “I will send my Son from the Sun,” is borrowed verbatim from a Sibylline Book, it becomes very hard to understand how it can be attributed to, or classed with any prophecy relating to the Christian Saviour, unless, indeed, the latter is to be identified with Apollo. Virgil, again, says, “Here comes the Virgin’s and Apollo’s reign,” and Apollo, or Apolouon, is to this day viewed as a form of Satan, and is taken to mean the Anti-

<sup>1</sup> The Orientalists and Theologians are invited to read over and study the allegory of Vishvakarman, the “Omnificent,” the Vedic God, the architect of the world, who sacrificed himself to *himself* or the world, after having offered up all worlds, *which are himself*, in a “Sarva Medha” (general sacrifice) — and ponder over it. In the Puranic allegory, his daughter *Yoga-siddha*, “Spiritual consciousness,” the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Vishvakarman, in his character of *Takshaka*, “wood cutter and carpenter,” placing the Sun upon his lathe, cuts away a part of his brightness. *Surya* looks, after this, crowned with dark thorns instead of rays, and becomes *Vikartana* (“shorn of his rays”). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator personated Vishvakarman, the father, and the general *artificer* of the gods (the adepts on earth), and the candidate — *Surya*, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified “Light of the World” — Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

<sup>2</sup> *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 202; [& quoting *Source of Measures*, p. 256.] Jehovah is the Divine Androgyne, Tetragrammaton, or Number 10, “simply a fancy, a perversion of the Holy Name [YHVH]. . . . Once a year only, on the day of atonement, the high priest [Rabbi] was allowed to pronounce it in a whisper.” *Isis Unveiled*, II pp. 389-99. Cf. “Some students, in view of the sacredness of Tetractys and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* ‘perfection,’ so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta*,  $\Delta$ , which was the ‘vehicle of the unknown Deity.’” *Secret Doctrine*, II p. 582



christ. [The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be *logical*, as she is daring? [WMS.143] If the Sibylline promise, “He will send his Son from the Sun” applies to Christ, then either Christ and Apollo are one — and then why call the latter a demon? — or the prophecy had nothing to do with the Christian Saviour, and, in such a case, why appropriate it at all?<sup>1</sup>

**Christ was a martyred adept, not the Avatara invented by the Church.**

A curious fact, one that throws a flood of light on the claim that Jesus was an Initiate and a martyred Adept, is given in the work . . . which may be called “a mathematical revelation.”<sup>2</sup>

**He was the highest adept of his time. “Christ had in view to reinstate and restore to its primitive integrity the Wisdom of the ancients.”<sup>3</sup>**

We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatara, no better, and in more than one detail lower, than some of the Avatars who preceded him.<sup>4</sup>

**The Erythræan Sibyl’s prophecy provides further evidence that the name Christos is Pagan, not Christian.**

ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy — only not referring to Jesus — and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (Christos), after which advent — that has once more nought to do with Jesus — will begin the Golden Age;<sup>5</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (SYMBOLISM OF SUN AND STARS) XIV p. 318

<sup>2</sup> *ibid.*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV p. 146; [commending *The Source of Measures*, quoting Appendix VII, pp. 300-1, and explaining how Matthew’s verse 46 (ch. xxvii), “Eli, Eli, Lama Sabachtani” never meant “My God, my God, why has thou forsaken me?” but the quite the reverse: “My God, my God, how thou dost Glorify me!” See similar account by H.P. Blavatsky in her Notes to THE CRUCIFIXION OF MAN, *ibid.*, IX pp. 270-75

<sup>3</sup> *Cf. ibid.*, (THE POST-CHRISTIAN SUCCESSORS TO MYSTERIES) XIV p. 307; [quoting ecclesiastical historian Mosheim from *Ecclesiastical History*, Century II, Pt. II, ch. i, § 8, 9.]

<sup>4</sup> *ibid.*, (A WORD WITH “ZERO”) IV p. 361; [for an in-depth exegesis of the legends surrounding Jesus Christ, see *ibid.*, pp. 362-65.]

<sup>5</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 191; [the Sibylline sentence may be interpreted as “Son of IASO, CHRĒSTOS (priest or servant of the) SON of GOD (Apollo), the SAVIOUR from the CROSS (of flesh or matter).” *Cf. ibid.*, p. 194

**True Theosophists will never accept either a Christ made Flesh, according to the Roman dogma, or an anthropomorphic God, still less a “Shepherd” in the person of a Pope.<sup>1</sup>**

Judge for yourself. I write in every letter that a divine Christ (or *Christos*) has never existed *under a human form* outside the imagination of blasphemers who have carnalised *a universal and entirely impersonal principle*.

For me Jesus Christ, *i.e.*, the Man-God of the Christians, copied from the Avatars of every country, from the Hindu Krishna as well as the Egyptian Horus, was never a *historical* person. He is a deified personification of the glorified type of the great Hierophants of the Temples, and his story, as told in the New Testament, is an allegory, assuredly containing profound esoteric truths, but still an allegory. It is interpreted by the help of the seven keys, similarly to the *Pentateuch*.<sup>2</sup>

**But they do accept that a living man can assume the Christ-Principle,**

“Christ made flesh,” would be a claim worse than imposture, as it would be *absurdity*, but a man of flesh assuming the *Christ-condition* temporarily, is indeed an occult, yet living, fact.<sup>3</sup> . . . The “Christ principle,” the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolised by any one person, even though that person has chosen to arrogate to himself the title of the “Vicar of Christ,” or of the “Head” of that or another State-religion.<sup>4</sup>

**And that there is no Saviour of our sins, other than our own actions, and no “end of the world” to be saved from.**

Millenarians and Adventists of robust faith, may go on saying that “the coming of (the carnalised) Christ” is near at hand, and prepare themselves for “the end of the world.” Theosophists — at any rate, some of them — who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs — know that it is no “end of the world,” but “the consummation of the age,” *i.e.*, the close of a cycle, which is now fast approaching.<sup>5</sup>

<sup>1</sup> Cf. *Blavatsky Collected Writings*, (NOTES ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII p. 390

<sup>2</sup> *ibid.*, (REPLY TO THE MISTAKEN CONCEPTIONS OF ABBÉ ROCA) IX pp. 223, 225; [for an in-depth exegesis of the legends surrounding Jesus Christ, see *ibid.*, pp. 226-37.]

<sup>3</sup> *ibid.*, (A NOTE OF EXPLANATION) IX p. 22 *fn.*

<sup>4</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII p. 176

<sup>5</sup> *ibid.*, VIII pp. 173-74

**Says HP Blavatsky: unless we succeed in placing the T.S. before 1898 on the safe side of the spiritual current, it will be swept away irretrievably into the cold waves of oblivion and thus will have perished the only association whose aim and purpose answer in every particular and detail to the innermost, fundamental thought of every Adept Reformer, the beautiful dream of a Universal Brotherhood of Man.<sup>1</sup>**

**Yet, Christos will always remain with us and help us if we are worthy enough to hear its Voice.**

**Gnostics left the Church of Rome in droves because they could not accept a Christ made flesh. The Church of Rome was Gnostic just as the Marcionites were.**

There are several remarkable cycles that come to a close at the end of this [19<sup>th</sup>] century. First, the 5,000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also Kabbalistic) Jews of the man connected with *Pisces* (Ichthys or “Fish-man” *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.<sup>2</sup>

[The ideal of *Christos* living within man is not Christian], *it was the apotheosis of the Mysteries of Initiation*. As to the “Word made Flesh,” it is the heritage of the whole of humanity, received by man the moment the universal Soul incarnated in him, *i.e.*, from the appearance of the first *perfect man* [who was not Adam].<sup>3</sup>

— until the beginning and even the middle of the second century; Marcion, the famous Gnostic, did not separate from it until the year 136, and Tatian left it still later. And why did they leave it? Because they had become heretics, the Church pretends; but the history of these cults contributed by esoteric manuscripts gives us an entirely different version. These famous Gnostics, they tell us, separated themselves from the Church because they could not agree to accept a Christ *made flesh*, and thus began the process of carnalizing the Christ-principle. It was then also that the metaphysical allegory experienced its first transformation — that allegory which was the fundamental doctrine of all the Gnostic fraternities.<sup>4</sup>

<sup>1</sup> Cf. *Blavatsky Collected Writings*, (WHY THE “VAHAN”) XII p. 418

<sup>2</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII p. 174 *fn.*

<sup>3</sup> *ibid.*, (REPLY TO THE MISTAKEN CONCEPTIONS OF ABBÉ ROCA) IX p. 230

<sup>4</sup> *ibid.*, (NOTES ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII p. 379

**Gnostic Jesus was an Adept Reformer of his time as was the case of His Eastern predecessor.**

The Gnostics were actually divided into various fraternities, such as: Essenes, Therapeuts, Nazarenes or Nazars (from which Jesus of Nazareth); “James,” the Lord’s brother, head of the Church of Jerusalem, was a Gnostic to his fingertips, an ascetic of the old Biblical type, *i.e.*, a Nazar dedicated to asceticism from his birth. The razor had never touched his head or beard. He was such a one as Jesus is represented to be in legends or pictures and such as are all the “Brother-Adepts” of every country; from the yogi-fakir of India to the greatest Mahatmans among the Initiates of the Himalayas.<sup>1</sup>

**The “mysteries” of the Catholic Church are those of the Brahmanas masquerading under other names.**

What the Brahmanas were doing when Siddhartha Buddha came to deliver the people from the yoke of that caste, the Roman Church has done to this very day in the West; Theosophists will bring to light the mysteries of the Catholic Church, *which are really those of the Brahmanas*, although under other names; in doing so, they will merely follow the commandments of the two great Mahatmans: Gautama of Kapilavastu and Jesus of Judæa. Both of them had found their “Christos,” the eternal Truth, and both, being Sages and Initiates, proclaimed the same truths.<sup>2</sup>

**The real founder of Christianity was Paul, not Jesus.**

. . . it is also true that the *New Testament*, the *Acts* and the *Epistles* . . . all are symbolical and allegorical sayings, and that “it was not Jesus but Paul who was the real founder of Christianity”;<sup>3</sup> but it was not the official Church Christianity, at any rate. “The disciples were called Christians first in Antioch,” the *Acts of the Apostles* [xi, 26] tell us, and they were not so called before, nor for a long time after, but simply Nazarenes.<sup>4</sup>

<sup>1</sup> Blavatsky *Collected Writings*, (NOTES ON ABBÉ ROCA’S “ESOTERICISM OF CHRISTIAN DOGMA”) VIII p. 379 fn.

<sup>2</sup> *ibid.*, VIII p. 390. Cf. “Students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him.” *ibid.*, (THE MYSTERY OF BUDDHA) XIV p. 396 fn. *Note to Students*: “There are many other strange points of similarity between Gautama and Jesus.” Look up *ibid.*, IX p. 149; X p. 67; XIV p. 395ff; *Isis Unveiled*, II p. 132ff, 338ff; also, “Gautama and Jesus parallel lives” and “Jesus ben Pandira, the historical Christ,” in our *Buddhas and Initiates Series*.

<sup>3</sup> See *Isis Unveiled*, II p. 574

<sup>4</sup> Blavatsky *Collected Writings*, (ST. PAUL, THE FOUNDER OF CHRISTIANITY) XIV p. 121

**Paul was, undeniably, a Master Mason and Initiate.**

The real reason why Paul is shown as “abrogating the law”<sup>1</sup> can be found only in India, where to this day the most ancient customs and privileges are preserved in all their purity, notwithstanding the abuse levelled at the same. There is only one class of persons who can disregard the law of Brahmanical institutions, caste included, with impunity, and that is the *perfect* “Svamis,” the Yogis — who have reached, or are supposed to have reached, the first step towards the Jivanmukta state — or the full Initiates. And Paul was undeniably an Initiate. We will quote a passage or two from *Isis Unveiled*, for we can say now nothing better than what was said then:

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether anyone can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. “If any man is in Christ, he is a new creation,”<sup>2</sup> *he is reborn*, as after initiation, for the Lord is spirit — the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him.

But Paul himself was not infallible or perfect.<sup>3</sup>



<sup>1</sup> Cf. “It must be borne in mind that our present Christianity is *Pauline*, not *Jesus*. Jesus, in his life, was a Jew, conforming to the law; even more, He says: ‘The scribes and pharisees sit in Moses’ seat; whatsoever therefore they command you to do, that observe and do.’ And again: ‘I did not come to destroy, but to fulfil the law.’ Therefore, He was under the law to the day of his death, and could not, while in life, abrogate one jot or tittle of it. He was circumcised and commanded circumcision. But Paul said of circumcision that it availed nothing, and *he* (Paul) abrogated the law. *Saul* and *Paul* — that is, Saul, under the law, and Paul, freed from the obligations of the law — were in one man, but parallelisms *in the flesh*, of Jesus the man under the law as observing it, who thus died in *Chrēstos* and arose, freed from its obligations, in the spirit world as *Christos*, or the triumphant Christ. It was the Christ who was freed, but Christ was in the spirit. Saul in the flesh was the function of, and parallel of, Chrēstos. Paul in the flesh was the function of and parallel of Jesus become Christ in the spirit, as an earthly reality to answer to and act for the *apotheosis*; and so, armed with all authority in the flesh to abrogate the human law.” *Source of Measures*, p. 262

<sup>2</sup> [2 Corinthians v, 17]

<sup>3</sup> *Blavatsky Collected Writings*, (ST. PAUL, THE FOUNDER OF CHRISTIANITY) XIV p. 122; [& quoting *Isis Unveiled*, II p. 574]. Paul may have been “Simon the Magician.” *ibid.*, XIV pp. 113-14, 124 & fn. [& quoting *Isis Unveiled*, II pp. 90-91.]

## The real Christ is Krishna: Internal Light, not external symbols

### Avatars are the Great Philanthropists of our Universe.

If *Avatars* are possible at all, they can only be so with reference to the *Logos* . . . in the case of every man who becomes a *Mukta* there is a union with the *Logos* . . . only completed after death — the last death which that individual has to go through. . . . But in some special cases the *Logos* does descend to the plane of the soul and associate itself with the soul during the lifetime of the individual . . . In the case of such beings, while they still exist as ordinary men on the physical plane, instead of having for their soul merely the reflection of the *Logos*, they have the *Logos* itself. . . . Buddhists say that in the case of Buddha there was this permanent union, when he attained what they call Parinirvana nearly twenty years before the death of his physical body.<sup>1</sup>

### They all speak with one voice, Man's Inner Voice.

“Speech or *Vach* was regarded as the Son or the manifestation of the *Eternal Self*, and was adored under the name of Avalokiteshvara, the manifested God.” This shows as clearly as can be that Avalokiteshvara is both the *un*-manifested *Father* and the manifested *Son*, the latter proceeding from, and identical with, the other; namely, the *Parabrahm* and *Jivatman*, the Universal and the individualized seventh Principle — the Passive and the Active, the latter the *Word*, *Logos*, the Verb. Call it by whatever name, only let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the “mystical Voice,” while the man *Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.<sup>2</sup>

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<sup>1</sup> *Philosophy of the Bhagavad-Gita*, (2<sup>nd</sup> Lecture) p. 33. Cf. “In the case of a *Logos* descending into a man, it does so, not chiefly by reason of that man’s spiritual perfection, but for some ulterior purpose of its own for the benefit of humanity.” *ibid.*, p. 35

<sup>2</sup> *Mahatma Letter* 59 (111), pp. 338-39; 3<sup>rd</sup> Combined ed. [quoting Samuel Beal’s *Catena of Buddhist Scriptures from the Chinese*, London 1871; repr. by Sri Satguru Publications, Delhi 1989]



**Krishna and Christos are one and the same, the Spirit of Divine Logos throbbing in the heart of every man.**

**It is the first spot that lives in the foetus, and the last that dies.<sup>1</sup>**

. . . if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrēstos, Christos, and *Chrishna*, are analyzed more carefully, it will be found that they are all of the same origin.<sup>2</sup>

One often finds in Theosophical writings conflicting statements about the Christos principle in man. Some call it the sixth principle (*Buddhi*), others the seventh (*Atman*). If Christian Theosophists wish to make use of such expressions, let them be made philosophically correct by following the analogy of the old Wisdom-religion symbols. We say that Christos is not only one of the three higher principles, but all the three regarded as a Trinity. This Trinity represents the Holy Ghost,<sup>3</sup> the Father, and the Son, as it answers to abstract spirit, differentiated spirit, and embodied spirit. Krishna and Christ are philosophically the same principle under its triple aspect of manifestation. In the *Bhagavadgita* we find Krishna calling himself indifferently *Atman*, the abstract Spirit, *Kshetrajna*, the Higher or re-incarnating Ego, and the Universal SELF, all names which, when transferred from the Universe to Man, answer to *Atma*, *Buddhi* and *Manas*. The *Anugita*<sup>4</sup> is full of the same doctrine.<sup>5</sup>

“I am the Soul, O Arjuna. I am the Soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things,”

says Krishna to his disciple in *Bhagavad-Gita*.

“I am Alpha and Omega, the beginning and the ending . . . I am the first and the last,”

says Jesus to John.<sup>6</sup>

<sup>1</sup> Cf. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 694; [on the Heart, locus and focus of Spiritual Consciousness.]

<sup>2</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 201; [See Keywords Glossary.]

<sup>3</sup> [Jiva-Bhutah, in Sanskrit]

<sup>4</sup> Cf. “*Anugita* forms part of the *Asvamedha Parvan* of the *Mahabharata*. The translator of the *Bhagavad-Gita*, edited by Max Müller, regards it as a continuation of the *Bhagavad-Gita*. Its original is one of the oldest *Upanishads*.” *Secret Doctrine*, I p. 94 fn.

<sup>5</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) pp. 67-68 fn.

<sup>6</sup> *Isis Unveiled*, II p. 277; [quoting *Bhagavad-Gita* 10 vs. 20 & *Revelation* i, 8, 17.]



**They are the Seed of Life,** “The Seven great Rishis, the *four preceding Manus*, partaking of my essence, were born from my mind: from them sprang (were born) the human races and the world.”

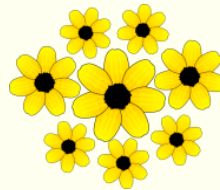
Here the four preceding “Manus,” out of the seven, are the four Races which have already lived, since Krishna belongs to the Fifth Race, his death having inaugurated the Kali-Yuga. Thus Vaivasvata Manu, the son of Surya (the Sun), and the saviour of our Race, is connected with *the Seed of Life*, both physically and spiritually.<sup>1</sup>

**By whatever names They  
may be called, They are  
the Voice of Logos,  
the Word Itself.**

No religion can prove by *practical*, scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Shankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself — whether one believes in or calls his divine indweller Avalokiteshvara, Buddha, Brahma, Krishna, Jehovah, Bhagavan, Ahura-mazda, Christ, or by whatever name — there is no such God outside of himself. The former — he one ideal outsider — *can never be demonstrated* — the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the “voice” of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteshvara and Kuan-Shih-yin, and by the Christians — *Logos*.<sup>2</sup>

**The Word is near you,  
On your lips and  
In your heart.**<sup>3</sup>

The real Krishna is not the man in and through whom the *Logos* appeared, but the *Logos* itself.<sup>4</sup>



<sup>1</sup> *Secret Doctrine*, II pp. 140-41 [quoting *Bhagavad-Gita* 10 vs. 6.]

<sup>2</sup> *Blavatsky Collected Writings*, (THE ESSENTIALS OF RELIGION) V p. 100

<sup>3</sup> Cf. *Romans* x, 8; [Paul quoting Moses.]

<sup>4</sup> *Philosophy of the Bhagavad-Gita*, (2<sup>nd</sup> Lecture) p. 35

## Chapter 7

# Listen to the “still small voice”

O great Pelasgic, Dodonæan Jove!  
Who 'midst surrounding frosts, and vapours chill,  
Presid' st on bleak Dodona's vocal hill:  
(Whose groves the Selli, race austere! surround,  
Their feet unwash'd, their slumbers on the ground;  
Who hear, from rustling oaks, thy dark decrees;  
And catch the fates, low-whispered in the breeze;)  
— Homer<sup>1</sup>

Yet still there whispers the small voice within,  
Heard through Gain's silence, and o'er Glory's din:  
— Lord George Gordon Byron<sup>2</sup>

One of the most uncompromising doctrines proclaimed by Esoteric Philosophy “admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.”<sup>3</sup> That is why the “journey of the ‘pilgrim-soul’ through various *states of not only matter* but self-consciousness and self-perception or of *perception* from apperception”<sup>4</sup> is long, arduous and perilous. Instead of getting easier with time and perseverance, it becomes increasingly gruelling and disheartening. It gets worse before it gets better, so to speak.

Master M closed a letter to AP Sinnett with four lines from Christina Georgina Rossetti upon the request of Master KH who, at the time, was preoccupied elsewhere:

Does the road wind up-hill all the way?  
Yes to the very end.  
Will the day's journey take the whole long day?  
From morn to night, my friend.<sup>5</sup>

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<sup>1</sup> *Iliad* xvi (tr. Pope)

<sup>2</sup> Lord Byron: *The Island*, Canto 1, vi

<sup>3</sup> *Secret Doctrine*, I p. 17

<sup>4</sup> *ibid.*, I p. 175

<sup>5</sup> *Mahatma Letter* 43 (42) p. 258; 3<sup>rd</sup> Combined ed. [quoting Christina Rossetti's *Up-Hill*.]

Very few are capable of accomplishing the Cycle of Necessity<sup>1</sup> single-handed. Circe and Calypso<sup>2</sup> are still around, waiting to bewitch the unwary. In his Introduction to the *Fable of Cupid and Psyche*, Thomas Taylor cites a telling passage from Synesius' work *On Dreams*:

. . . when we are profoundly delighted with external and corporeal goods, we confess that the nature of matter is beautiful, who marks our assent in [nature's] her secret book; and if, considering ourselves as free, we at any time determine to depart, she proclaims us deserters, endeavours to bring us back, and openly presenting her mystic volume to view, apprehends us as fugitives from our mistress. Then indeed, the soul particularly requires fortitude and divine assistance, as it is no trifling contest to abrogate the connection and compact which she made.<sup>3</sup>

Those truly devoted to the welfare of society, at a particular turn of their ascent upon their "hill of execution" will be assisted by no lesser one than the Regent of the Dhyani-Chohans. Having sacrificed the efflorescence of Its Spiritual Life for our sake, It remains on Earth holding the Torch of Truth, lighting the path of struggling humanity until the next Torch Bearer emerges. It is our Saviour and Highest Benefactor. Is this not compelling evidence that Compassion and Sacrifice are the Heart of the Universe?

But divine assistance — grace, par excellence — is not provided indiscriminately. It is offered only to exceptional individuals upon reaching a critical stage of inner growth. It comes unsolicited in the guise of a "still small voice," which is 16<sup>th</sup> century English for a soft, whispering murmur. Only ears that have become deaf to the sounds of life will be able to hear it. Here is how GRS Mead, the leading scholar of Hermetic and Gnostic texts, describes Simon's logoi emanations from the "God-nourished Silence":

In his æonology, Simon, like other Gnostic teachers, begins with the Word, the Logos, which springs up from the Depths of the Unknown — Invisible, Incomprehensible Silence. It is true that he does not so name the Great Power, He who has stood, stands and will stand [Ο εστως, στας, σθησομενος]; but that which comes forth from Silence is

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<sup>1</sup> "Why did they have to go?" In: *The Thinking Woman's Diary*, 25<sup>th</sup> February 2005; [author withheld:]

. . . like twin arcs of a double rainbow?  
Is it pulsing in waves across the sky  
or sailing on the open sea?

<sup>2</sup> Thomas Taylor in his *Wanderings of Ulysses* says that Circe is the Goddess of Sense, quotes Porphyry, in *Stobæus*, p. 141: "Homer calls the period and revolution of regeneration in a circle, Circe, the daughter of the Sun, who perpetually connects and combines all corruption with generation, and generation again with corruption." And points out that Calypso stands for phantasy or imagination: ". . . the poet, by denominating the Goddess Calypso, and the island Ogygia, appears to me very evidently to confirm the preceding exposition. For Calypso is derived from *καλυπτω*, which signifies *to cover as with a veil*; and Ogygia is from *ωγγιος*, *ancient*. And as the imaginative spirit is the primary vehicle of the rational soul, which it derived from the planetary spheres, and in which it descended to the sublunary regions, it may with great propriety be said to cover the soul as with a fine garment or veil; and is no less properly denominated *ancient*, when considered as the first vehicle of the soul." See full text of Taylor's astonishingly perceptive work, in our Hellenic and Hellenistic Papers Series. Also see ch. 8, § "Validate Imagination by Faith and Will," p. 258ff.

<sup>3</sup> *Cupid and Psyche*, p. xi

Speech, and the idea is the same whatever the terminology employed may be. Setting aside the Hermetic teachings and those of the later Gnosis, we find this idea of the Great Silence referred to several times in the fragments of the Chaldaean Oracles. It is called “God-nourished Silence” (σιγη θεοθρεμμων),<sup>1</sup> according to whose divine decrees the Mind that energises before all energies, abides in the Paternal Depth.<sup>2</sup> Again:

“This unswerving Deity is called the Silent One by the gods, and is said to consent (*lit.* sing together) with the Mind, and to be known by the Souls through Mind alone.”<sup>3</sup>

Elsewhere the Oracles demonstrate this Power which is prior to the highest Heaven as “Mystic Silence.”<sup>4, 5</sup>

Having contrasted Higher Harmony or “Reflex” (παλινδρομη) with Lower Harmony or “Manifested,”<sup>6</sup> Mead proceeds to define evil as “what is displeasing to the Self” and points out the similarities between Simon and other Gnostics who believed that by straining our ear we may be able to hear “the things which sound within” or the “Voice of the Fire,” Harmony Unmanifested:

Law, Justice, and Compassion are not incompatible terms to one whose heart is set firm on spiritual things; and the view that evil is not a thing in itself, but exists only because of human ignorance, is one that must commend itself to the truly religious and philosophical mind. Thus evil is not a fixed quantity in itself, it depends on the internal attitude each man holds with regard to externals as to whether they are evil or no.

For instance, it is not evil for an animal or savage to kill, for the light of the higher law is not yet flaming brightly in their hearts. That only is evil if we do what is displeasing to the Self. This may perhaps throw some light on the Simonian dogma of action by accident (*ex accidenti*), or institution (*θεσει*), as opposed to action according to nature (*naturaliter* or *φυσει*) — evidently the same idea as the teaching of Heraclitus to act according to nature (*κατα φυσιν*) which he explains as according to the Unmanifested Harmony which we can hear by straining our ears to catch that still small voice within, the Voice of the Silence, the Logos or Self. Simon presumably refers to this in the phrase “the things which sound within” (*τα ενηχα*), an idea remarkably confirmed by Psellus [14], who quotes the following Logion:

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<sup>1</sup> [Because “every divine intelligence intuits the father” and “the intelligible is nourishment for the intelligent.” Cf. H. Lewy, *Chaldaean Oracles and Theurgy*, Cairo 1956, p. 160 & note 353]

<sup>2</sup> *Proc. in Tim.*, 167

<sup>3</sup> *Proc. in Theol.*, 321

<sup>4</sup> *Proc. in Crat.*

<sup>5</sup> *Simon Magus*, p. 57

<sup>6</sup> *ibid.*, p. 53

“When thou seest a most holy, formless Fire shining and bounding throughout the depths of the whole Cosmos, give ear to the Voice of the Fire.”<sup>1</sup>

Contrary to profane belief, “‘barbarous names’ were regarded as of the greatest efficacy and sanctity, and it was unlawful to change them.”<sup>2</sup> Yet, old Greeks got in the habit of twisting primeval names<sup>3</sup> as much as the unlearned do today, ignorant of the Chaldean Logion:

Never change barbarous Names [*barbara nomina*];  
For there are Names in every Nation given from God,  
Which have an unspeakable power in [Sacred] Rites.  
When thou seest a sacred fire without form,  
Shining flashingly through the Depths of the World,  
Hear the voice of Fire.<sup>4</sup>

That Voice is not *any* voice, either real or imagined. It is the Voice of the Highest Being of our planet, a truly “Wondrous Being.”<sup>5</sup> Its rank is so exalted that It cannot be identified. It is neither lawful nor proper to do so. HP Blavatsky refers to It as INITIATOR or GREAT SACRIFICE. It is the HIGHEST CHOHAN, “the collective aggregation of divine rays” that consented to inform animal man. It is Deity itself, the Voice of our Spiritual Heart and Saviour. Even the Masters of Wisdom depend on It. Referring to his own initiation, Master KH confided to AP Sinnett that:

“K.H.” has been born into a *new* and *higher* light, and even that one, in no wise the most dazzling to be acquired on this earth. Verily the *Light of Omniscience* and infallible Prevision on this earth — that shines only for the highest CHOHAN alone — is yet far away from me!<sup>6</sup>

In his review of *The Idyll of the White Lotus*, T Subba Row enunciates the same occult doctrine:

“Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages: and similarly every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates *from one’s own Logos*.”<sup>7</sup>

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<sup>1</sup> *Simon Magus*, p. 70

<sup>2</sup> *ibid.*, p. 60

<sup>3</sup> Cf. Blavatsky *Collected Writings*, IX p. 271, *Caves & Jungles of Hindostan*, pp. 609 fn. & 615

<sup>4</sup> *The Oracles of Zoroaster* by Franciscus Patricius, p. 36. Quoted in: Stanley T. *The Chaldaick Oracles of Zoroaster and his Followers*. (Poems in Greek, Latin and English translations.) London: Printed for Thomas Dring, 1661; [quoting Psellus 7; Nicephorus Z. or T.]

<http://www.esotericarchives.com/oracle/oraclesj.htm>

<sup>5</sup> Corresponds to the “Seven Dhyani-Buddhas.” See ch. 6, p. 189, *Hierarchy of Compassion Drawing*, note callout 5.

<sup>6</sup> *Mahatma Letter* 93 (117) p. 418; 3<sup>rd</sup> Combined ed.

<sup>7</sup> *The Theosophist*, Vol. VII, August 1886, p. 706. In: *Secret Doctrine*, I p. 574 & *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 73

## What is The Voice?

When you behold a sacred fire without form,  
Shining with a leaping splendour through  
the profundities of the whole world,  
Hear the voice of fire.  
— Chaldean Oracle<sup>1</sup>

**The Voice is the most  
stirring and mysterious  
of all Truths.**

The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized *their* “God” and each Adept felt the great “SELF” within himself.] The “At-man,” the Self, the mighty Lord and Protector, once that man knew him as the “*I am*,” the “*Ego Sum*,” the “*Asmi*,” showed his full power to him who could recognise the “*still small voice*.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself, as well as to his fellowmen, the noble injunction, “O man, know thyself,” he succeeded in recognizing his God within himself.<sup>2</sup>

**It is the Voice of Wisdom  
crying in the wilderness  
of Matter.<sup>3</sup>**

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.<sup>4</sup>

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<sup>1</sup> Chaldean Oracle 14: Ηνικα μεν βλεψης μορφης ατερ πυρ, | Λαμπομενον σκιρτηδον ολου κατα βενθεα κοσμου, | Κλυθι πυρος φωνην. (tr. Taylor)

<sup>2</sup> Blavatsky *Collected Writings*, (SOME REASONS FOR SECRECY) XIV p. 48; [quoting *Isis Unveiled*, II pp. 317-18 & *1 Kings* xix, 12, KJV. Text in square brackets by H.P. Blavatsky.]

<sup>3</sup> Cf. *ibid.*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – III) XI p. 493. Full text in our Secret Doctrine’s First Proposition Series.

<sup>4</sup> *John* i, 19-23, KJV



**It is Logos' eternal  
murmurings,**

. . . the undeniable presence of a living God in man himself<sup>1</sup>. . . may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the “voice” of that only manifested deity, the murmurings of the Eternal *Vach*, called by the Northern and Chinese Buddhist Avalokiteshvara and Kuan-Shih-Yin,<sup>2</sup> and by the Christians — *Logos*.<sup>3</sup>

**It is the Spirit-Voice of the  
Higher Self, the Buddhistic  
Dæmon-Voice of Socrates,**

It is the divine voice of Self, or the “Spirit-Voice” in man, and the same as *Vachishvara* (the “Voice-deity”) of the Brahmins. In China, the Buddhist ritualists have degraded its meaning by anthropomorphising it into a Goddess of the same name, with one thousand hands and eyes, and they call it Kuan-shih-yin-Bodhisat. It is the Buddhist “daimon”-voice of Socrates.<sup>4</sup>

**The Divine Voice of Kuan-  
yin, coming from the melo-  
dious Heaven of Sound.**

*Kan-yin-T'ien* means the “melodious heaven of Sound,” the abode of Kuan-Yin, or the “*Divine Voice*” literally. This “Voice” is a synonym of the *Verbum* or the Word: “Speech,” as the expression of thought. . . . If Kuan-Yin is the “melodious Voice,” so is *Vach*; “the melodious cow who milked forth sustenance and water” (the female principle) — “who yields us nourishment and sustenance,” as Mother-Nature. . . . thus *Vach* and Kuan-yin are both the magic potency of Occult sound in Nature and Ether — which “Voice” calls forth Hsien-Chan, the illusive form of the Universe out of Chaos and the Seven Elements.<sup>5</sup>

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<sup>1</sup> Cf. “. . . the ‘Seven Amens’ and the ‘Seven Voices’ [of Pistis Sophia] are identical with the ‘Seven Aums and the Seven Mystic Voices,’ ‘the voice of the inner God.’” (See *The Voice of the Silence*, pp. 9, 10.) *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 10, note 2

<sup>2</sup> Cf. “A great mistake is also made by Beal who says: ‘This name (Avalokiteshvara) in Chinese took the form of Kuan-shih-yin, and the divinity worshipped under that name (was) generally regarded as a female.’ (374) *Kuan-shih-yin* — or the universally manifested voice is active — *male*; and must not be confounded with *Kuan-yin*, or *Buddhi* the Spiritual Soul (the sixth Pr.) and the vehicle of its ‘Lord.’ It is *Kuan-yin* that is the female principle or the manifested *passive*, manifesting itself ‘to every creature in the universe, in order to deliver all men from the consequences of sin’ — as rendered by Beal, this once quite correctly, (383) while *Kuan-shih-yin*, the ‘Son identical with his Father’ is the *absolute activity*, hence — having no direct relation to objects of sense — is *Passivity*.” *Mahatma Letter* 59 (111) p. 339; 3<sup>rd</sup> Combined ed. [quoting Samuel Beal’s *Catena of Buddhist Scriptures from the Chinese*, London 1871; repr. by Sri Satguru Publications, Delhi 1989]

<sup>3</sup> *Blavatsky Collected Writings*, (ESSENTIALS OF RELIGION) V p. 100

<sup>4</sup> *ibid.*, (“REINCARNATIONS” OF BUDDHA) XIV pp. 408-9 fn. [See essays by Plutarch and Proclus on Socrates’ *Daemon*, in our *Buddhas and Initiates Series*.]

<sup>5</sup> *Secret Doctrine*, I p. 137; [Commentary on Stanza VI.1b.]



**It is Sound Eternal and  
universally diffused that  
speaks silently,**

**The World's Spiritual Self,  
the Hidden, Nameless Deity,  
the Unfathomable Father  
and Unknown God of  
the old Athenians.**

This divine power [Kuan-yin] was finally anthropomorphised by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kuan-shih-yin Bodhisattva, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kuan-yin is said to be the son of Amitabha Buddha, who generated that Saviour, the merciful Bodhisattva, the "Voice" or the "Word"<sup>1</sup> that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vach of the Brahmins.<sup>2</sup> While the Brahmins maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabha, since he was the first to prove the eternity of the Self-born, Kuan-yin. Kuan-yin is the Vachishvara or Voice-Deity of the Brahmins. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other.<sup>3</sup>

**It is the Voice of  
the Eternal Word.**

Oh marvellous! Oh worshipful!  
No song or sound is heard,  
But everywhere and every hour,  
In love, in wisdom, and in power,  
The Father speaks His dear Eternal Word!<sup>4</sup>

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<sup>1</sup> Cf. "For the Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra). It is *That* (the Mantra or Word) from which all This (the Universe) sprang into being. . . . In Esoteric phraseology Mantra is the Word made flesh, or rendered objective, through divine magic." *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 236-37 & fn.

<sup>2</sup> Cf. "Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the "Spirit of God" or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos." *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

<sup>3</sup> *ibid.*, (TIBETAN TEACHINGS) VI pp. 103-4

<sup>4</sup> Frederick William Faber: *The Eternal Word*

**It is the Voice of Athena-  
Sophia and Gnostic Sophia,  
and of the Christian  
Holy Ghost.**

It is more or less common to all the Rays, *but the first Ray has a Holy Ghost of its own — the Light of the Logos of the first Ray. That light is the emanation of the two principles of the Logos combined, that is, our Holy Ghost.* That Holy Ghost is a matter of very little account to people in general, because only a man of the first Ray has to do with it. The Christian Holy Ghost is one of the elements that enter into Avalokiteshvara. It is one and yet divisible, and can put forth infinite variety of manifestations, because it is already in every man's heart, whatever his Ray. It can only be appropriated by a man of that particular Ray, *yet every man can claim its assistance, and every man is bound to accept its help before he passes the last Initiation.* That is the reason why Buddhism and the first Ray have given rise to universal creeds. The other five Rays, though of course important, have not given rise to universal religions, because not applicable to all people.<sup>1</sup>

**It may appear like the  
voice of a child, at least  
12 years old.**

In the Logos there are about a dozen Gods and Goddesses. Keep Daiviprakriti [Fohat] separate and take the Logos as a whole. Then the Lady of the Lotus [Isis, or the "Little Girl" of the *Idyll of the White Lotus*] is Daiviprakriti. There is a difference in the ages of the little girls (of different Rays). Strictly speaking the smallest is the first Ray Light [of Logos]. Buddha's is a little older. The first appears about 12 years old: when you get further on the appearance increases. The ages are 12, 16, 20, 24, 28, 32, 36. *The smallest is the Gayatri. It is the most troublesome and the most powerful.* In the appearance of the Logos there is a good deal of difference. The real appearance of the first Ray Logos is peculiar. It has all sorts of shapes, but when it does appear with all its powers it is a boy of 12 years old. Buddha always appears a boy not more than 16 years old.<sup>2</sup>

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<sup>1</sup> *Esoteric Writings*, (FIRST RAY IN BUDDHISM) § VII (1) p. 531. Cf. "In the first Ray there are two elements (1) the permanent element of the First Ray, (2) the indwelling Divine Presence, which is Christos. These two are called in Buddhist phraseology, Amitabha and Avalokiteshvara. . . . it is only the first two Rays that have ever given rise to universal religions." *ibid.*, pp. 528, 529

<sup>2</sup> *ibid.*, VII (3) pp. 543-44; [text in square brackets by the Compiler.]

**Marcus<sup>1</sup> says It appeared to him in a female form.**

In his *Revelation*, speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the “Supreme Tetrad came down unto me [him] from the region which cannot be seen nor named, *in a female form*, because *the world would have been unable to bear her appearing under a male figure*,” and revealed to him “the generation of the universe, *untold before to either gods or men*.”

**Of course, the female form is entirely allegorical. The Sacred Voice is First Logos and thus above gender and anthropomorphic connotations. Yet, it was the “Vox populi, Vox Dei” of every nation and philosophy.**

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery language. *Esoteric Philosophy*, or the Secret Wisdom,<sup>2</sup> was symbolised by a female form, while a male figure stood for the *Unveiled* mystery. Hence, the world not being ready to receive, could not bear it, and the Revelation of Marcus had to be given allegorically.<sup>3</sup>

**Once heard, It can never be forgotten. It is infallible, compelling, and must be obeyed.**

This is an infallible voice and must be obeyed. It comes but once and gives directions, and tells you the meaning of your own Ray, points out the path to your own Logos, and then goes away. It will not come before you are prepared for it. Some, when they hear it, think it is only some astral sound. Some think it is some astral sound in this Turiyanandam. It is that which *The Upanishads* say will be heard by the man who dies at Benares. It is the song of life, and only comes when you are in a condition as it were of torpor, and then it begins to whizz round you till you wake up.<sup>4</sup>



<sup>1</sup> Disciple of Valentinus and founder of the Marcosian Gnostic sect (ii CE).

<sup>2</sup> Cf. “When the term Logos, Verbum, Vach, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. Logos was never *human* reason with us.” *Blavatsky Collected Writings*, (THE GOD-IDEA) VI p. 11 fn.

<sup>3</sup> *Secret Doctrine*, I p. 351; [quoting Hippolytus, *Philosophumena* (Ed. P. Cruise, 1860), Book vi, ch. 43] *Note to Students*: Marcus “makes of Deity, the number 30 in 4 syllables, which, translated esoterically, means a Triad or *Triangle*, and a Quaternary or a square, in all *seven*, which, on the lower plane made the seven divine or secret letters of which the God-name is composed.” *ibid*.

<sup>4</sup> *Esoteric Writings*, (FIRST RAY IN BUDDHISM) § VII (1) pp. 531-32; [For the occult meaning of death in (Kasi) Benares, see *ibid.*, (PLACES OF PILGRIMAGE IN INDIA) § I (5) pp. 88-91.]

## It is the Heart and Pulse of the Universe

The innermost recesses of the mind.  
The secrets of the heart.

— St Ambrose<sup>1</sup>

Filling the soul with profound love.

— Chaldean Oracle<sup>2</sup>

**The Voice comes from  
the SELF WITHIN SELF,<sup>3</sup>  
our true tabernacle.**

Like Elijah, he<sup>4</sup> sought for the Lord in the strong wind — but *the Lord was not in the wind*; nor was he in the *earthquake*, nor yet in the *fire*. But he found Him in the “still small voice” — the voice of his own CONSCIENCE, the true tabernacle of man. The author without belonging to our Society is yet a true-born Theosophist — a God-seeker.<sup>5</sup>

**It is the Alpha & Omega,  
guiding our homecoming.**

. . . Kuan-shih-yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that “He who is the first to appear at Renovation will be the last to come before Re-absorption [pralaya].” Thus the Logoi of all nations, from the Vedic Vishvakarman of the Mysteries down to the Saviour of the present civilised nations, are the “Word” who was “in the beginning” (or the reawakening of the energising powers of Nature) with the One ABSOLUTE. Born of Fire and Water, before these became distinct elements, IT was the “Maker” (fashioner or modeller) of all things; “without him was not anything made that was made. In him was life; and the life was the light of men,” [John i, 3-4] who finally may be called, as he ever has been, the Alpha and the Omega of manifested Nature. “The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him.” And this Bodhi-

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<sup>1</sup> Ambrose: *Luc. lib. 9, p. 240*, (1586, Paris ed.) “Mentis penetralia.” *King’s Quotations*

<sup>2</sup> Chaldean Oracle 164: Την ψυχην αναπλησας ερωτι μεν βαθει. (*tr.* Taylor)

<sup>3</sup> Cf. *Secret Doctrine*, II p. 640

<sup>4</sup> [A District Judge in Bombay who issued a pamphlet explaining why he renounced Christianity.]

<sup>5</sup> *Blavatsky Collected Writings*, (A PERSONAL STATEMENT OF RELIGIOUS BELIEF) II p. 388; [quoting G.C. Whitworth’s *Personal Statement of Religious Belief*, *ibid.*, pp. 383-88.]

sattva is said “to assume any form he pleases” from the beginning of a Manvantara to its end . . . He will appear as Maitreya-Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali-yuga*, our present terrifically materialistic age of Darkness, the “Black Age,” that a new Saviour of Humanity can ever appear.<sup>1</sup>

**It is the Universal Self, the  
Sun of Truth, that speaks.**

The ever-unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through the “still small voice” of our spiritual consciousness.<sup>2</sup> Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.<sup>3</sup>

**It is Divine Mercy,  
enthroned in the heart  
of Kings.**

The quality of mercy is not strained,  
It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice blest;  
It blesseth him that gives and him that takes:  
’Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute to God himself,  
And earthly power doth then show likest God’s  
When mercy seasons justice.<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, I p. 470

<sup>2</sup> Cf. “Out of the silence that is peace, a resonant voice shall arise. And this voice will say: It is not well; thou hast reaped, now thou must sow.” *Light on the Path*, rl. II, p. 18

<sup>3</sup> *Secret Doctrine*, I p. 280. Cf. “When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father who is in secret.*’ (*Matthew* vi, 6), Our Father is *within us* ‘in secret,’ our 7<sup>th</sup> principle, in the ‘inner chamber’ of our Soul-perception. ‘The Kingdom of Heaven’ and of God ‘*is within us,*’ says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?” *ibid.*, fn.

<sup>4</sup> Shakespeare: *Portia*

**It can neither be heard  
nor seen externally.**

Seek one that may lead you by the hand, and conduct you to the door of Truth and Knowledge, where the clear Light is that is pure from Darkness, where there is not one drunken, but all are sober, and in their heart look up to him, whose pleasure it is to be seen.

**Its pleasure is to be heard  
and seen by mind when re-  
stored to its pristine purity.**

For he cannot be heard with ears, not seen with eyes, nor expressed in words; but only in mind and heart.<sup>1</sup>

**Verily, it is the Pioneer  
of Logos who speaks,**

*“The first after the ‘One’ is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air.” The One is not concerned with Man-bearing globes, but with the inner invisible Spheres. “The ‘First-Born’ are the LIFE, the heart and pulse of the Universe; the Second are its MIND or Consciousness.”<sup>2</sup>*

This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos.<sup>3</sup>

**The Voice of the  
Central Sun.**

It is the Central Sun of Unbounded Splendour, powerful enough to consume several Solar Systems in an instant. The Sun’s light is Daiviprakriti. The Central Sun is the Still Small Voice. The Voice has within itself the whole plan of Life-Evolution.<sup>4</sup>

**It comes to you all of a  
sudden when you least  
expect it.**

. . . and gives you important directions. It is when a man is getting near Adeptship that it comes. It tells you the inmost nature of your own Logos, points out from what Ray you have sprung and tells you what Ray you are going to proceed to.<sup>5</sup>

<sup>1</sup> *Divine Pymander*, Bk. 8 ¶ 5, 6 p. 52

<sup>2</sup> *Secret Doctrine*, I p. 216; [Commentary on Stanza VII.1b: THE ONE FROM THE MOTHER-SPIRIT (Atman); THEN THE SPIRITUAL (Atma-Buddhi, Spirit-soul).]

<sup>3</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

<sup>4</sup> *Esoteric Writings*, (INCARNATION AND RELIGIONS) § VII (2) p. 536

<sup>5</sup> *ibid.*



## It is The Voice of the Great Sacrifice

Nor has it proceeded,  
but it abides in the paternal profundity,  
And in the adytum,  
according to the divinely-nourished silence.  
— Chaldean Oracle<sup>1</sup>

**The lamb was slaughtered  
at the foundation of  
the world.**

Hence in the Purusha Sukta of the *Rig-Veda*,<sup>2</sup> the mother fount and source of all subsequent religions, it is stated allegorically that “the thousand-headed Purusha” was slaughtered at the foundation of the World, that from his remains the Universe might arise. This is nothing more nor less than the foundation — the seed, truly — of the later many-formed symbol in various religions, including Christianity, of the sacrificial lamb. For it is a play upon the words. “Aja” (Purusha), “the unborn,” or eternal Spirit, means also “lamb,” in Sanskrit. Spirit disappears — dies, metaphorically — the more it gets involved in matter, and hence the sacrifice of the “unborn,” or the “lamb.”<sup>3</sup> . . . Kama is born from the heart of Brahma; therefore he is *Atma-Bhu*, “Self-Existent,” and *Aja*, the “unborn.”<sup>4</sup>

**It is the seed of the world.**

**The lamb is manifested  
Logos who sacrificed part  
of its essence so that  
a world may live.**

Like all the other planets of our system, the Earth has seven Logoi — the emanating rays of the one “Father-Ray” — the PROTOGONOS, or the manifested “Logos” — he who sacrifices his *Esse* (or flesh, Universe) that the world may live and every creature therein have conscious being.<sup>5</sup>

**The spiritual smothering in  
the material is the supreme  
sacrifice. “The seed is not  
quickened, except it die.”**

Hence the necessity of a sacrificial Nirmanakaya, ready to suffer for the misdeeds or mistakes of the new body in its earth-pilgrimage, without any future reward on the plane of progression and rebirth, since there are no rebirths for him in the ordinary sense. The Higher Self, or Divine Monad, is not in such a case attached to the lower Ego; its connection

<sup>1</sup> Chaldean Oracle 58: Μηδε προηλθεν, αλλ’ εμενεν εν τω πατρικω βυθω, | Και εν τω αδυτω κατα την θεοθερμμονα σιγην. (tr. Taylor)

<sup>2</sup> *Op. cit.*, Mandala x, sukta 90, 1-5

<sup>3</sup> *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 397

<sup>4</sup> *Secret Doctrine*, II p. 176

<sup>5</sup> *ibid.*, II p. 592



**Its sacrifice is linked with  
the involution of Matter  
returning the imprisoned  
Spirit whence it came.  
Or, Sophia redeemed by  
Christos who delivers her  
from ignorance and the  
sufferings of the flesh.**

is only temporary, and in most cases it acts through decrees of Karma. This is a real, genuine sacrifice, the explanation of which pertains to the highest Initiation of *Jnana* (Occult Knowledge). It is closely linked, by a direct evolution of Spirit and involution of Matter, with the primeval and great Sacrifice at the foundation of the manifested Worlds, the gradual smothering and death of the spiritual in the material. The seed “is not quickened, except it die.”<sup>1</sup>

**The Voice is the collective  
aggregation of Divine  
Beings that consented  
to inform animal man.**

Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi* — the *rays* of the one Logos, the direct manifested emanation from the One ever-concealed Infinite and Unknown — whose *rays* incarnated in mankind. They consented to *fall into matter*, and are, therefore, called the “Fallen Ones.”<sup>2</sup>

**It is the Kuan-shih-yin,  
the Saviour of all men.**

Kuan-shih-yin<sup>3</sup> is Avalokiteshvara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyani-Chohans. He is the “Self-manifested”; in short, the “Son of the Father.” . . . “the universal Saviour of all living beings.”

In a temple of Pu'to, the sacred island of the Buddhists in China, Kuan-shih-yin is represented floating on a black aquatic bird (*Kala-Hamsa*), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas — the Regent of a star called the “Star of Salvation.”<sup>4</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 397; [& quoting 1 *Corinthians* xv, 36.]

<sup>2</sup> *ibid.*, (THE ESOTERIC CHARACTER OF THE GOSPELS – II) VIII p. 200

<sup>3</sup> Cf. “Kuan-shih-yin is identical with, and an equivalent of the Sanskrit *Avalokiteshvara*, and as such he is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphised and represented with female attributes, when, under his female aspect, he becomes Kuan-yin, the goddess of mercy, called the ‘Divine Voice.’” *Secret Doctrine*, I p. 72; [Commentary on Stanza III.7b.]

<sup>4</sup> *Secret Doctrine*, I p. 471

**It radiates its light over the  
three worlds of being.**

Know, if of Amitabha, the “Boundless Age,” thou would’st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain,<sup>1</sup> upon the span of all three worlds [*i.e.*, terrestrial, astral, and spiritual].<sup>2</sup>

**It is the Regent of all  
Dhyani-Chohans “that  
speaks where there is  
none to speak.”**

. . . Tathagata<sup>3</sup> in His immense love and “pitiful mercy” for erring and ignorant humanity, refused Parinirvana in order that He might continue to help men. . . . Vajradhara, also Vajrasattva . . . is the regent or President of all the Dhyani-Chohans or Dhyani-Buddhas, the highest, the Supreme Buddha; personal, yet never manifested objectively; the “Supreme Conqueror,” the “Lord of all Mysteries,” the “One without Beginning or End” — in short, the Logos of Buddhism.<sup>4</sup>

**The Voice initiates All.**

The “BEING”<sup>5</sup> [the Initiator] . . . which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the “Nameless One” who has so many names, and yet whose names and whose very nature are unknown. He is *the* “Initiator,” called the “GREAT SACRIFICE.” For, sitting at the thresh-

**It remains here on Earth  
lighting the path of strug-  
gling Humanity from the  
beginning to the end of  
time until the next Torch  
Bearer emerges to keep  
the Flame of Truth alive.**

**It commands and directs  
initiated Adepts  
everywhere.**

<sup>1</sup> Cf. “In the Northern Buddhist symbology, *Amitabha* or ‘Boundless Space’ (*Parabrahm*) is said to have in his paradise two *Bodhisattvas* — Kuan-shih-yin and Tashishi — who ever radiate light over the three worlds where they lived, including our own, in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitabha*’s realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.” *Voice of the Silence*, frag. III, note 26 to *vs.* 288 p. 66; *pp.* 93-94 in glos. of Chinese & Centenary eds. [See p. 233 *fn.* 4 for the metaphysical meaning of Tashishi.]

<sup>2</sup> *Voice of the Silence*, frag. II *vs.* 288 p. 66; [text in square brackets by the Compiler.]

<sup>3</sup> “Literally, ‘he who walks [or follows] in the way [or path] of his predecessors.’” *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 400 *fn.*

<sup>4</sup> *ibid.*, XIV *pp.* 401-2; [commenting on “Dezhin Shegpa” or Tathagata.]

<sup>5</sup> Cf. “The ‘Primal Being’ (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the ‘to be created world’ within itself, which idea the unmanifested Logos produces of itself.” *ibid.*, (THE MIND IN NATURE) XIII p. 268

**It is the Solitary Watcher sitting by the fountain of Wisdom, of which he drinks no longer, waiting to save mankind from itself. Alas, only a few may profit from its Presence.**

old of LIGHT,<sup>1</sup> he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.<sup>2</sup>

**It guides mankind's Great Teachers and Instructors.**

It is under the direct, silent guidance of this MAHA — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.<sup>3</sup>

**Even Adepts rely on It.**

. . . There is hardly a single Adept who can dispense with the Christos. There is this mysterious entity with which he must come into contact before he becomes a Chohan.<sup>4</sup>

<sup>1</sup> Cf. “There are three kinds of light in Occultism, as in the Kabbalah. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter Light reflected in the Dhyani-Chohans, the minor *Logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe.” *Secret Doctrine*, II p. 37

<sup>2</sup> *Secret Doctrine*, I pp. 207-8

<sup>3</sup> *ibid.*, I p. 208

<sup>4</sup> *Esoteric Writings*, (FIRST RAY IN BUDDHISM) § VII (1) p. 530

## What The Voice is not

- It is not objective, *i.e.*, external.
- It is not one of man's seven principles.
- It is not Parabrahman or Absoluteness.
- It is not Christianity's "Guardian Angel"<sup>1</sup> though our innermost conscience, "God's vicegerent in the soul," will protect us from ourselves if we obey its behests.
- It is not the Lady in *The Idyll of White Lotus*.<sup>2</sup> The former is our spiritual soul that may forestall The Voice by giving information.
- It is not "the voice of conscience,"<sup>3</sup> a fanciful storehouse of all human experience.<sup>4</sup>



### *Of True and False Singing*

A little wild bird sometimes at my ear  
Sings his own verses very clear:  
Others sing louder that I do not hear.  
For singing loudly is not singing well;  
But ever by the song that's soft and low  
The master-singer's voice is plain to tell.  
Few have it, and yet all are masters now,  
And each of them can trill out what he calls  
His ballads, canzonets, and madrigals.  
The world with masters is so covered o'er,  
There is no room for pupils any more.<sup>5</sup>

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<sup>1</sup> Cf. "For us, the Spirit is the *personal* god of each mortal, and his only divine element. The dual soul, on the contrary, is only semi divine. Being a direct emanation from the *nous*, everything it has of immortal essence, once its earthly cycle is accomplished, must necessarily return to its mother-source, and as pure as when it was detached; it is that purely spiritual essence which the primitive church, as faithful as it was rebellious to the Neo-Platonic traditions, thought it recognised in the good *daïmon* and made into a guardian angel; at the same time justly blighting the "irrational" and fallible soul, the real human *Ego* (from which we get the word Egoism), she [the church] called it the angel of darkness, and afterwards made it into a personal devil. The only error was in anthropomorphizing it and in making it a monster with tail and horns." *Blavatsky Collected Writings*, (ER-RONEOUS IDEAS) II p. 18

<sup>2</sup> A mystical novel by M.C., nom de plume of Kenningale R. Cook. Full text together with an insightful explanation of the main characters by T. Subba Row, in our Black versus White Magic Series.

<sup>3</sup> See Appendix I: "Conscience and consciousness," p. 369ff.

<sup>4</sup> Although incredibly precise records of all that exists and ever existed are constantly being made in "the fadeless picture galleries of Akasha," Soul of the World and cradle and grave of objective nature, "also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun," — lower minds have no direct access to them. Cf. *Blavatsky Collected Writings*, ("THE SOUL OF THINGS") IV p. 557

Also cf. "... lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though 'the book and volume' of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye." *Secret Doctrine*, II p. 424

<sup>5</sup> Sonnet by anonymous pre-Dante Italian poet, selected and translated by Dante Gabriel Rossetti. First line: "Augelletto selvaggio per stagione"

## Who hears The Voice?

A still small voice spake unto me,  
“Thou are too full of misery,  
Were it not better not to be?”  
— Alfred Lord Tennyson<sup>1</sup>

**The Voice of the inner God  
may be heard only by the  
exceptionally virtuous,<sup>2</sup>**

Vach is identical with Brahmā, and is called the female Logos. In the Rig Veda, Vach is “mystic speech,” by whom Occult Knowledge and Wisdom are communicated to man, and thus Vach is said to have “entered the Rishis.” . . . “Connecting himself through his mind with Vach, Brahmā (the Logos) created the primordial waters.” In the *Kathaka Upanishad* it is stated still more clearly:

“Prajapati was this Universe. *Vach* was a second to him. He associated with her . . . she produced these creatures and again re-entered Prajapati.”<sup>3</sup>

**When Heart speaks to Mind,**

But vice, and an ignorance of divine concerns, are dire, through which a man is led to despise and defame things of which he has no knowledge; since nature does not proclaim these particulars with a voice which can be heard by the ears, but being herself intellectual, she initiates through intellect those who venerate her.<sup>4</sup>

**In the secret and sacred  
solitude of initiation.**

Since the days of the earliest universal mysteries up to the time of our great Shakya Tathagata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kuan-yin, was heard but in the sacred solitude of the preparatory mysteries.<sup>5</sup>

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<sup>1</sup> Tennyson: *The Two Voices*

<sup>2</sup> Φρονιμος in Ancient Greek.

<sup>3</sup> *Secret Doctrine*, I pp. 430, 431. “This connects Vach and Sephirah with the goddess Kuan-yin, the “merciful mother,” the *divine VOICE of the soul* even in exoteric Buddhism; and with the female aspect of *Kuan-shih-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bath-Kol, the *Filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is — a result.” *ibid.*, p. 431 *fn.*

<sup>4</sup> *Abstinence from Animal Food*, Bk. 2 ¶ 53 p. 75

<sup>5</sup> *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 99

**Elijah heard It.** The *Ineffable name*,<sup>1</sup> in the search for which so many Kabbalists — unacquainted with any Oriental or even European adept — vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, “rushes into the infinite worlds *ακοιμητω στροφαλιγγι* [in sleepless whirling],”<sup>2</sup> can be obtained in a twofold way: by regular initiation, and through the “small voice” which Elijah heard in the cave of Horeb, the mount of God. And “when Elijah heard it, he wrapped his *face in his mantle*, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him.” [Cf. *1 Kings* xix, 13; KJV]

**Apollonius heard It.** When Apollonius of Tyana desired to hear the “small voice,” he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced, not the “name,” but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the “name” gave the hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength.<sup>3</sup>

**And read its Immortal  
Thought alone, upon a  
starry night, with tears.** The Living Word is silent mind,  
And every book is closed and sealed.<sup>4</sup> . . .  
We cannot read God’s silence, as we ought,  
And Nature’s voice falls oftenest on deaf ears  
Yet can I sometimes lift enraptur’d eyes.  
And sometimes, too, divine immortal thought.  
Alone, upon a starry night, with tears.<sup>5</sup>

<sup>1</sup> [Cf. “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series.]

<sup>2</sup> [Proclus, *On the Cratylus of Plato*, quoting “Chaldaean Oracles of Zoroaster.” Full text in I.P. Cory’s *Ancient Fragments*, etc., 1828, pp. 104-15. Cf. *αοκνος στροφαλιγγι*, in Damascius’ *de Principiis*, 148]

<sup>3</sup> *Isis Unveiled*, II pp. 343-44; [cf. “. . . Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz., wrapping their heads entirely in a woollen mantle, from its being an electric non-conductor . . .” *Theosophical Glossary*: Nabia. “So did Pythagoras, when he descended into the Idæan cave in Crete wrapped in black wool.” Porphyry: *Vita Pythagoræ*, 17; tr. Guthrie]

<sup>4</sup> Edwin John Ellis: *Fate in Arcadia*, Pref.

<sup>5</sup> James Rhoades: *Methinks my heart is cold*



**Holy men, philosophers,  
and kings heard It.**

Sanchoniathon and Philo Byblius, in referring to these *bætyles*, call them “Animated Stones.”<sup>1</sup> Photius repeats what Damascius, Asclepiades, Isidorus of Seville and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his *ophites*, which he carried in his bosom, and received oracles from them, delivered *in a small voice resembling a low whistling*.<sup>2</sup> Arnobius (a holy man who, “from a Pagan had become one of the *lights of the Church*,” Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, “which is answered occasionally in *a clear and sharp small voice*.”<sup>3</sup> Where is the difference between the Christian and the Pagan *ophites*, we ask? . . . It is also known that the famous stone at Westminster was called *liafail*<sup>4</sup> — “the speaking stone,” — which raised its voice only to name the king that had to be chosen. Cambry says that it caused the following couplet to be written:

**And even to this day the  
Scots hold sway of their  
land by its Presence.**

“Ni fallat fatum, Scoti quocumque locatum  
Invenient lapidem, regnasse tenentur  
ibidem.”<sup>5, 6</sup>

<sup>1</sup> Cf. “In a poem on *Stones* attributed to Orpheus, those stones are divided into *ophites* and *siderites*, ‘serpent-stones’ and ‘star-stones.’

The *Ophites* is shaggy, hard, heavy, black, and *has the gift of speech*; when one prepares to cast it away, *it produces a sound similar to the cry of a child*. It is by means of this stone that Helenos foretold the ruin of Troy, his fatherland. . . .”

*Secret Doctrine*, II pp. 341-2; [De Mirville, *Des Esprits*, Vol. III p. 285, quoting E.M. Falconnet’s *Dissertation sur les Bætyles*, in: *Mémoires de l’Académie Royale des Inscriptions et Belles-Lettres*, Paris, tome VI (1729) p. 513. Also cf. “In the old symbolism, man, chiefly the *inner* Spiritual man is called ‘a stone.’” *Secret Doctrine*, II pp. 626-27]

<sup>2</sup> Abbé Bertrand, *Dictionnaire des religions*, s.v. Bétyles. The same, of course, as the “small voice” heard by Elijah after the earthquake at the mouth of the cave (1 *Kings* xix, 12; Gr. “καὶ μετὰ τὸ τυρῶν φωνὴ αὐρᾶς λεπτῆς κακεὶ κύριος”). De Mirville, *op. cit.*, Vol. III p. 286

<sup>3</sup> *Adv. Gentis* i, xxxix

<sup>4</sup> [On 30<sup>th</sup> November 1996, St Andrew’s Day, the Lia Fail or “Stone of Destiny” was returned to Scotland and installed in Edinburgh Castle 700 years after its removal.]

<sup>5</sup> [i.e., Unless the oracle fails, wherever the Scots find this stone placed they will hold sway.] *Monuments Celtiques* (Paris, 1805) p. 107. The rocking, or “logan,” stones bear various names; such as the *clacha-brath* of the Celts; the “destiny or judgment-stone”; the *divining*-stone, or “stone of the ordeal,” and the oracle stone; the moving or animated stone of the Phœnicians; the rumbling stone of the Irish. Brittany has its “*pierres branlantes*” at Huelgoat. They are found in the Old and the New Worlds; in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Adam Hodson, *Letters from North America*, etc., Vol. II p. 440) Pliny speaks of several in Asia (*Natural History*, Bk. II, xcvi); and Apollonius Rhodius expatiates on the rocking stones, and says that they are “stones placed on the apex of a tumulus, and so sensitive as to be movable by the wind” (Ackerman’s *Arth. Index*, p. 34), referring no doubt to the ancient priests who moved such stones by will-power and from a distance. [Cf. G. Higgins, *Celtic Druids*, p. 223.]

<sup>6</sup> *Secret Doctrine*, II p. 342 & fn. [*Natural History*, Bk. II, xcvi.]



**Greek and Roman historians  
have spoken of It.**

Finally, Suidas speaks of a *herakleia lithos* and of a certain Heraiskos, who could distinguish at a glance the inanimate *simulacra* from those which were endowed with motion;<sup>1</sup> and Pliny mentions stones which “ran away when a hand approached them.”<sup>2</sup>

**The Voice “of a pure  
spirit is like the tremulous  
murmur of an Æolian harp  
echoed from a distance.”<sup>3</sup>**

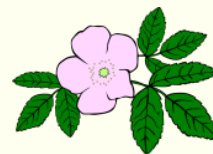
**When you hear It, you  
will remember the  
TRUTH of Truths,**

Listen, then, to a passage from the sixth book of the *Iliad*, in which last night I seemed to see glimpses of some mighty mystery. You know it well: yet I will read it to you; the very sound and pomp of that great verse may tune our souls to a fit key for the reception of lofty wisdom. For well said Abamnon<sup>4</sup> the Teacher, that “the soul consisted first of harmony and rhythm, and ere it gave itself to the body, had listened to the divine harmony. Therefore it is that when, after having come into a body, it hears such melodies as most preserve the divine footstep of harmony, it embraces such, and recollects from them that divine harmony, and is impelled to it, and finds its home in it, and shares of it as much as it can share.”<sup>5</sup>

A voice within our souls hath spoken,  
And we who seek have more than found.<sup>6</sup>

**And will never forget  
your Brothers, whether  
in honour or dishonour.**

“O ye Bhikkhus and Arhats — be friendly to the race of men — our brothers! Know ye all, that he, who sacrifices not his *one* life to save the life of his fellow-being; and he who hesitates to give up more than life — his *fair name and honour* to save the fair name and honour of the *many*, is unworthy of the sin-destroying, immortal, transcendent Nirvana.”<sup>7</sup>



<sup>1</sup> Thos. Gainsford's ed., 1853 p. 875. Also cf. “Suidas calls [Hermes Trismegistus] Theus, and says that he was the same as Arez, and so worshipped at Petra. Instead of a statue there was, ‘Lithos melas, tetragonos, atypotos,’ a black square pillar of stone, without any figure or representation.” *Divine Pymander*, Intr. p. vi; [Hargrave Jennings on the etymology of Θεῦθ-Theuth or Deity.]

<sup>2</sup> *Secret Doctrine*, II p. 342; [*Natural History*, Bk. II, xcvi]

<sup>3</sup> *Isis Unveiled*, I p. 58; [see “Shelley's Ode to the West Wind,” in our Mystic Verse and Insights Series.]

<sup>4</sup> [Possible pseudonym of Iamblichus]

<sup>5</sup> *Hypatia*, p. 89

<sup>6</sup> Agnes Mary Frances Duclaux (Robinson-Darmesteter): *Antiphon to the Holy Spirit*

<sup>7</sup> *Mahatma Letter* 113 (82) p. 381; 3<sup>rd</sup> Combined ed. [Master K.H. quoting his “Lord and Master.”]

## Voice of the Silence and Light on the Path: Two Books, One Voice

Supernal Triad, Deity above all essence, . . . direct our path to the ultimate summit of Thy mystical Lore, most incomprehensible, most luminous and most exalted, where the pure, absolute and immutable mysteries of theology are veiled in the dazzling obscurity of the secret Silence, outshining all brilliance with the intensity of their Darkness, and surcharging our blinded intellects with the utterly impalpable and invisible fairness of glories surpassing all beauty.

— Dionysius the Areopagite<sup>1</sup>

Stripped of personification and allegory, the *Bhagavad-Gita*, *Narada Bhakti Sutra*, *Light on the Path*, and *Voice of the Silence*, speak with ONE VOICE, the Voice of the originally feminine Logoi, for example, the Chinese Kuan-yin (Divine Voice), the Egyptian Isis, the Hebrew Bath Kol (“daughter” of the Divine Voice), the Hindu Vach (Goddess of speech or “the melodious cow who milked forth sustenance and water”).<sup>2</sup>

Logos is light on the path. It speaks to the mind’s ear with a “still small voice,” the voice of the silence. The eponymous books may have been attributed to different sources, still, together with *The Secret Doctrine* they share a common ancestry: the *Book of the Golden Precepts* which is part of the *Books of Kiu-Te*.<sup>3</sup> Because of the powerful imagery and mysticism of these magnificent texts, the verity in the title of this section may not be fully grasped. Therefore, extracts from *Light on the Path* and *The Voice of the Silence* have been put side by side against eight imagined questions regarding the nature of The Voice, so that no doubt can remain about their lofty lineage.

Other aspects, epithets, and synonyms of the “still small voice” in Gnostic tradition, *Light on the Path* and *Voice of the Silence* and are shown at the foot of this page.<sup>4</sup>

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<sup>1</sup> Dionysius: *Mystical Theology*, p. 9

<sup>2</sup> Cf. *Secret Doctrine*, I pp. 137, 427 fn., 434

<sup>3</sup> Cf. Reigle D. *The Books of Kiu-Te or The Tibetan Buddhist Tantras: A Preliminary Analysis*. San Diego: Wizards Bookshelf, 1983. (*Secret Doctrine* Reference Series)

<sup>4</sup> Gnostic Tradition:

The Voice of the Fire, The Voice of the Silence.

*Light on the Path*:

Blazing Light, Dim Star Within, Great Song, Infinite Light, Light of the World, Melody of the Heart, Song of Life, Soundless Voice, Star of the Soul, The only Light that can be shed upon the Path, The Silence Itself, Voice of the Silence.

*The Voice of the Silence*:

All Nature’s Wordless Voice, Golden Light of the Spirit, Inner Sound, Life guide, Light Eternal, Light in the Sound & Sound in the Light, Seven Sounds in One, Silent Speaker, Soundless Voice, The Light from the One Master, The Voice which filleth All, Thy Master’s Voice, True Light that no wind can extinguish, True Self, Voice in the Spiritual Sound, Voice of Virtue, Voice Unbroken, Watcher and Silent Thinker.

## 7.1 Who speaks with a “still small voice”?

### Light on the Path

Know . . . that those who have passed through the silence, and felt its peace and retained its strength, they long that you shall pass through it also.<sup>1</sup> The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the Most High. . . . Therefore look forward always with awe and trembling to this moment, and be prepared for the battle.<sup>2</sup> . . . Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless.<sup>3</sup>

### Voice of the Silence

In the Northern Buddhist symbology, *Amitabha* or “Boundless Space” (*Parabrahm*) is said to have in his paradise two *Bodhi-sattvas* — Kuan-shih-yin and Tashishi<sup>4</sup> — who ever radiate light over the three worlds<sup>5</sup> where they lived, including our own, in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in *Amitabha*’s realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.<sup>6</sup>

<sup>1</sup> *Light on the Path*, I rl. 21 note, p. 15

<sup>2</sup> *ibid.*, II rl. 18, pp. 26-27

<sup>3</sup> *ibid.*, II rl. 19-20, p. 27

<sup>4</sup> [Chinese; Da-shi-zhi, in modern transliteration: one of eight Great Bodhisattvas, “Mighty as an Elephant,” known as Mahasthamaprapta in Sanskrit. Kuan-shih-yin, also Chinese, is Avalokiteshvara in Sanskrit. Kuan-shih-yin is First Logos, “Endless Intelligence”; Da-shi-zhi, Second Logos, “Supreme Intelligence.” The two are one, and yet two Avalokiteshvaras of Compassion. And over them is Chang, Supreme Unmanifested and Universal Wisdom, that has no name. See Diagram, in our Secret Doctrine’s First Proposition Series.]

“Padmapani, or Avalokiteshvara in Sanskrit, is, in Tibetan, Chenrezi. Now, Avalokiteshvara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalokiteshvara is called *esoterically* Bodhisattva (or Dhyani-Chohan) *Chenrezi Jangchub*, ‘the powerful and all-seeing.’” *Secret Doctrine*, II p. 178

“ . . . this dual personage has the same *role* assigned to it in canonical and dogmatic Tibetan Buddhism as have Jehovah and the Archangel Mikael, the Metatron of the Jewish Kabbalists.” *Blavatsky Collected Writings*, (“REINCARNATIONS” OF BUDDHA) XIV p. 402

“But who is Padmapani in reality? Each of us must recognise him for himself whenever he is ready. Each of us has within himself the ‘Jewel in the Lotus,’ call it Padmapani, Krishna, Buddha, Christ, or by whatever name we may give to our Divine Self.” *ibid.* (E.S. INSTRUCTION No. I) XII p. 518

<sup>5</sup> Cf. “These three worlds are the three planes of being, the terrestrial, astral and the spiritual.” *Voice of the Silence*, frag. III notes 27, 34 to vs. 288, 306, pp. 66, 71; pp. 94, 95 in glos. of Chinese & Centenary eds.

<sup>6</sup> *Voice of the Silence*, frag. III, note 26 to vs. 288 p. 66; pp. 93-94 in glos. of Chinese & Centenary eds.

## 7.2 Where is The Voice?

### Light on the Path

Through your own heart  
comes the one light which can  
illuminate life and make it clear  
to your eyes.<sup>1</sup> . . . For within you is  
the light of the world — the only  
light that can be shed upon the  
path. If you are unable to perceive  
it within you, it is useless to look  
for it elsewhere. It is beyond you,  
because when you reach it you  
have lost yourself.<sup>2</sup> . . . Call it by  
what name you will, it is a voice  
that speaks where there is none  
to speak — it is a messenger that  
comes, a messenger without form  
or substance; or it is the flower  
of the soul that has opened.  
It cannot be described  
by any metaphor.<sup>3</sup>

### Voice of the Silence

This earth . . . is but the dismal  
entrance leading to the twilight  
that precedes the valley of true  
light — that light which no wind  
can extinguish, that light which  
burns without a wick or fuel.<sup>4</sup> . . .  
The light from the ONE Master,  
the one unfading golden light of  
Spirit, shoots its effulgent beams  
on the disciple from the very first.  
Its rays thread through the thick  
dark clouds of matter.<sup>5</sup>

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<sup>1</sup> *Light on the Path*, II rl. 12, p. 24

<sup>2</sup> *ibid.*, I rl. 12, p. 8

<sup>3</sup> *ibid.*, I rl. 21, p. 14

<sup>4</sup> *Voice of the Silence*, frag. I vs. 18 p. 4

<sup>5</sup> *ibid.*, frag. I vs. 80, pp. 17-18

### 7.3 When will The Voice speak?

#### Light on the Path

When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns.<sup>1</sup> . . . seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way.<sup>2</sup>

#### Voice of the Silence

When to himself his form appears unreal, as do on waking all the forms he sees in dreams; When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer. Then only, not till then, shall he forsake the region of *Asat*, the false, to come unto the realm of *Sat*, the true.<sup>3</sup> . . . The pupil must regain *the child state he has lost* 'ere the first sound can fall upon his ear.<sup>4</sup>

### 7.4 Where will The Voice speak?

#### Light on the Path

It can be felt after, looked for, and desired, even amid the raging of the storm.<sup>5</sup> . . . Listen to the song of life. Store in your memory the melody you hear.<sup>6</sup> . . . The *Voice of the Silence* remains within him, and though he may leave the Path utterly, yet one day it will resound, and rend him asunder and separate his passions from his divine possibilities.<sup>7</sup>

#### Voice of the Silence

. . . the soul will hear, and will remember. And then to the inner ear will speak — THE VOICE OF THE SILENCE.<sup>8</sup>

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<sup>1</sup> *Light on the Path*, I rl. 20 note, p. 13

<sup>2</sup> *ibid.*, I rl. 20, pp. 11-12

<sup>3</sup> *Voice of the Silence*, frag. I vs. 6-8 p. 2

<sup>4</sup> *ibid.*, frag. I vs. 79 p. 17; [cf. "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven." *Matthew* xviii, 3, NIV]

<sup>5</sup> *Light on the Path*, I rl. 21, pp. 14-15

<sup>6</sup> *ibid.*, II rl. 5, 6, pp. 21, 22

<sup>7</sup> *ibid.*, I rl. 21 note, p. 16

<sup>8</sup> *Voice of the Silence*, frag. I vs. 12-13 p. 3

## 7.5 Under what conditions?

### Light on the Path

Out of the silence that is peace  
a resonant voice shall arise.<sup>1</sup>

### Voice of the Silence

Three Halls . . . lead to the end  
of toils. Three Halls . . . will bring  
thee through three states into the  
fourth, and thence into the seven  
worlds, the worlds of Rest  
Eternal.<sup>2</sup>

## 7.6 What will The Voice say?

### Light on the Path

And this voice will say: It is not  
well; thou hast reaped, now thou  
must sow.<sup>3</sup> . . . The silence may  
last a moment of time or it may  
last a thousand years. But it  
will end. Yet you will carry  
its strength with you.<sup>4</sup>

### Voice of the Silence

[Its admonitions are detailed in frag. I,  
*vs.* 14-99, *pp.* 3-22.]<sup>5</sup>

## 7.7 How will I know if The Voice is genuine?

### Light on the Path

Then will come a calm such  
as comes in a tropical country  
after the heavy rain, when Nature  
works so swiftly that one may see  
her action. . . . And in the deep  
silence the mysterious event will  
occur which will prove that the  
way has been found.<sup>6</sup> . . . And  
knowing this voice to be the si-  
lence itself thou wilt obey.<sup>7</sup>

### Voice of the Silence

There is but one road to the [pro-  
bationary] Path; at its very end  
alone the “*Voice of the Silence*”  
can be heard. The ladder by  
which the candidate ascends is  
formed of rungs of suffering and  
pain; these can be silenced only  
by the voice of virtue.<sup>8</sup>

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<sup>1</sup> *Light on the Path*, II, Intr. p. 18

<sup>2</sup> *Voice of the Silence*, frag. I *vs.* 22 p. 5; [see notes 14-16 p. 75 in glos. of Chinese & Centenary eds.]

<sup>3</sup> *Light on the Path*, II, Intr. p. 18

<sup>4</sup> *ibid.*, I rl. 21, p. 15

<sup>5</sup> [Cf. (1) The Three Halls, *vs.* 22-33, *pp.* 5-8; (2) The Seven Sounds, *vs.* 41-49, *pp.* 9-10; (3) The Seven Stages *vs.* 81-89, *pp.* 18-20; (4) The four modes of truths, *vs.* 93-97, *pp.* 20-21.]

<sup>6</sup> *Light on the Path*, I rl. 21, p. 14

<sup>7</sup> *ibid.*, II, Intr. p. 18

<sup>8</sup> *Voice of the Silence*, frag. I *vs.* 69 p. 15

## 7.8 What will I learn?

### Light on the Path

Learn from it the lesson of harmony.<sup>1</sup> . . . Learn from it that you are part of the harmony; learn from it to obey the laws of the harmony.<sup>2</sup> . . . To hear the *Voice of the Silence* is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read.<sup>3</sup>

### Voice of the Silence

And now . . . thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light. . . . Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in One, the VOICE OF THE SILENCE.<sup>4</sup>



PS

At that moment the animate spirit, which dwelleth in the lofty chamber whither all the senses carry their perceptions, was filled with wonder, and speaking more especially unto the spirits of the eyes, said these words:

*Apparuit jam beatitudo vestra.*

(Your beatitude hath now been made manifest unto you.)<sup>5</sup>

<sup>1</sup> *Light on the Path*, II rl. 7, p. 22

<sup>2</sup> *ibid.*, II rl. 8, p. 23

<sup>3</sup> *ibid.*, II, Intr. (note) p. 19

<sup>4</sup> *Voice of the Silence*, frag. I vs. 92, 99, pp. 20, 21-22

<sup>5</sup> Dante Alighieri: *La Vita Nuova* (tr. Dante Gabriel Rossetti). Cf. “the new LIFE” in: *Secret Doctrine*, I p. 71; [Commentary on Stanza III.7a.]



## Out of the Silence by James Rhoades

Lo! in the vigils of the night, ere sped  
The first bright arrows from the Orient shed,  
The heart of Silence trembled into sound,  
And out of Vastness came a Voice, which said:

I am alone; thou only art in Me:  
I am the stream of Life that flows through thee:  
I comprehend all substance, fill all space:  
I am pure Being, by whom all things be.

I am thy Dawn, from darkness to release:  
I am the Deep, wherein thy sorrows cease:  
Be still! be still! and know that I am God:  
Acquaint thyself with Me, and be at peace!

I am the Silence that is more than sound:  
If therewithin thou lose thee, thou art found:  
The stormless, shoreless Ocean, which is I —  
Thou canst not breathe, but in its bosom drowned.

I am all Love: there is naught else but I:  
I am all Power: the rest is phantasy:  
Evil, and anguish, sorrow, death, and hell —  
These are the fear-flung shadows of a lie.

Arraign not Mine Omnipotence, to say  
That aught beside in earth or heaven hath sway!  
The powers of darkness are not: that which is  
Abideth: these but vaunt them for a day.

Know thou thyself: as thou hast learned of Me,  
I made thee three in one, and one in three —  
Spirit and Mind and Form, immortal Whole,  
Divine and undivided Trinity.

Seek not to break the triple bond assigned  
Mind sees by Spirit: Body moves by Mind:  
Divorced from Spirit, both way-wildered fall —  
Leader and led, the blindfold and the blind.

Look not without thee: thou hast that within,  
Makes whole thy sickness, impotent thy sin:  
Survey thy forces, rally to thyself:  
That which thou would'st not hath no power to win.

I, God, enfold thee like an atmosphere:  
Thou to thyself wert never yet more near:  
Think not to shun Me: whither would'st thou fly?  
Nor go not hence to seek Me: I am here.

## Chapter 8

# Tips for Pilgrim Souls

What a chimera, then, is man! what a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! A judge of all things, feeble worm of the earth, depositary of the truth, cloaca of uncertainty and error, the glory and the shame of the universe!

— Blaise Pascal<sup>1</sup>

This chapter begins with an overview of dualism in metaphysical and practical terms. Defining selections on the fog of separateness, informed versus blind faith, validation of imagination, and devotion versus worship follow immediately after. In the remaining sections the antics of the mind, the only impediment to spiritual progress, is exposed so that Otherness can surrender joyfully to “a final harmonic tendency to *One-ness*.”<sup>2</sup>

Universally all desire of things good, and all that longing after happiness, which is in every individual of human kind, is the mighty Deity of Love, who by secret ways and stratagems subdues and governs the hearts of all.<sup>3</sup>

Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilised societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (even if two-thirds of The Theosophical Society should have failed in this duty), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honour and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to

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<sup>1</sup> Pascal: *Thoughts* x, 1

<sup>2</sup> *Secret Doctrine*, II p. 40; [quoting article in *Masonic Review*, pp. 268-69. Consult our Down to Earth Series for practical advice and precautions.]

<sup>3</sup> Plato: *The Symposium*, 205d; (tr. Taylor)

reap, those who are interested in the destiny of the miserable people should at least abstain from vilifying them.<sup>1</sup>

“There is no happiness for one who is ever thinking of Self and forgetting all other Selves.”<sup>2</sup>

Dualism seeks to explain the world by the assumption of two radically independent and absolute elements: the doctrine of the entire separation of spirit and matter; thus, dualism is opposed to idealism and to materialism. And the doctrine of two distinct principles: good and evil.<sup>3</sup> In Occultism, however, dualism is Divine Mind’s instrument of choice for gathering knowledge about itself:

No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.<sup>4</sup>

In other words, what is the meaning of goodness if there is no badness to overcome? By threshing the corn from the chaff, the virtuous from the wicked, the noble from the depraved, spiritual discrimination grows and turns terrestrial Man to celestial. And by self-effacing action and trust on Self, self expands allowing latent potencies to emerge as virtues: they enrich the soul and strengthen the resolve to actualise them.

Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.<sup>5</sup>

There is nothing either good or bad, but thinking makes it so.<sup>6</sup>

On the plane of action everything is dual.<sup>7</sup> Even mind is dual, “*lunar* in the lower, *solar* in its upper portion.”<sup>8</sup>

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attain-

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<sup>1</sup> *Blavatsky Collected Writings*, (MISCONCEPTIONS, I) VIII p. 77

<sup>2</sup> *ibid.*, (SECOND LETTER OF H.P. BLAVATSKY) XI p. 169; [quoting from a Master of Wisdom’s Letter.]

<sup>3</sup> Cf. Chambers Dictionary, 1998

<sup>4</sup> *Secret Doctrine*, II p. 81

<sup>5</sup> *ibid.*, II p. 96

<sup>6</sup> Shakespeare: *Hamlet*, act II, scene 2

<sup>7</sup> Dual in terms of illusionary life on the plane of matter; triple when the hidden Desire (Fohat) is taken into account; quadruple when understood that the Three live within the other One (Parabrahman).

<sup>8</sup> *Secret Doctrine*, II p. 495; [quoting from a *Commentary*.]

ment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.<sup>1</sup>

Duality causes separateness; separateness gives rise to selfishness; selfishness heaps strife and suffering on innocence. Man's fatal attraction to self and its downward spiral of disintegration can be only outmatched by the Power of Fortitude. Plato explains this Spiritual Force by connecting and analysing the Greek words for man and manliness:

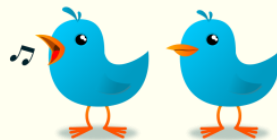
ἄνηρ (aner), that is, man and male nature derived "from ἀνω ποῖ, or *a flowing upwards*."<sup>2</sup> . . . ἄνδρεία (andreia), literally manliness or manly spirit, commonly rendered into English as fortitude or "courage in endurance."<sup>3</sup> Andreia-Fortitude is the kind of moral, inner strength, which has been equally ascribed to women.<sup>4</sup>

And, through Socrates, he defines Fortitude as the strength of mind to counterpoise Materialism and rescue Man from its wanton attraction downstream and terrible sufferings. Fortitude is a behest of the Solar Mind.

. . . fortitude signifies that it derived its appellation from contention, or battle. But contention in a thing, if it flows, is nothing else than contrary fluxion. If anyone, therefore, takes away the δ from this name ἀνδρεία *fortitude*, the name ἀνρία,<sup>5</sup> which remains, will interpret its employment. Hence it is evident that a fluxion, contrary to every fluxion, is not fortitude, but that only which flows contrary to *the just*; for otherwise fortitude would not be laudable.<sup>6</sup>

Amidst duality's conflicts and uncertainties, Compassion-Sacrifice lights our path. It is the ultimate key to our spiritual redemption.

The more a man is united within himself, and becometh inwardly simple and pure, so much the more and higher things doth he understand without labour; for that he receiveth intellectual light from above.<sup>7</sup> A pure, sincere, and stable spirit is not distracted, though it be employed in many works; for that it works all to the honour of God, and inwardly being still and quiet, seeks not itself in anything it doth. Who hinders and troubles thee more than the unmortified affections of thine own heart?<sup>8</sup>



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<sup>1</sup> *Secret Doctrine*, II p. 163

<sup>2</sup> Plato: *The Cratylus*, 414a; tr. Taylor; [cf. our analysis of keyword Man, p. 26ff.]

<sup>3</sup> Chambers Dictionary, 1998

<sup>4</sup> Cf. Sophocles: *Electra* 983; Aristoteles: *Politica* i, 260a, 22

<sup>5</sup> ["A flowing upwards"]

<sup>6</sup> Plato: *Cratylus*, 413e; (tr. Taylor)

<sup>7</sup> [Matthew xi, 25; Luke x, 21]

<sup>8</sup> Thomas à Kempis: *The Imitation of Christ*, I, iii.3 (tr. F.B.)

## Rise above the Fog of Separateness

Chaos of thought and passion, all confused;  
Still by himself abused or disabused;  
Created half to rise, and half to fall;  
Great lord of all things, yet a prey to all;  
Sole judge of truth, in endless error hurled —  
The glory, jest, and riddle of the world.

— Alexander Pope<sup>1</sup>

**Rooted in parentless space,** Buddha taught that “the primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous æther, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms*, and anterior to them. But the very presence of *forms* denotes it to be the creation of *Maya*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease for ever.”<sup>2</sup>

**Maya is Yama reversed.** Maya, as explained by the books on Tantra, is ya-ma, reversed, ya and ma being two complete Sanskrit words meaning, when put together as a sentence, “that which is not,” is as well as *not*, sad-asat, existent and not-existent, truly mysterious to the outer view.<sup>3</sup>

**It is the cosmic power that renders phenomenal existence and the perceptions thereof possible.** In Hindu philosophy that alone which is changeless and eternal is called *reality*; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as *maya* — illusion.<sup>4</sup> . . . if there were no Maya there would be no differentiation, or, rather, no objective universe would be perceived. But this does not make of it an aspect of the Absolute, but simply something coeval and coexistent with the manifested Universe or the heterogeneous differentiation of pure Homogeneity.<sup>5</sup>

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<sup>1</sup> Pope: *Essay on Man*, Epistle iii, line 13

<sup>2</sup> *Isis Unveiled*, I p. 289; also cf. *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV p. 419

<sup>3</sup> *Science of Peace*, p. 160

<sup>4</sup> *Theosophical Glossary*: Maya

<sup>5</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – II) X p. 327

**Sustained by conscious  
mind and compounded  
by self-interest,**

It is only the *seventh* sense<sup>1</sup> [the only Eternal Reality], which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only the “world of forms.” Consequently, *true* “knowledge” can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*.<sup>2</sup>

**The endless distinctions in  
appearance and form create  
the illusion of separateness.**

Illusion arises from differentiation . . . and absence of differentiation, whether subjective or objective, is the Nirvana of Advaita.<sup>3</sup>

Prakriti may be looked upon . . . either as *Maya* when considered as the *Upadhi of Parabrahman* or as *Avidya* when considered as the upadhi of Jivatma (7<sup>th</sup> principle in man). *Avidya* is ignorance or illusion arising from *Maya*. The term *Maya*, though sometimes used as a synonym for *Avidya*, is, properly speaking, applicable to *Prakriti* only. There is no difference between *Prakriti*, *Maya* and *Shakti*;<sup>4</sup>

Even the existence of infinite space depends upon the perceiving ego, thus the existence of *prakriti* depends upon the existence of the *Logos* which is the perceiving ego and when this happens there is differentiation between subject and object.<sup>5</sup>

<sup>1</sup> Cf. [On the sixth sense, being mental perception]: “The division of the physical senses into five comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. The ancients divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race.” *Secret Doctrine*, I p. 535 *fn.*

<sup>2</sup> *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

<sup>3</sup> *Esoteric Writings*, (PRAKRITI AND PURUSHA) § VI (7) p. 520

<sup>4</sup> *ibid.*, § VI (7) pp. 512-13

<sup>5</sup> *ibid.*, (TRINITY AND CENTRES IN THE BODY) § VII (4) p. 553

**Theosophy teaches the spirit of non-separateness,**

. . . the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind* “*without distinction of race, colour, caste or creed,*” is it not therefore the fittest to alleviate the sufferings of mankind?<sup>1</sup>

**Spirit-Matter are aspects of One Reality: inseparable, interdependent, and convertible into one another.**

But what is “Spirit” pure and impersonal *per se*? . . . why, such a *Spirit* is a nonentity, a pure abstraction, an absolute blank to our senses — even to the most spiritual. It becomes *something* only in union with matter — hence it is always *something* since matter is infinite and indestructible and *non-existent* without Spirit which, in matter is *Life*. Separated from matter it becomes the absolute negation of *life* and *being*, whereas matter is inseparable from it.<sup>2</sup>

**As senses comprehend the outer world, so self-consciousness apprehends the Inner Reality.**

In the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it “knowledge which is power” as a necessary accessory. It is not, therefore, “knowledge,” as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can only see the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the “rootless root,” which is not an effect in its turn.<sup>3</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (“LET EVERY MAN PROVE HIS OWN WORK”) VIII p. 164

<sup>2</sup> *Mahatma Letter* 23b (93b) p. 155; 3<sup>rd</sup> Combined ed.

<sup>3</sup> Blavatsky *Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI pp. 263-64



**And as the highest sees  
Itself through the eyes  
of the lowest,**

The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, *Manas*, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. “The highest sees through the eyes of the lowest” in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakriti* (matter) in the material spheres; and so does *Atman-Buddhi* without *Manas*.<sup>1</sup>

**By the illusion of maya and  
out of which we come  
to know ourselves.**

Life is — living. A stream is — flowing. A conscious organism, a living body, an individual, is a perpetual desire, a flame, a force incessantly absorbing and rejecting material, the absorptions and rejections being cognitions, or actions. . . . The fulfilment of desire is the end; cognitions and actions are the means. And yet, if we try to analyse, we find that desire is only desire for cognitions and actions. End and means are always passing into each other. The World process is an endless cycle, a perpetual rotation of these three, a vicious or a virtuous circle, as you please, a *maya*, an illusion — but by which, and out of which, we snatch self-realisation.

It may be noted that *simulation*, *maya*, is the very nature of the world-process.<sup>2</sup>

**Now, it is a fundamental  
doctrine of Theosophy that  
the “separateness” that we  
feel between ourselves and  
the world of living beings  
around us is illusion,  
not reality.**

. . . In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call “self” is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite “selves” with the Great All.<sup>3</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 123 fn.

<sup>2</sup> *Science of the Emotions*, p. 34, 171

<sup>3</sup> *Blavatsky Collected Writings*, (THEOSOPHICAL QUERIES) XI pp. 104-5

**It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity.**

. . . It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy — for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would [not] be of any use. Each individual must learn for himself, through trial and suffering,<sup>1</sup> to discriminate what is beneficial to Humanity;<sup>2</sup> and in proportion as he develops spiritually, *i.e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.<sup>3</sup>

**Selfishness is the impassable wall between the personal Self and Truth.**

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is “created” — this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie*.<sup>4</sup> It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings.<sup>5</sup>

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<sup>1</sup> Cf. “Now the Gnostics had also a nickname for their *ideal* Jesus — or the man in the *Chrēst* condition, the Neophyte on trial, and this nickname was *Ichthus* the ‘fish.’” *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 495. Full text in our Secret Doctrine’s First Proposition Series.]

<sup>2</sup> Cf. “Striving to better, oft we mar what’s well.” Shakespeare: *King Lear*, act I, scene 4

<sup>3</sup> *Blavatsky Collected Writings*, (THEOSOPHICAL QUERIES) XI p. 105

<sup>4</sup> Cf. “There’s daggers in men’s smiles.” Shakespeare: *Macbeth*, act II, scene 3

<sup>5</sup> *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 36

**Selfishness kills every noble impulse in our nature,**

. . . and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.<sup>1</sup>

**Unselfish conduct is the only antidote to the poison of separateness.**

It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long a selfishness is not got rid of.<sup>2</sup>

**Personality is synonym for limitation.**

. . . and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that "like attracts like."<sup>3</sup>

**Our best teacher is our own Seventh Principle, centered in the Sixth,**

" . . . The more unselfishly one works for his fellow men and divests himself of the illusory sense of personal isolation, the more he is free from *Maya* and the nearer he approaches Divinity."<sup>4</sup>

**It helps us to discriminate between self and Self, perishable and Permanent, virtual and Real.**

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities.<sup>5</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 36

<sup>2</sup> *ibid.*, (CAN THE MAHATMAS BE SELFISH?) VI pp. 264-65

<sup>3</sup> *Mahatma Letter* 25 (104), query 7 p. 197; 3<sup>rd</sup> Combined ed.

<sup>4</sup> *Echoes of the Orient*, (THE BEST TEACHER) III: 1<sup>st</sup> ed. p. 464; 2<sup>nd</sup> ed., Pasadena: Theosophical University Press, p. 452 [W.Q. Judge quoting Master K.H.]

<sup>5</sup> *Secret Doctrine*, I p. 39

**And by us helping others  
to understand and esteem  
their true nature, the fog  
of illusion is dissipated.**

So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside that eternity, the sorrows and misery of that greatest of all illusions — human life in the universal *mahamaya* — for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one “illusion” does not help another “illusion” of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*.<sup>1</sup>

**Only when we shall  
have reached Absolute  
Consciousness, and blended  
our own with It, shall we be  
free from the delusions  
produced by Maya.**

The existences belonging to every plane of being, up to the highest Dhyani-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality”;<sup>2</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI pp. 474-75; [on whether “the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conceptions of the true reality.”]

<sup>2</sup> *Secret Doctrine*, I pp. 39-40

## Seek Darkness with the Lamp of Faith

Too many already wear their faith, truly,  
as Shakespeare puts it, “but as the fashion of his hat,”  
ever changing “with the next block.”

— Helena Petrovna Blavatsky<sup>1</sup>

Come, quenchless Hope, come, Faith that moveth  
mountains,

Come, Love long-suffering, eager to forgive,  
Let flow your threefold everlasting fountains,  
And bid the dying nations drink and live!

— James Rhoades<sup>2</sup>

Bid, then, the tender light of faith to shine  
By which alone the mortal heart is led  
Unto the thinking of the thought divine.

— George Santayana<sup>3</sup>

**Faith is an aspiration and a  
desire. Hope and Charity  
are her sisters.**

To define what we are unacquainted with is presumptuous ignorance; to affirm positively what one does not know is to lie. So is faith an aspiration and a desire. So be it; I desire it to be so; such is the last word of all professions of faith. Faith, hope, and charity are three inseparable sisters that they can be taken one for another.<sup>4</sup> . . . Mercy, Charity and Hope are the three goddesses who preside over that [higher] “life.”<sup>5</sup> . . . Faith is the assurance of things hoped for, the conviction of things not seen.<sup>6</sup>

**Faith alone can open  
the Golden Gate.**

For the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard-seed, according the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties.<sup>7</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (IS THEOSOPHY A RELIGION?) X p. 160

<sup>2</sup> Rhoades: *For the Healing of the Nations*

<sup>3</sup> Santayana: *O World, thou choosest not*. [Oxford Book of English Mystical Verse, 1921; p. 469]

<sup>4</sup> *Transcendental Magic*, (THE BOOK OF HERMES) p. 382

<sup>5</sup> Blavatsky *Collected Writings*, (IS DENUNCIATION A DUTY?) X p. 197

<sup>6</sup> *Hebrews* xi, 1

<sup>7</sup> Blavatsky *Collected Writings*, (H.P. BLAVATSKY TO HER CORRESPONDENTS) I p. 130

**Faith is trust, and love, and confidence.**

Faith, Belief, and Reliance in or on others, Doubt, Suspicion, and Misgiving about others, are respectively allied to, and degrees of, Confidence and Distrust. . . . Emotionally, Faith belongs to the side of Love and Unity; Doubt to the opposite. Belief is the ready acceptance of a person as what he appears to be. A settled habit of Trust assumes a good motive whatever the external appearance, and acts thereon fearlessly, sometimes recklessly. So, Suspicion regards the outer appearance as being a cloak for some mischievous purpose, and, often falsely, sees an evil motive lurking behind a harmless exterior.<sup>1</sup> Against a settled habit of Suspicion, no goodness is safe; the most innocent action may be supplied with a motive which transforms it into guilt.<sup>2</sup>

**It is the cornerstone and conviction of every rational mind.**

If the senses of those [intelligent, rational] persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmeriser remarked to a sceptic:

“If the rule, which the objectors to mesmer-ic phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand.”

Indeed no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down.<sup>3</sup>

**Intuition is the eye of the soul.**

So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition — which, if we call reason the eye of the mind, may be defined as the eye of the soul.<sup>4</sup>

<sup>1</sup> Cf. “ . . . humanity is not so malicious in its nature as might be supposed from the complexion of its vices.” *Transcendental Magic*, (THE KEY OF OCCULTISM) p. 260

<sup>2</sup> *Science of the Emotions*, pp. 149 & 151

<sup>3</sup> *Blavatsky Collected Writings*, (WHAT IS “SPIRITS” OR WHAT?) IV p. 249

<sup>4</sup> *Isis Unveiled*, I p. 16

**False Faith is but the mis-application of intuition.**

. . . The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.<sup>1</sup>

“Faith is not reason’s labour, but repose.”<sup>2</sup>

We are a “Universal Brotherhood,” let it be remembered. Our Society represents no one faith or race, but every faith as every race;<sup>3</sup>

**True Faith blossoms from the realisation that All is One.**

Faith in God is the realisation “I am He,” for, basically, religious faith is the certainty of the existence of the Self, and hence of the triumph of the Permanent, the Conscious, the Blissful, over all that is other than these, however strong for the time the “other” may be. Such faith is sometimes said to be “belief without proof,” but this is only because the Self is its own proof, incapable of being strengthened or weakened; other “beliefs without proof” are but reflections and copies, and therefore generally weak and defective, of this primal faith. Again, faith in Self-existence is the sure internal witness and supporter of faith in immortality. Faith in other words is the refusal of the Self to submit to the narrow bonds of one set of material limitations. So, faith in a man is the recognition that the same Self is in him as in oneself, and that, in consequence, he will act as one-self would act. Similarly, corresponding Disbeliefs imply the presence in one’s consciousness in an overpowering degree, of the pseudo-existence of the Not-Self, of its uncertainties, its pains, its limitations and its accompanying ills generally. The emotional aspect of these faiths and disbeliefs appears in the powerful influence they exercise on the temperament . . . and on the conduct in life, and towards others, of the holder of them.<sup>4</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (PROBLEMS OF LIFE) XII p. 407; [commenting on the diary of N.I. Pirogoff, an old Russian Physician.]

<sup>2</sup> *ibid.*, (IS THEOSOPHY A RELIGION?) X p. 160; [quoting Edward Young; cf. *Mead’s Quotations*, p. 139.]

<sup>3</sup> *ibid.*, (CORRECT DEFINITIONS AND INCORRECT INSINUATIONS) IV p. 25

<sup>4</sup> *Science of the Emotions*, pp. 150-51



**Thomas Taylor renders  
νοερα επιβολη as intuition  
through the projecting  
energies of the intellect.**

“All the Gods are venerable and beautiful, and their beauty is immense. What else however is it but intellect through which they are such? and because intellect energizes in them in so great a degree as to render them visible [by its light]?”<sup>1</sup>

**This is how the spiritual  
mind impresses divine  
knowledge upon the  
psychic and, though its  
provenance may not yet be  
apparent to latter, the heart  
knows it to be true.**

Pistis-Sophia is a combination of two Greek substantives, usually translated *Faith* and *Wisdom*. But HP Blavatsky plainly shows that Faith in the modern sense is quite an inadequate rendering of the term Pistis. It is better described as Intuitional Knowledge, or knowledge not yet manifested to the mere intellect, though felt by the Soul to be true. This definition leaves the way open for dogmatists to say that it means precisely what they call faith, and the genuine enquirer needs to be careful in accepting dogmatic definitions of the soul and intellect and to beware of thinking that Pistis has anything to do with “believing” things that are not otherwise known. “Faith” is too often merely another name for “self-persuasion,” which may not be, but usually is, delusion, in one of its fascinating forms. . . . In the drama of Pistis-Sophia and her sufferings<sup>2</sup> it is clear that her unshakeable intuition that she will be saved by her divine part is the link that enables that divine part to save her. It is the actual testimony that she is not yet finally lost, and in the end it is fully vindicated. Job, another drama of initiation, teaches the same lesson in an ancient Egyptian setting.<sup>3</sup>

**Beware! Your own faith will  
be fake if you have been  
influenced, even uncon-  
sciously, by someone  
else’s beliefs.**

Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.<sup>4</sup>

<sup>1</sup> Cf. *Collected Writings of Plotinus*, Intr., p. 168; [quoting Plotinus.]

<sup>2</sup> Cf. “The reason given for this imprisonment of Sophia in most of the systems is that she endeavoured to create without her Syzygy, the Father or Nous, wishing to imitate alone the self-generating power of the Supreme. Thus through ignorance she involved herself in suffering, from which she was freed by repentance and experience.” *Simon Magus*, p. 69

<sup>3</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 5-6. [Interpretation supplied by P.A. Malpas in the “Introductory Notes to H.P.B.’s *Commentary* on the Pistis Sophia.”]

<sup>4</sup> *Judge Letters*, I (ix) pp. 20-21

- Learn to think for yourself.** [Faith] is the intuitional feeling — “*that is true.*” So, formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.<sup>1</sup>
- How is one to know when one gets genuine occult information from the Self within?** Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.<sup>2</sup>
- By constant introspection, by auditing insights to judge whether they are in keeping with philosophy, and by applying the same philosophy in everyday life.**
- Faith without works is dead** . . . A faith without substantiality is merely a dream; a science without true knowledge is an illusion; a merely sentimental desire without any active exercise for the attainment of truth is useless. A person living in such dreams and fancies about ideals which he never attempts to realise, dreams only of treasures which he does not possess. He is like a person wasting his life in studying the map of a country in which he might travel, but never making a start. A merely ideal religion, which is never realised and does not substantially nourish the soul, is only imaginary and serves but to amuse;<sup>3</sup>

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<sup>1</sup> *Judge Letters*, I (v) p. 8

<sup>2</sup> *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX p. 400G. Cf. “*Student*. Tell me some ways by which intuition is to be developed. *Sage*. First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. . . . We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.” *ibid.*, p. 400H

<sup>3</sup> *Occult Medicine*, p. 91

**Only by love, faith, and self-sacrifice the soul grows,**

If [the pupil] finds himself not clearly understanding [the doctrine of the teacher], then he should with faith try to understand, for if he by love and faith vibrates into the higher meaning of his teacher, his mind is thereby raised, and thus greater progress is gained.<sup>1</sup>

The work which *Faith* requires is a continual *Self-Sacrifice*, which means a continual striving to overcome the animal and selfish nature, and this victory of the high over the low is not accomplished by that which is low, but can only take place through the power of divine *Love*, which means the recognition of the higher nature in man and its practical application in daily life. This is the kind of love of which the great mystic of the 17<sup>th</sup> century, John Scheffler, speaks when he says:

“Faith without love aye makes the greatest  
roar and din,  
The cask sounds loudest when there is  
nought within.”<sup>2</sup>

**And feels the Light within.**

And this light [the true Christos or true Buddha] *can only be made known by its works* — *faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.<sup>3</sup>

For faith there is no middle ground. It must be either completely blind, or it will see too much.<sup>4</sup>



<sup>1</sup> *Judge Letters*, I (xiii) pp. 44-45

<sup>2</sup> *Occult Medicine*, pp. 91-92; [quoting Johann Scheffler.]

<sup>3</sup> *Blavatsky Collected Writings*, (“LET EVERY MAN PROVE HIS OWN WORK”) VIII p. 162

<sup>4</sup> *ibid.*, (AN OLD BOOK AND A NEW ONE) II p. 184

## Confirm Faith by Reason and Experience

Cease, then, in terror of mere novelty, to drive all Reason from your mind, but rather weigh with Accurate judgement. If the thing be true assent: If false, attack it hardily.

— Titus Lucretius Carus<sup>1</sup>

. . . Fair Truth's immortal sun  
Is sometimes hid in clouds; not that her light  
Is in itself defective, but obscured  
By my weak prejudice, imperfect Faith  
And all the thousand causes which obstruct  
The growth of goodness.

— Hannah More<sup>2</sup>

**Faith with no reason  
for its basis is nothing but  
superstition and folly.**

We write for unprejudiced men, and have no wish to flatter irreligion any more than fanaticism. If there be anything essentially free and inviolable in the world, it is belief. By science and persuasion, we must endeavour to lead bewrayed<sup>3</sup> imaginations from the absurd, but it would be investing their errors with all the dignity and truth of the martyr to either threaten or constrain them. . . . Faith is nothing but superstition and folly if it have no reason for its basis, and we cannot suppose that which we do not know except by analogy with what we know.<sup>4</sup>

**He who believes his own  
religion on faith,**

. . . will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover,

“faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations,”

in Coleridge's clever definition.<sup>5</sup>

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<sup>1</sup> Lucretius 2, 1040. (Desine quapropter, novitate exterritus ipsa, | Exspuere ex animo rationem; sed magis acri | Judicio perpende, et, si tibi vera videntur | Dede manus: aut si falsum est, accingere contra.) *King's Quotations*

<sup>2</sup> Daniel: *A Sacred Drama*, Pt. II, 98-103; quoted in *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 30

<sup>3</sup> [Archaic: To reveal, especially inadvertently, to betray]

<sup>4</sup> *Transcendental Magic*, (THE BOOK OF HERMES) p. 382

<sup>5</sup> *Blavatsky Collected Writings*, (IS THEOSOPHY A RELIGION?) X p. 160

**He is expected to have, or pretends to have, unquestioning faith in, and veneration only for the teachings of his own Church.**

. . . one has, as a *conditio sine qua non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have — or *pretend to have* — a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

“Faith is the key of Christendom,”

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in *St. Mark’s Gospel*, chapter xvi, verse 16<sup>th</sup>:

“He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”<sup>1</sup>

**Bereft of understanding, blind faith is make-believe. Only the efflorescence of personal experience can bring forwards the self-confidence of faith.**

“Blind faith” is an expression sometimes used to indicate a belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i.e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.*, it is spiritual perception.<sup>2</sup>

**If a belief is not the outcome of a thoughtful comparison of the merits of a proposition with our own reason and experience, we are neither likely to adopt concordant attitudes, nor to act accordingly. Confidence to such beliefs will be short-lived, with attitudes and conduct ever following the prevailing wind.**

The *Adept* has no favours to ask at the hands of conjectural sciences, not does he exact . . . blind faith: it being his cardinal maxim that faith should only follow enquiry. . . . Thus he leaves his audience to first verify his statements in very case by the brilliant though rather wavering light of modern science: . . . In short, the “Adept” — if one indeed — has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.<sup>3</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS – III) VIII pp. 205-6

<sup>2</sup> *ibid.*, (IS THE DESIRE TO “LIVE” SELFISH?) VI pp. 240-41

<sup>3</sup> *ibid.*, (ESOTERIC HISTORY) V p. 226

**Lord Buddha taught that we must not believe in any proposition on account of the authority, status, or prestige of its author. We are to believe and act only when a proposition has been corroborated by our own reason and consciousness.**

“Are there any dogmas in Buddhism which we are required to accept on faith?”

[A *Buddhist Catechism*<sup>1</sup> explains:]

No. We are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this,” says he in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.”<sup>2</sup>



<sup>1</sup> [Kalama Sutta of the *Anguttaranikaya*; quoted in: *A Buddhist Catechism*, pp. 55, 56 by H.S. Olcott in the 1881 ed.] *Note to Students*: for a recent breakthrough in understanding the psychological attitudes underpinning the verities of this Catechism, see Petty, R.E. & Cacioppo, J.T. (1986). “The Elaboration Likelihood Model of Persuasion.” In: Berkowitz L. (Ed.). *Advances in Experimental Social Psychology*, New York: Academic Press; Vol. 19, pp. 123-205.

<sup>2</sup> *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 417

## Validate Imagination by Faith and Will

Genuine unselfish LOVE combined with WILL,  
is a “power” in itself.

— Helena Petrovna Blavatsky<sup>1</sup>

Imagination as well as will — creates.  
Suspicion is the most powerful provocative agent  
of imagination. . . . Beware!

— Master KH<sup>2</sup>

**We operate by our  
imagination on the  
imagination of others.**

. . . by our sidereal body on theirs, by our organs on their organs, in such a way that, by sympathy, whether of inclination or obsession, we reciprocally possess one another, and identify ourselves with those upon whom we wish to act. Reactions against such dominations frequently cause the most pronounced antipathy to succeed the keenest sympathy. Love has a tendency to unify beings; in thus identifying it frequently renders them rivals, and, consequently, enemies, if in the depth of the two natures there is an unsociable disposition, like pride. To permeate two united souls in an equal degree with pride is to disjoin them by making them rivals. Antagonism is the necessary consequence of a plurality of gods.<sup>3</sup>

**By vivifying memories of  
past lives, imagination is  
the world’s instrument  
of adaptation.**

Imagination is nothing but the memory of preceding births — Pythagoras tells us.<sup>4</sup> Imagination applied to reason is genius. Reason is one, as genius is one, in the multiplicity of its works. There is one principle, there is one truth, there is one reason, there is one absolute and universal philosophy. Whatsoever is subsists in unity considered as beginning, and returns into unity considered as end. One is in one; that is to say, all is in all. Unity is the principle of numbers; it is also the principle of motion, and consequently, of life. The entire human body is summed up in the unity of a single organ, which is the brain.<sup>5</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (WHY DO ANIMALS SUFFER?) IX p. 286

<sup>2</sup> *Mahatma Letter* 28 (11), p. 215; 3<sup>rd</sup> Combined ed.

<sup>3</sup> *Transcendental Magic*, (TRANSMUTATIONS) p. 124

<sup>4</sup> *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE?) VII p. 81

<sup>5</sup> *Transcendental Magic*, (THE CANDIDATE) p. 35



**Imagination acts on faith,** . . . and both are the draughtsmen, who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus:

“*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.”

This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.<sup>1</sup>

**And frees man from the servility of worship.** Two things . . . are necessary for the acquisition of magical power — the emancipation of the will from all servitude, and its instruction in the art of domination. The sovereign will is represented in our symbols by the woman who crushes the serpent’s head, and by the radiant angel who restrains and constrains the dragon with lance and heel. . . . The whole magical work consists, therefore, in our liberation from the folds of the ancient serpent, then in setting a foot upon its head, and leading it where we will.

“I will give you all the kingdoms of the earth, if thou wilt fall down and adore me,”

said this serpent in the evangelical mythos. The initiate should make answer:

“I will not fall down, and thou shalt crouch at my feet; nothing shall thou give me, but I will make use of thee, and will take what I require, for I am thy lord and master”

— a reply which, in a veiled manner, is contained in that of the Saviour.<sup>2</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (HYPNOTISM) XII p. 403

<sup>2</sup> *Transcendental Magic*, (THE MEDIUM AND MEDIATOR) p. 229

**The ardent desire of prayer  
proper strengthens Will.**

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort — whether mental or physical — produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to

“remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to *see by the light which issues from themselves*.”<sup>1</sup>

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to “professional magicians” that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. . . .<sup>2</sup>

**Our Father, who is the true  
Christ, lives in the inner-  
most chamber of our Spi-  
ritual Soul; not outside.**

Those who worship before [the *Causeless Cause* of all causes], ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. . . .

“When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father who is in secret*.”

Our Father is *within us* “in secret,” our 7<sup>th</sup> principle, in the “inner chamber” of our Soul-perception. “The Kingdom of Heaven” and of God “*is within us*,” says Jesus, *not outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?<sup>3</sup>

<sup>1</sup> *Isis Unveiled*, I p. 434

<sup>2</sup> *ibid.*, I p. 600. *Note to Students*: see *Isis Unveiled* for detailed account of Hiuen-Tsang’s wish to see the shadow of the “Venerable of the Age.”

<sup>3</sup> *Secret Doctrine*, I p. 280 & *fn.* [quoting *Matthew* vi, 6. *Cf.* “Call upon your Lord humbly and in secret.” *The Koran* vii, 55; *tr.* Sale]

**Imagination is the best  
guide of our blind senses.**

Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal’d eyes to see,”<sup>1</sup> one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it

“is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.”

It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions.<sup>2</sup>

**Will is the exclusive pos-  
session of man on this,  
our plane of consciousness.**

. . . It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

Knowledge and will are the tools for the accomplishment of this purification.<sup>3</sup>

<sup>1</sup> [Lord George Gordon Byron: *Don Juan*, Canto 4, xxxi]

<sup>2</sup> *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 133-34. *Note to Students*: look up “Œdipus and Sphinx unriddled,” in our Constitution of Man Series.

<sup>3</sup> *ibid.*, (WILL AND DESIRE) VIII p. 109

**Inspiration is the mode  
of acting of the Will . . .**

**And Will manifests in  
Memory, Judgment,  
and Imagination.<sup>1</sup>**

which joining itself to the triple Ternary . . . constitutes the human ontological Quaternary. It is the will which envelops the primordial Ternary in its unity, and which determines the action of each of its faculties according to its own mode without the will it would have no existence. The three faculties by which the volitive unity is manifested in the triple Ternary, are memory, judgment, and imagination. These three faculties, acting in a homogeneous unity, have neither height nor depth and do not affect one of the modifications of the being, any more than another; they are all wherever the will is, and the will operates freely in the intelligence or in the understanding; in the understanding or in the instinct: where it wills to be there it is; its faculties follow it everywhere. I say that it is wherever it wills to be when the being is wholly developed; for following the course of Nature, it is first in the instinct and only passes into the understanding and into the intelligence successively and in proportion as the animistic and spiritual faculties are developed.<sup>2</sup>



PS

Hark! down the ages rings an answering word:

“Within, within thee, man, that Kingdom lies  
Where death is swallowed up in victory;  
Love is the door, and Lowliness the key,  
And Faith the hand that holds it.”<sup>3</sup>

<sup>1</sup> For some insightful perspectives on Imagination, see “Rhoades on Training the Imagination,” in our Down to Earth Series.

<sup>2</sup> *The Golden Verses of Pythagoras*, p. 231; [Commentary on verse 25, “I swear it by the one who in our hearts engraved | The sacred Tetrad, symbol immense and pure, | Source of Nature and model of the Gods.”]

<sup>3</sup> James Rhoades: *In Memory of Two Brothers*

## Lose yourself in the Sea of Devotion

I am to be approached and seen and known in truth by means of that devotion which has me alone as the object.

— Lord Krishna<sup>1</sup>

Whatever the final goal may be,  
I praise that Power which, born of Truth,  
And one with the Word which is for ever,  
Rekindles courage, revives endeavour,  
Redeems God's promise, renews our youth.

— James Rhoades<sup>2</sup>

### Devotion is the only natural feeling in our heart.

As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle, who exclaims:

“The great antique heart, how like a child's in its simplicity, like a man's in its earnest solemnity and depth! Heaven lies over him wheresoever he goes or stands on the Earth; making all the Earth a mystic Temple to him, the Earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men. . . . Wonder, miracle, encompass the man; he lives in an element of miracle. . . . A great Law of Duty, high as these two Infinitudes [heaven and hell], dwarfing all else, annihilating all else . . . it was a Reality, and it is one: the garment only of it is dead; the essence of it lives through all Times and all Eternity!”<sup>3</sup>

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<sup>1</sup> *Bhagavad-Gita* 11 vs. 54

<sup>2</sup> Rhoades: *My Eightieth Birthday*

<sup>3</sup> *Secret Doctrine*, I pp. 210-11; [quoting Carlyle's *Past and Present* 1874 p. 104.]

**But without self-surrender,  
Devotion is mere servility  
disguised as Worship.**

Devotion is a self-surrender, a self-sacrifice, a giving of all one has to another. . . .<sup>1</sup> Defined in terms of Desire, Devotion is the desire for equalisation with the Ideal, who is the object of that Devotion, not by direct receipt of gift through prayer, as in the case of pure Worship, but by means of obedience to the behests of, and guidance received from, that Ideal . . . The difference between [Devotion and Worship] . . . is difficult to state precisely . . . because, in their higher, or unselfish, aspect, they, and Love, have the same ultimate end and purpose, namely, mergence, union, identification to the fullest extent possible. The common use of language indicates this overlapping of the significance of the three: A mother “loves,” or “worships,” or is “devoted to” her child. Similar unavoidable synonymisation of more or less distinguishable words is observable in the works on *Bhakti*, in Sanskrit.<sup>2</sup>

**Self-surrender is not  
an element in Worship.  
Worship is an acknowledgement of inferiority  
and a prayer for help.**

. . . But we will . . . be able to make in the mind the distinction . . . if we remember that the Self only is its own end, that Love is our *feeling* of Its Unity, that realization of this Unity, to whatever extent possible, is its own reward, is *Moksha* or deliverance from the sorrows of separateness, is *nishreyas*, the highest good, *summum bonum*. To express the distinction in words, we may reiterate that in Worship . . . self-surrender is not an element, but that its essentials are an acknowledgement of inferiority and a prayer for help. In Devotion proper, on the other hand, self-surrender is an essential element, offer of service of any kind that may be needed, generally for the helping of others, and there is also present . . . the sense of equality-identity already achieved, a feeling of belonging to the same household, of partnership in the same concern, *esprit de corps*.<sup>3</sup>

<sup>1</sup> *Science of the Emotions*, p. 151

<sup>2</sup> *Narada-Sutra*: 1, 2, 16-19, 26, 30, 51, etc. So to *Shandilya-Sutra*, 1 (*bhakti*), 2 (*anurakti*), 6 (*raga*), 44 (*sammana, priti*, etc. as varieties of it.); *ibid.*, p. 155 fn.

<sup>3</sup> *Science of the Emotions*, pp. 154-56. Cf. *John* iv, 24

**True Devotion is characteristic of the Path of Renunciation; pseudo-Devotion is found on the other Path; Worship, on both.**

That offerings and sacrifices are made generally in Worship also is only to prove actively the acknowledgement of inferiority; the real significance of such is this:

“Behold, I am truly humble before thee, and cling to, and depend on, and ask of, and expect from, none else than Thee, and in proof of this I offer up to Thee all that I have and hold nearest and dearest — only to show that they are not nearer and dearer to me than Thou.”

Because this significance underlies *acts* of worship, does it come about, when worshipping jiva is of the very selfish or “demoniac” or “titanic” or “satanic”<sup>1</sup> type, that his evil selfishness transforms what should be the pure offerings of devotion into foul uncleanness and slaughter and orgy, and turns God-worship into Devil-worship, the Right-Hand Path into the Left-Hand Path, White Magic into Black. True devotion is characteristic of the jivas on the *nivritti-marga*, the Path of Renunciation; pseudo-Devotion is found on the other Path; Worship on both.<sup>2</sup>

**The hard in heart cannot see God.**

. . . that is to say, the *ethical* condition of *vairagya*, wherein the hard “heart-knot” of intense personal feeling, “I and thou,” “mine and thine,” separatist individualism, is loosened — this is indispensable to, is only the other aspect of, the *intellectual* condition of illumination, “the vision of God, the All-Self,” the *jnana* of the Truth, and also of the *practical* condition of *bhakti*, devotion and self-surrender, in the form of *active* self-sacrifice and renunciation. This is why . . . until we turn from sin, in spirit, at least, and sincerely, peace is not attainable, for sin goes with intense personality; as the *Bhagavata* says, *avidya*, *kama* and *karma* on the one hand, and *jnana*, *vairagya* and *bhakti*, on the other, always go together.<sup>3</sup>

<sup>1</sup> *Asura, daitya, rakshasa*, etc., see the *Bhagavad-Gita*, ch. xvi

<sup>2</sup> *Science of the Emotions*, p. 156. Cf. “We are adrift, O Lord! Thy sea is so great and my boat so small.” Old Breton fisherman’s prayer.

<sup>3</sup> *ibid.*, pp. 520-21 *fn.*



## Realise your Ideals

Every Divine Illumination, whilst going forth with love in various ways to the objects of its forethought, remains one. Nor is this all: it also unifies the things illuminated.

— Dionysius the Areopagite<sup>1</sup>

“Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe”<sup>2</sup> points out Master KH. GRS Mead cites Simon the Magus on the philosophical necessity of discord:

. . . they who give ear to the Logos (the Word or Supreme Reason) know that “All is One” (ἐν πάντα εἶδεναι). Such an admission [Simon Magus] calls, “Reflex Harmony” (παλιντροπος αρμονιη), like unto the Supernal Harmony, which [Simon] calls Hidden or Occult, and declares its superiority to the Manifested Harmony. The ignorance and misery of men arise from their not acting according to this Harmony, that is to say, according to (Divine) Nature (κατα φυσιν).<sup>3</sup>

Duality is struggle and delusion only when thinking “inside the box.” For those in tune with their higher mental faculties, duality is Nature’s magical instrument to apprehend the potentialities of the Ideal Mind through the perceptions and assimilations of self-conscious minds. For ideals do not exist “in imagination only.”<sup>4</sup> They exist to be experienced here and now by “Infinite Potency born from the concealed Potentiality.”<sup>5</sup>

Above, LIGHT; below, *Life*. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.<sup>6</sup> . . . Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.<sup>7</sup> . . . In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal.

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<sup>1</sup> Dionysius: *Mystical Theology*, p. 21

<sup>2</sup> *Mahatma Letter* 85 (120) p. 395; 3<sup>rd</sup> Combined ed.

<sup>3</sup> *Simon Magus*, p. 53

<sup>4</sup> Chambers Dictionary, 1998

<sup>5</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 552; [on the Universal Principle, being Simon’s summit of all manifested creation, i.e., Fire or Πυρ.]

<sup>6</sup> *ibid.*, (E.S. INSTRUCTION No. III) XII p. 629

<sup>7</sup> *Secret Doctrine*, I p. 282 fn.

gal forces, which are necessary to each other — mutually interdependent — “in order that both should live.” If one is arrested, the action of the other will become immediately self-destructive.<sup>1</sup>

In her own analysis of Simon’s Æonology, HP Blavatsky explains the Doctrine of Emanations, *i.e.*, how Divine Ideation is called forth into existence:

From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father. Simon [Magus] called these emanations *Syzygies* (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Æon. Three couples thus emanated. . . . Let us see what Simon himself says: “Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an *image* in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency. If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action, but would get lost”;<sup>2</sup> in clearer terms, it would become *atrophied*, as the modern expression goes.<sup>3</sup>

Seeds of virtue are natural to our constitution and will lead us to a happy life, says Cicero:

Had nature given us faculties for discerning and viewing herself, and could we go through life by keeping our eye on her — our best guide — there would be no reason certainly why anyone should be in want of philosophy or learning; but, as it is, she has furnished us only with some feeble rays of light, which we immediately extinguish so completely by evil habits and erroneous opinions that the light of nature is nowhere visible. The seeds of virtues are natural to our constitutions, and, were they suffered to come to maturity, would naturally conduct us to a happy life; but now, as soon as we are born and received into the world, we are instantly familiarised with all kinds of depravity and perversity of opinions; so that we may be said almost to suck in error with our nurse’s milk. When we return to our parents, and are put into the hands of tutors and governors, we are imbued with so many errors that truth gives place to falsehood, and nature herself to established opinion.<sup>4</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 416

<sup>2</sup> *Philosophumena*, lib. VI, ch. i ¶ 12 (Ed. P. Cruise, p. 250)

<sup>3</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII pp. 553-54

<sup>4</sup> Marcus Tullius Cicero: *Tusculan Disputations* III i (tr. Yonge)

“Concretion follows the lines of abstraction.”<sup>1</sup> Visualising an ideal and absorbing its essence by applying it to everyday life bestows the confidence and certainty of personal experience. And what counts is labouring for the love of it,<sup>2</sup> not for the accolade. What counts above all is personal effort and character content. The notion that we have to fend for ourselves in a “hostile” world, where the strong “survives” at the expense of the weak, is mistaken as well as distasteful. We are not hordes of self-inflated egos preying on each other. We are a company of divine sparks enlightening the darkness of the material world. “We are such stuff as dreams are made on; and our little life is rounded with a sleep.”<sup>3</sup> “The Father and I are one”<sup>4</sup> says St John. “The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon”<sup>5</sup> says Blavatsky. “Men are different but Man is one”<sup>6</sup> remarks BP Wadia. Sparks may be many but the Fire is One. We, the “Sons of Fire,”<sup>7</sup> are It’s living manifestation. We are our Father’s Dream, the “Love of Gods,”<sup>8</sup> the Dream that never dies.<sup>9</sup>

But what exactly is an individual, and what brings about individualisation?

. . . (pursuant) Desire is, *par excellence*, the individualiser, the bringer of the self to a focus, the intensifier of its separate existence and feel (while renunciant Desire disintegrates [the false individuality]).<sup>10</sup>

I-maker or Manas-Mind is the real individualiser (ahamkara), “the intensifier of the personal,” says Bhagavan Das. “Kama, Desire, existed, appeared, first. It was the seed of mind, *manas*. The sages sought and wisely found in the heart, the primal kinsman, the root, of the existent in the non-existent,” says the *Rig-Veda*.<sup>11</sup>

“The thread between the *silent watcher* and his *shadow*”<sup>12</sup> (man) becomes stronger” — with every reincarnation. . . . the “Watcher” and his “Shadows”

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<sup>1</sup> *Secret Doctrine*, I p. 177

<sup>2</sup> Cf. the definition proper of an amateur, from Latin amator, a lover, a seeker of Truth.

<sup>3</sup> Cf. Shakespeare: *The Tempest*, act IV, scene 1

<sup>4</sup> *John* x, 30

<sup>5</sup> *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 31

<sup>6</sup> *Studies in the SD*, Bk. I (3<sup>rd</sup> Series) viii p. 158

<sup>7</sup> Cf. *Secret Doctrine*, I pp. 86-87

<sup>8</sup> *Oxyrhynchus Papyrus*, 1380.109 (ii CE)

<sup>9</sup> *The Dream That Never Dies* is also the title of address by Boris de Zirkoff to the Centenary World Congress of the Theosophical Society in New York (November 1975) which was afterwards published in *The Theosophist* (January 1976). Subsequently, fifty articles compiled and edited by W.E. Small were also published under this poetic description of the Eternal Principle: *The Dream That Never Dies*. San Diego: Point Loma Publications Inc., 1983

<sup>10</sup> *Science of the Emotions*, p. 31

<sup>11</sup> *ibid.*, p. 32; [& quoting *Rig-Veda* x, 29, 4, *ibid.*, p. 33.]

<sup>12</sup> Cf. “The Watcher, or the divine prototype . . . is an individual *Dhyani-Chohan*, distinct from others, a kind of spiritual individuality of its own, during one special Manvantara. . . . [His ‘Shadows’] numbering as many as there are reincarnations for the Monad.” *Secret Doctrine*, I p. 265

... are one”<sup>1</sup> says Blavatsky. That Silent Watcher (Atman) is our core and being. Our earthly lives, brought into play by cyclic Law, are but shadows whirling around a Living Intellectual Fire — the real Man. Blavatsky sheds more light on the unspeakable sacrifices that sustain sentient life:

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves — perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect — from the human standpoint — white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. . . . Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*.<sup>2</sup>

Dazzled by the glamour of myriads of contrasting but consubstantial twins, one extreme accentuating the other, Man compounds his self-inflicted delusion by misinterpreting differences and confronting fellow travellers who, in sober truth, are himself. He can hardly see the wood for the trees. “He, who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition”<sup>3</sup> says Krishna. The idea of the World throbbing with One Mind and One Heart, even within its spurious polarisation and warring factions, is yet to be realised by men at large. Beneath the beauty of youth, great men can see the Intellectual Beauty from which it emanates.

... the Deity sends the glory of youth before the soul, that it may avail itself of beautiful bodies as aids to its recollection of the celestial good and fair; and the man beholding such a person in the female sex runs to her, and finds the highest joy in contemplating the form, movement, and intelligence of this person, because it suggests to him the presence of that which indeed is within the beauty, and the cause of the beauty.<sup>4</sup>

As endless differentiations and dissimilarities tend to obscure the Purpose of Love that keeps everything together within The One, the wayfarer may wish to ponder once more upon Dionysius’ thoughts in the beginning of this section, and Appendix J: “A marriage made in heaven,” pp. 377-78.

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<sup>1</sup> *Secret Doctrine*, I p. 265; [Commentary on Stanza VII.6a: FROM THE FIRST-BORN (*primitive, or the first man*) THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE (*reincarnation*). THE MORNING SUNLIGHT HAS CHANGED INTO NOONDAY GLORY . . .

Cf. “Somebody? Nobody? Which is which? A dream of a shadow is man.” Pindar: *Pythian Ode* 8, 95]

<sup>2</sup> *ibid.*, II p. 95

<sup>3</sup> *Bhagavad-Gita* 15 vs. 19

<sup>4</sup> Emerson: *Love*, ¶ 15 p. 65

## Live your Dreams

A dream, a dream is all our lifetime here!  
Shadows on wave we toss and disappear;  
And mark by time and space our weary way,  
And are, but know not, in eternity!

— Johann Gottfried von Herder<sup>1</sup>

Idealists are not starry-eyed folks who live in cloud-land day-dreaming. They *live* their dream. They are the true romantics, “longing for something non-existent [with] a propensity for dream and vision.”<sup>2</sup>

The god or hero of the sculptor is always represented in a transition from that which is representable to the senses, to that which is not. Then first it ceases to be a stone. The same remark holds of painting. And of poetry, the success is not attained when it lulls and satisfies, but when it astonishes and fires us with new endeavours after the unattainable.<sup>3</sup>

“Did you know that heroes are demigods?” asks Socrates, and then proceeds explaining to Hermogenes that heros is only a mask for eros:

All of them were doubtless generated either from the love of a god towards a mortal maid, or from the love of a man towards a goddess. If, therefore, you consider this matter according to the ancient Attic tongue, you will more clearly understand the truth of this derivation: for it will be evident to you that the word hero [heros] is derived from love [eros], with a trifling mutation for the sake of the name: or you may say, that this name is deduced from their being wise and rhetoricians, sagacious and skilled in dialectic, and sufficiently ready in interrogating; for εἰρην is the same as to speak.<sup>4</sup>

Master KH suggested to AP Sinnett that he might have ended *Esoteric Buddhism*<sup>5</sup> “with the following lines of Lord Tennyson’s *Wakeful Dreamer*”:

How could ye know him? Ye were yet within  
The narrower circle; he had well-nigh reached  
The last, which with a region of white flame,  
Pure without heat, into a larger air  
Up-burning, and an ether of black blue,  
Investeth and ingirds all other lives. . . .<sup>6</sup>

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<sup>1</sup> [Ein Traum, ein Traum ist unser Leben, auf Erden hier! | Wie Schatten auf den Wogen schweben und schwinden wir, | Und messen uns’re trägen Tritte nach Raum und Zeit; | Und sind (und wissen’s nicht) in Mitte der Ewigkeit!] *King’s Quotations*

<sup>2</sup> See *Harvard Dictionary of Music* (1<sup>st</sup> ed. 1944); [Romanticism]

<sup>3</sup> Emerson: *Love*, ¶ 12 p. 65

<sup>4</sup> Plato: *Cratylus*, 398d-e; (tr. Taylor)

<sup>5</sup> “*Budhism* would be more correct. . . . ‘*Budhism*’ has preceded *Buddhism* by long ages and is pre-Vedic.” *Blavatsky Collected Writings*, (A PUZZLE IN ESOTERIC BUDDHISM) IX p. 282 & fn. et. seq. See “*Budhism is Inner Wisdom*,” in our *Confusing Words Series*.

<sup>6</sup> *Mahatma Letter 9* (18) p. 51; 3<sup>rd</sup> Combined ed.

These lines are indeed Tennyson's; however, they were published under a different title, *The Mystic*.<sup>1</sup> Whether *The Wakeful Dreamer* was an earlier title, or perhaps a more fitting description by a Master of Wisdom, it is not known. One thing is certain though, that the Mahatmas or Great Souls portrayed in this poem *are* wakeful dreamers. They are the Idealists who renounced worldly life and nirvanic rest to save humanity from itself. As Lord Tennyson remarked elsewhere, loss of personal existence is “no extinction but the only true life.”<sup>2</sup> *Light on the Path* dispels the erroneous and ghastly associations of sacrifice with death and annihilation:

[The Adept] serves humanity and identifies Himself with the whole world: He is ready to make vicarious sacrifice for it at any moment — *by living, not by dying for it.*<sup>3</sup>

By casting aside the transient and the personal, we can all lend a helping hand to each other in any way we can and assist those who “are born along with thee, rejoice and weep from life to life, chained to thy previous actions.”<sup>4</sup> Otherwise, we would have lived in vain. The musings of Blavatsky and Emerson on the Masters of the Eastern Wisdom are illuminating:

Amid the increasing splendours of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to “the dawn of a larger day.”<sup>5</sup>

Great men are thus a collyrium to clear our eyes from egotism, and enable us to see other people and their works. . . . Yet, within the limits of human education and agency, we may say, great men exist that there may be greater men. The destiny of organised nature is amelioration, and who can tell its limits? It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.<sup>6</sup>

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<sup>1</sup> *The Mystic* was first published in 1830 but, together with many other poems, was suppressed by its author and did not appear in most subsequent editions. On 19 November 2004, *The Suppressed Poems of Alfred Lord Tennyson 1830-1868* (Ed. J.C. Thomson) were released by Gutenberg Project, e-Book 14094.

<sup>2</sup> Alfred Lord Tennyson: *Memoirs* ii, 473

<sup>3</sup> *Light on the Path*, com. IV pp. 81-82

<sup>4</sup> *Voice of the Silence*, frag. II vs. 149 p. 35

<sup>5</sup> *Blavatsky Collected Writings*, (RECENT PROGRESS IN THEOSOPHY) XII p. 308

<sup>6</sup> Emerson: *Uses of Great Men*, I ¶ 27, 37; pp. 723, 727



Spiritual knowledge can only blossom out from experience. It cannot be bought or learned by rote. The ideals, principles, and virtues of the Great Ones should inform and inspire self-giving action, not vacuous philosophising and dilly-dallying. And since “every action without exception is comprehended in spiritual knowledge,”<sup>1</sup> faith in Self and selfless action nourish the tree of life, the Olympian body of Knowledge. Reliance on the lunar mind for true knowledge is misplaced, subject to doubt, forgetfulness and total loss at death. Those pledged “to live *the* life prescribed by Theosophy,”<sup>2</sup> by purity and “unhelped exertions,”<sup>3</sup> . . .

They have to bring their *Divine Self* to guide their every thought and action, every day and at every moment of their lives. A true Theosophist ought “to deal justly and walk humbly.”<sup>4</sup>

Duality’s plot, where fact means truth, thickens. In many quarters truth is now degraded to negotiable targets. The list of impulses, which are often mistaken for the Voice of Truth,<sup>5</sup> would be incomplete without the siren voices of the desire-mind masquerading as divine inspiration. Blavatsky points out that a serious impediment to spiritual progress is an intellect beset with its own importance and run by cherished passions:

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice — that of selfish desire or passion — for the voice of divine inspiration, or an appeal from their MASTER.<sup>6</sup>

Porphyry refers to senses as “the metropolis of that foreign colony of passions which we contain”<sup>7</sup> and quotes Plato as likening desire-thoughts with psychic nails that pin souls to bodies: “ . . . sense is a nail by which the soul is fastened to bodies, through the agglutination of the passions, and the enjoyment of corporeal delight.”<sup>8</sup>

In Apuleius’ *Golden Ass*, the menacing bandits that Lucius thought he had slayed with his sword, turned out to be three goatskin bags that the sorceress Pamphile had metamorphosed earlier into humans. Photis, Lucius’ lover, teased him: “You laid low your enemies without shedding a drop of blood, so I now embrace not a homicide but an utricide.”<sup>9</sup> How often does the melodrama of this striking incident is relived by those who, in the twilight, have mistaken a coiled rope for a snake? or their shadow for a foe?

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<sup>1</sup> *Bhagavad-Gita* 4 vs. 33

<sup>2</sup> *Key to Theosophy*, § IV (RELATIONS OF THE THEOSOPHICAL SOCIETY TO THEOSOPHY) p. 52

<sup>3</sup> See *ibid.*, § XIII (MISCONCEPTIONS ABOUT THE THEOSOPHICAL SOCIETY) p. 286; *Secret Doctrine*, II pp. 78 fn. & 103; *Blavatsky Collected Writings*, (CHELAS AND LAY CHELAS) IV p. 608

<sup>4</sup> *ibid.*, § IV (RELATIONS OF THEOSOPHICAL SOCIETY TO THEOSOPHY) p. 52; [& quoting *Micah* vi, 8.]

<sup>5</sup> See ch. 7, § “What The Voice is not,” p. 227.

<sup>6</sup> *Blavatsky Collected Writings*, (ON PSEUDO-THEOSOPHY) XI p. 50

<sup>7</sup> *Abstinence from Animal Food*, Bk. 1 ¶ 33 p. 29

<sup>8</sup> *ibid.*, ¶ 38 p. 32; [quoting Plato: *Phædo* 83d.]

<sup>9</sup> *Golden Ass*, Bk. 3 p. 49



There are several good reasons why we, ordinary folks, should remain non-judgemental. Perhaps the most prosaic is that, so long as personal concerns tarnish impartiality, our judgements are more likely to be wrong than right. Errare humanum est. When even professional judges, who sit on high pedestals presumably to indicate that they are above prejudice, fail to administer justice — despite their mighty powers to probe motives and truthfulness — what chances have we to be fair and impartial in our own verdicts?

The soul, considered as the seat of the passions, is presented in its turn, under the three faculties of the rational, irascible or appetent soul. Now, in the opinion of Pythagoras, the vice of the appetent faculty of the soul is intemperance or avarice; that of the irascible faculty is cowardice; and that of the rational faculty is folly. The vice which reaches these three faculties is injustice. In order to avoid these vices, the philosopher commends four principal virtues to his disciples: temperance for the appetent faculty, courage for the irascible faculty, prudence for the rational faculty, and for these three faculties together, justice, which he regards as the most perfect virtue of the soul.<sup>1</sup>

What then defiles our judgement and keeps us disunited and disconnected from our companions along the same journey? It is Selfishness, bare Selfishness. So irresistible and bewitching is its glamour that it is often celebrated as “personality” rather than decried. “A man who becomes selfish isolates himself, grows less interesting and less agreeable to others. The sight is an awful one, and people shrink from a very selfish person at last as from a beast of prey.”<sup>2</sup> Selfishness is the outcome of “the great dire heresy of separateness that weans thee from the rest. . . . the heresy of the belief in Soul or rather in the separateness of Soul or *Self* from the One Universal, infinite SELF.”<sup>3</sup> And it is precisely because we regard ourselves as separate entities that we are not concerned with the woes of others. In this self-imposed isolation, suspicions and doubts prevail. Reason gives away its inherent delusion when trust and faith in our kith and kin are swept aside by the “malignant fever of scepticism.”<sup>4</sup> Yet, of the virtues requisite for the Path of Renunciation, faith ranks highest.

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<sup>1</sup> *The Golden Verses of Pythagoras*, pp. 162-63; [Commentary on verse 8 & quoting Hierocles’ *Aurea Carmina*, v. 14.]

<sup>2</sup> *Light on the Path*, com. IV pp. 90-91. Cf. “The fable of the hawk and nightingale (Hesiod: *Works and Days*, 202-12) illustrates the *δική εν χερσιν* (192) of the iron age: A hawk bore aloft among the clouds a nightingale, and she, pierced by his talons, wailed piteously; but he said sternly: Why do you shriek? Don’t you see that a stronger holds you? You shall go whither I take you, and whether I eat you or let you go, depends on my pleasure.” — Hays H.M. *Notes on the Works and Days of Hesiod*. Chicago, University of Chicago Libraries, 1918 [Private Edition of Ph.D. Dissertation]; p. 11. Also cf. “Æschylus (*Suppl.* 226), after likening the Danaïdes to doves and the pursuing Ægyptians to hawks, asks: Can bird eat bird and be undefiled? In Archilochus the life of animals is thought of as influenced by *υβρις* and *δική* . . . The helplessness of the nightingale in the talons of the hawk may be compared with the proverbial use of the fawn and lion in the same connection: See Theognis 949-50; Plato, *Charmides* 155d; Lucian, *Dial. Mort.* 8-1.” *ibid.*, p. 105.

<sup>3</sup> *Voice of the Silence*, frag. I vs. 37 p. 9; & note 8 to vs. 17 p. 4; p. 74 in glos. of Chinese & Centenary eds.

<sup>4</sup> *Secret Doctrine*, II p. 74; [quoting *Isis Unveiled*, I p. 247.]

## Axe the Ashvattha Tree

. . . The trunk of the ASHVATTHA (the tree of Life and Being, the ROD of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan [HANSA] of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!

— The Secret Doctrine<sup>1</sup>

Absoluteness or Parabrahman is the ultimate Unknown and Unknowable to us and even to Itself.<sup>2</sup> It “learns” about Itself by radiating “aspects” of Its essence that fall seed-like from heaven to the delimited intellect of men.

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*. In order to progress upwards and homewards, the “God” has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Vishvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Parinirvana, he reigns unconditionally, and whence he will re-descend again at the next “coming,” which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last “Kalki-Avatara.”<sup>3</sup>

This continuum of “self-analysing reflection”<sup>4</sup> has been symbolised as a tree upside down: with roots in heaven and branches spreading forth “some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action.”<sup>5</sup> This awe-inspiring journey of Consciousness “through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel”<sup>6</sup> has been made possible by Divine Beings giving up their majesty so that animal men can become gods. Once this profound mystery is understood, Their boundless love will overwhelm the human heart with gratitude and transmute the madness of personal ambition into action for the common good.

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<sup>1</sup> *Secret Doctrine*, I p. 549; [quoting *Commentary on the Esoteric Doctrine*.]

<sup>2</sup> See “Unknown and Unknowable,” in our Secret Doctrine’s Second Proposition Series.

<sup>3</sup> *Secret Doctrine*, I p. 268

<sup>4</sup> Cf. *ibid.*, I p. 48 fn.

<sup>5</sup> *Bhagavad-Gita* 15 vs. 2

<sup>6</sup> *Secret Doctrine*, I p. 17

Think not the Eternal Good  
Is measured by man's rood,  
His thoughts scanned, as the stars are, one by one;  
No prophet, saint, or sage  
Shall sum up Truth, or gauge  
God's purpose ripening while the ages run.<sup>1</sup>

The keynote of the world process is to raise monadic consciousness to higher and higher vistas of self-awareness through a cyclic pilgrimage from a summit of heavenly subjectivity down to the abyss of earthly objectivity and up again — thus giving rise to gyrating cycles of birth, death, and rebirth. Occultism admits neither dead, “inorganic” matter,<sup>2</sup> nor death anywhere.<sup>3</sup> All is alive, organic, and well. The image of a revolving wheel of birth and death (samsara chakra) is produced by the recurring sacrifice of Spirit so that its soul can “live” in matter, a “birth.” When fulfilment is reached, the soul breaks loose from the clutches of matter bringing about a palindromic “rebirth” in Spirit. The circle is squared.

The seed is put into the earth, not for the purpose of finding its final object in enjoying itself in the earth, but to gradually die and become transformed while it lives; to die as a seed, while developing into a plant, whose body is raised out of the dark earth into the light and air, and whose form bears no trace of the original form of the seed; nor has the seed been put into the ground to die and to rot before becoming a plant. Thus the spiritual regeneration of man is to be effected now, and while he lives in the body, and not after that body, which is necessary for such a transformation to take place, has died and is eaten up by worms or destroyed by fire.<sup>4</sup>

Shiva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. “To live is to die and to die is to live,” has been too little understood in the West. Shiva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.<sup>5</sup>

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<sup>1</sup> James Rhoades: *The Two Paths*

<sup>2</sup> Cf. The distinction between organic and inorganic matter is fallacious and non-existent in nature. The Occultist says that “matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE — the Parabrahmic Breath — in its physically pantheistic aspect . . . is a super-sensuous state of matter, *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.” *Blavatsky Collected Writings*, (THE LIFE PRINCIPLE) IX p. 80

<sup>3</sup> Cf. “ . . . death is the veil which those who live call life: they sleep, and it is lifted.” Percy Bysshe Shelley: *Prometheus Unbound* iii, 3, 113

<sup>4</sup> Hartmann F. *The Life of Jacob Boehme*. Edmonds: Sure Fire Press, 1989; p. 28

<sup>5</sup> *Secret Doctrine*, I p. 549 fn.

For, as Pythagorean Democrates adds,

To live badly, and not prudently, temperately, and piously, is not to live in reality, but to die for a long time.<sup>1</sup>

When we realise that *we are* the leaves and flowers of this majestic tree, our ascension tracing our roots in heaven is about to begin.

The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou has not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou has to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung.<sup>2</sup>

But before setting foot on the first rung, the disciple must hew down “with the strong axe of dispassion this Ashvattha tree with its deeply-imbedded roots”<sup>3</sup> Krishna counsels Arjuna. It served its purpose: it is time to let it go and walk on.

This is the Tree of Life, the Ashvattha tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.<sup>4</sup>

You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature.<sup>5</sup>

In the following selections, HP Blavatsky interprets the symbolism of the Ashvattha and its parts, and suggests that perennial trees have long been favourite allegories of consciousness' ceaseless rhythm.

. . . The Occult reason why the Norse Yggdrasils, the Hindu Ashvattha, the Gogard, the Mazdean tree of life, and the Tibetan Zampun, are one with the Kabbalistic Sephirothal Tree, and even with the Holy Tree made by Ahura-Mazda, and the Tree of Eden — who among the western scholars can tell? Nevertheless, the fruits of all those “Trees,” whether *Pippala*<sup>6</sup> or *Haoma* or yet the more prosaic apple, are the “plants of life,” in fact and verity.<sup>7</sup>

Thus, the Ashvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the *Bhagavadgita* to grow with its roots above and its branches below.<sup>8</sup> The roots represent the Supreme Be-

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<sup>1</sup> *Abstinence from Animal Food*, Bk. 3 ¶ 21 p. 137

<sup>2</sup> *Voice of the Silence*, frag. I vs. 69 p. 15

<sup>3</sup> *Bhagavad-Gita* 15 vs. 3

<sup>4</sup> *Secret Doctrine*, I p. 536

<sup>5</sup> *Blavatsky Collected Writings*, (MORALITY AND PANTHEISM) V p. 337

<sup>6</sup> Cf. “Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels.” *Secret Doctrine*, II pp. 97-98; [quoting the *Dirghatamas*.]

<sup>7</sup> *Secret Doctrine*, II p. 97

<sup>8</sup> *Bhagavad-Gita* 15 vs. 1-4

ing, or First Cause, the LOGOS; but one has to go beyond the roots to *unite oneself with Krishna*, who, says Arjuna, is “greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them.”<sup>1</sup> Its boughs are Hiranyagarbha (Brahmā or Brahman in his highest manifestations, say Sridhara and Madhusudana), the highest Dhyani-Chohans or Devas. The *Vedas* are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this “age” of Brahmā. . . . It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of Eternity — the heaven-born LOGOS — was finally degraded.<sup>2</sup>

. . . the Bo-tree (Ashvattha) . . . is also the name of particular state of *Samadhi* (bodhi),<sup>3</sup> the trance in which the subject reaches the culmination of spiritual knowledge. The *Ashvattha*-tree character of the Universe is realised. The small seed sends forth the big tree, which sends down from its branches the peculiar roots which re-enter the earth and support the tree of knowledge.<sup>4</sup> . . . this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Ashvattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life.<sup>5</sup> . . . But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone.<sup>6</sup>

“If thou wouldst believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . . ”<sup>7</sup>



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<sup>1</sup> *Bhagavad-Gita* 11 vs. 37

<sup>2</sup> *Secret Doctrine*, I pp. 406-7

<sup>3</sup> Cf. “*Bodhi* means the acquirement of *divine* knowledge; Buddha, one who has acquired ‘Bodhi’; and ‘Buddhi’ is the faculty of cognizing the channel through which knowledge reaches the *Ego*.” *Blavatsky Collected Writings*, (APPENDIX I) XIV p. 458

<sup>4</sup> *ibid.*, XIV p. 459 *fn.*

<sup>5</sup> *Secret Doctrine*, II p. 589

<sup>6</sup> *ibid.*, II p. 588

<sup>7</sup> *ibid.*, I p. 58; [quoting *Precepts for Yoga*.] Cf. “The individual drops of the curling waves of the universal Ocean have no independent existence.” *Blavatsky Collected Writings*, (THE GOD-IDEA) VI p. 10

## Slay your Mind

There is one Mind, one omnipresent Mind,  
Omnific. His most holy name is Love.  
Truth of subliming import!

— Samuel Taylor Coleridge<sup>1</sup>

He who would hear the Voice of *Nada*, “the Soundless Sound,” and comprehend it, he has to learn the nature of Dharana [concentration].

Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

— *The Voice of the Silence*<sup>2</sup>

The verity of the last command, strategically placed at the very beginning of *The Voice of the Silence*, is irrefutable. Since “mind is the Man, not the human body which can be pointed out with the finger”<sup>3</sup> and “the essence of life is thinking”<sup>4</sup> it follows that life is one “woven mind.”<sup>5</sup> Some say that Selfishness is an *attitude* of the mind. This is not correct: Selfishness and mind are one and the same. Thus spoke Brahman:

That Mahat which was first produced, is afterwards called egoism; when it is born as the feeling itself I, that is said to be the second creation. That egoism is stated to be the source of all entities, that from which the changes take place; it is full of light, the supporter of consciousness; it is that from which the people are produced, the Prajapati. It is a deity, the producer of the deities, and of the mind; it is the creator of the three worlds. That which feels thus — “I am all this” — is called by that name. That eternal world is for those sages who are contented with knowledge relating to the self, who have pondered on the self, and who are perfected by sacred study and sacrifice. By consciousness of self one enjoys the qualities; and thus that source of all entities, the producer of the entities, creates them; and as that from which the changes take place, it causes all this to move; and by its own light, it likewise charms the world.<sup>6</sup>

The Delphic injunction “know thyself”<sup>7</sup> entails the destruction of every desire-thought, every trace of personal self. This is neither self-abnegation as believed by the pious, nor some sort of moral cleansing as the word purification suggests to the religious mind; nor can it be attained by the contrived trance and transcendence of the opportunist. It is the unimaginably

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<sup>1</sup> Coleridge: *Religious Musings*

<sup>2</sup> *Voice of the Silence*, frag. I vs. 2-5 p. 1

<sup>3</sup> Marcus Tullius Cicero: *De Re Publica* vi, 24, 26; (Mens cujusque is est quisque: non ea figura quæ digito demonstrari potest.) *King's Quotations*

<sup>4</sup> Marcus Tullius Cicero: *Tusculan Disputations* v, 38; (Vivere est cogitare.) Cf. Descartes' “I think, therefore I exist.” (Cogito, ergo sum.) *ibid.*

<sup>5</sup> Cf. Joubert? (Notre vie est du vent tissue.) *ibid.*

<sup>6</sup> *Anugita*, xxvi, pp. 333-34

<sup>7</sup> i.e., “Γνωθι σεαυτον” inscribed in the forecourt of the Temple of Apollo at Delphi. Cf. Plato: *Charmides* 164d-e; also cf. svadhyaya or self-study in Patanjali's *Yoga-Vidya*.



hard task of committing menticide, of demolishing the walls of separation built tall and strong over thousands of incarnations. Every single thought of this mental barricade is a stone that must be crushed. Far from protecting us from imagined fears it has made our world a “joyless region,”

Where slaughter, rage, and countless ills reside.<sup>1</sup>

Each for himself is everyone’s plea:

Nothing but what is shameful pleases: each one cares only for his own enjoyment, and if it can be procured at another’s cost, it is all the more agreeable.<sup>2</sup>

To know thyself, first and foremost you have to conquer the persona, the fake self and cruel master that keeps you shackled to birth, misery, and death. And then, *crush its head!*

The Logoi or “Saviours” of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the “Old Serpent” or the “Great Deep”), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate, and the “Gods” or powers of nature are conquered by the divine “Rebel,” the *Asura*, the “Dragon of Wisdom,” who fights against the *Devas*; *i.e.*, the activity of *Manas* triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent *Kalinaga*. Hercules lops off the heads of the *Hydra*, the *water* serpent: the Egyptian *Orante* treads upon the serpent, while his arms are extended on a crucifix, and *Horus* pierces the head of the Dragon *Typhon* or *Apophis*; the Scandinavian *Thor* smashes the skull of the snake with his cruciform hammer, and *Apollo* transfixes the *Python*, etc., etc. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.<sup>3</sup>

Just as the seed cannot come to life unless it dies,<sup>4</sup> so once consciousness has flowered it has accomplished its purpose and should be pruned back. Otherwise, clinging to “a useless life is an early death.”<sup>5</sup> Nothing less than a wholesale annihilation of everything personal and material can reconnect us with the Sun of Truth and restore the inner sight of our common identity and destiny.

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<sup>1</sup> *Eleusinian and Bacchic Mysteries*, p. 27; [quoting Empedocles.]

<sup>2</sup> Publius Ovidius Naso: *Ars Amatoria* i, 749; (Nil nisi turpe juvat: curæ est sua cuique voluptas, Hæc quoque ab alterius grata dolore venit.) *King’s Quotations*

<sup>3</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII pp. 56-57; [PS 136.1, on the “Basilisk with seven heads . . .”]

<sup>4</sup> Cf. 1 *Corinthians* xv, 36

<sup>5</sup> Johann Wolfgang von Goethe: *Iphigenie* i, 2; (Ein unnütz Leben ist ein früher Tod.) *King’s Quotations*



What is it then that stops us from taking the bull by the horns, and what is all the fuss about? It is the mind itself and its formidable attempts to defy its own execution — and who wouldn't? And the fuss is that we cannot take charge of an entity which, in point of fact, has gone beyond control. The more one *thinks* about controlling it, the more it strengthens.

The divine intellect is veiled in man;  
his animal brain alone *philosophises*.<sup>1</sup>

In terms of Consciousness,

Mind is a name given to the sum of the states of Consciousness  
grouped under Thought, Will, and Feeling.<sup>2</sup>

In terms of Personality and Impersonality, HP Blavatsky distinguishes the animal mind from the higher indwelling Intelligence that ensouls it:

It is usually called the animal soul (the *Nephesh* of the Hebrew Kabbalists). It is the ray which emanates from the Higher Manas or permanent Ego, and is that “principle” which forms the human mind — in animals instinct . . .<sup>3</sup>

. . . the higher Ego (Manas) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that It can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its lower Manas — will have to suffer conjointly in the future.<sup>4</sup>

Blavatsky makes the difference between the animal soul of a living Man and his Spiritual Soul even more plain. She says that those followers of the Delphic injunction who “have cognised life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells,”

. . . they have ascertained that

(1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and that

(2) thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.<sup>5</sup>

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<sup>1</sup> *Secret Doctrine*, II p. 74; [quoting *Isis Unveiled*, I p. 247.]

<sup>2</sup> *ibid.*, I p. 38; [Commentary on Stanza I.3: UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT.]

<sup>3</sup> *Blavatsky Collected Writings*, (DREAMS) X p. 246; [full text in our Blavatsky Speaks Series.]

<sup>4</sup> *ibid.*, X p. 249

<sup>5</sup> *ibid.*, (THE SCIENCE OF LIFE) VIII p. 242. *Note to Students*: consult *Secret Doctrine*, II pp. 109-10.

And what keeps us apart from the Oneness in Otherness, Manyness, and Loneliness — so preoccupied with ourselves that we became deaf to the cries of others? It is this animal stuff, the so-called human nature. It inflames vice, incites vengeance, waxes stronger with every sigh of the soul. And because it is we who permitted its self-gratification and unchecked passions in the first place, only we can put an end to its despotism and self-aggrandisement.

The WISE ONES heed not the sweet-tongued voices of illusion.<sup>1</sup>

No mind nurtured in self-adulation and self-exaltation over long kalpas can possibly master itself. How could it? That is why it has to be slain. Coaxing it is futile: rather than giving up gracefully, it is indefatigable in generating excuses to stave off its execution, like “charity begins at home” and alibis like Macavity, the mystery cat,<sup>2</sup> faster than its sophistry can justify the evasion.

### Charity begins at home?<sup>3</sup>

This old adage still reverberates among Anglo-Saxon religious reformers, bishops, mendicant friars, dramatists, playwrights, and authors. For example, John Wycliffe (1380), Alexander Barclay (1509), Thomas Wilson (1572), Richard Brome (1641), Arthur Murphy (1763), Charles Dickens (1850).

The trouble is that too often charity not only begins but *ends* at home.<sup>4</sup>

Warns American missionary Frank Charles Laubach:

We have made the slogan “Charity begins at home” a part of our religion — although it was invented by a Roman pagan, and is directly contrary to the story of the Good Samaritan. Charity begins where the need is greatest and the crisis is most dangerous.<sup>5</sup>

Bare Selfishness has always prospered in Europe (and brought about much of its prosperity), from the classic to the modern age.

It may be said further, that “Black magic reigns over Europe as an all-powerful, though unrecognised, autocrat,” its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called “privileged” classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.<sup>6</sup>

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<sup>1</sup> *Voice of the Silence*, frag. I vs. 31 p. 7

<sup>2</sup> Cf. “He always has an alibi, and one or two to spare: | At whatever time the deed took place — Macavity wasn’t there!” Thomas Stearns Eliot: *Macavity: The Mystery Cat*

<sup>3</sup> Publius Terentius Afer: *Andria* vi, 1. *Mead’s Quotations*

<sup>4</sup> Anon, *ibid.*

<sup>5</sup> Laubach: *Thirty Years With the Silent Billion*, *ibid.*

<sup>6</sup> *Blavatsky Collected Writings*, (BUDDHISM, CHRISTIANITY AND PHALICISM) XIII p. 257

Here is a small collection of self-justifying alibis from old Europe:

Well-regulated charity begins at home.<sup>1</sup>

I am my own nearest kin.<sup>2</sup>

My tunic is nearer to me than my cloak.<sup>3</sup>

My leg is further than my knee.<sup>4</sup>

Near is my coat, but nearer is my skin.<sup>5</sup>

Every man reaps his own field.<sup>6</sup>

He sings for himself.<sup>7</sup>

He eats his bread from his pocket.<sup>8</sup>

Self first, then your next best friend.<sup>9</sup>

But nowadays each loving naught but pelf,  
Counts on his fingers what'll enrich himself.<sup>10</sup>

### Be wise! Restrain thyself!

Apollo's oracular injunction at Delphi, γνῶθι σεαυτὸν (gnothi seauton), has been attributed to Thales, one of the seven sages. Juvenal admits its origin:

From heaven descends the precept, Know thyself.<sup>11</sup>

Cicero, however, was less Spartan about its meaning:

[When Apollo] says, "Know yourself," he says this, "Inform yourself of the nature of your soul"; for the body is but a kind of vessel, or receptacle of the soul, and whatever your soul does is your own act. To know the soul, then, unless it had been divine, would not have been a precept of such excellent wisdom as to be attributed to a God; but even though the soul should not know of what nature itself is, will you say that it does not even perceive that it exists at all, or that it has motion?<sup>12</sup>

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<sup>1</sup> Cf. old French proverb; (Charité bien ordonnée commence par soi-même.) *King's Quotations*

<sup>2</sup> Publius Terentius Afer: *Andria* iv, 1, 12; (Proximus sum egomet mihi.) *ibid.*

<sup>3</sup> Titus Maccius Plautus: *Trinummus* v, 2, 30; (Tunica propior pallio est.) *ibid.*

<sup>4</sup> Theocritus xvi, 18; (Ἀπώτερο ἢ γονῆ, κνημῆ.) *ibid.*

<sup>5</sup> Old English proverb, *ibid.*

<sup>6</sup> Titus Maccius Plautus: *Mostellaria* iii, 2, 112; (Sibi quisque ruri metit.) *ibid.*

<sup>7</sup> Marcus Tullius Cicero: *De Lege Agraria* ii, 26, 68; (Carmen hic . . . intus canit.) *ibid.*

<sup>8</sup> Old French proverb: Il mange son pain dans sa poche, *ibid.*

<sup>9</sup> Folk-Lore xxiv, 76; (Oxfordshire, 1913.) *Wordsworth Proverbs*

<sup>10</sup> Publius Ovidius Naso: *Epistolæ ex Ponto* ii, 3, 17; (At reditus jam quisque suos amat, et sibi quid sit utile, sollicitis supputat articulis.) *King's Quotations*

<sup>11</sup> Decimus Junius Juvenalis: *Satires* ii, 27; (E cœlo descendit.) *ibid.*

<sup>12</sup> Marcus Tullius Cicero: *Tusculan Disputations* 1, 22, 52 (tr. Yonge)

In *Charmides*, a Platonic dialogue on Temperance,<sup>1</sup> it is argued that γνῶθι σεαυτόν was inscribed over the entrance of Apollo's temple at Delphi as a salutation to those entering the temple, rather than as an injunction; and that it meant "be temperate" or "be wise."

. . . to know ourselves, is temperance: and I agree with him who inscribed this precept in the temple of Apollo at Delphi. For this precept appears to me to have been inscribed as a salutation of Divinity, to be used by those that enter the temple, instead of *hail!*<sup>2</sup> So that this inscription does not directly signify joy, or imply that we should exhort each other to rejoice, but rather, to be temperate. For thus the God speaks to those that enter the temple; and addresses us otherwise than men are wont to do, as he also conceived, in my opinion, who placed this inscription. It likewise says nothing else to those that enter, than that they should live temperately. But as speaking prophetically, it says this in a more enigmatic manner. For "Know thyself," is the same as "Be temperate," as both the writings and I assert. But perhaps someone may think it has a different meaning, which appears to me to have been the case with those who placed those posterior inscriptions, "Nothing too much,"<sup>3</sup> and "A surety is near to sorrow."<sup>4</sup> For they thought that "Know thyself," was advice, and not an address of the Divinity to those that enter the temple. Afterwards, that they might suspend advice in no respect inferior to this, they placed these inscriptions.<sup>5</sup>

Commenting on Plato's *First Alcibiades*, Proclus suggests that "Know Thyself" was a warning to those unfit to commune with the invisible Presence.

For as the public notice warned those entering the precincts of the Eleusinian mysteries not to pass within the inner shrine if they were profane and uninitiated, so also the inscription "Know Thyself" on the front of the Delphi sanctuary indicated the manner, I presume, of ascent to the divine and the most effective path towards purification, practically stating clearly to those able to understand, that he who has attained the knowledge of himself, by beginning at the beginning, can be united with the god who is the revealer of the whole truth and guide of the purgative life; but he who does not know who he is, being

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<sup>1</sup> Translators do an injustice to σωφροσύνη (sophrosyne) by rendering it as temperance. Its rich meaning stems from an appreciation of the nature of inner self, *i.e.*, Plato's "ordered soul," implying the kind of self-restraint that arises from introspective knowledge and, above all, moral purity of thought and deed. Cf. "Wisdom (φρόνησις) is perception (νοήσις) of motion (φώρας) and flowing (ροῦ). . . . Σωφροσύνη (self-restraint) is σωτηρία (salvation) of φρόνησις (wisdom)." *Cratylus* 411d, 412a-b (tr. Fowler).

<sup>2</sup> [Χαίρε (chaire), in Ancient Greek]

<sup>3</sup> The saying of Solon.

<sup>4</sup> The saying of Pittacus.

<sup>5</sup> Taylor T. & Sydenham F. (Tr. & Com.). *The Works of Plato: The Charmides*. A dialogue on Temperance. Vol. V (XIII of the Thomas Taylor Series); Frome: The Prometheus Trust, 1996 (1<sup>st</sup> ed.); 164d-165a.

uninitiated and profane is unfit to partake of the providence of Apollo.  
(Tr. W. O'Neill)

There were other inscriptions in Delphi, including the fifth letter of the Greek alphabet, the so-called E Delphicum.<sup>1</sup> It, too, gave rise to endless speculation and continues exercising scholars to this day. Divine Plutarch, priest of Apollo, student of Ammonius Saccas and teacher of Hypatia, puts forward seven possible explanations about the letter E<sup>2</sup> and, echoing the views of Plato, cites his teacher:

. . . the significance of the letter [E] is neither a numeral nor a place in a series nor a conjunction nor any of the subordinate parts of speech. No, it is an address and salutation to the god, complete in itself, which, by being spoken, brings him who utters it to thoughts of the god's power. For the god addresses each of us as we approach him here with the words "Know Thyself," as a form of welcome, which certainly is in no wise of less import than "Hail"; and we in turn reply to him "Thou art," as rendering unto him a form of address which is truthful, free from deception, and the only one befitting him only, the assertion of Being.

But God is (if there be need to say so), and He exists for no fixed time, but for the everlasting ages which are immovable, timeless, and undeviating, in which there is no earlier nor later, no future nor past, no older nor younger; but He, being One, has with only one "Now" completely filled "For ever"; and only when Being is after His pattern is it in reality Being, not having been nor about to be, nor has it had a beginning nor is it destined to come to an end. Under these conditions, therefore, we ought, as we pay Him reverence, to greet Him and to address Him with the words, "Thou art"; or even, I vow, as did some of the men of old, "Thou art One." . . . it appears that as a sort of antithesis to "Thou art" stands the admonition "Know thyself," and then again it seems, in a manner, to be in accord therewith, for the one is an utterance addressed in awe and reverence to the god as existent through all eternity, the other is a reminder to mortal man of his own nature and the weaknesses that beset him.<sup>3</sup>

### Head learning versus soul wisdom

Worldly mind and higher mind<sup>4</sup> are miles apart. The lower cannot even beg the higher for help since any calculating thinking strengthens the very beast to be defeated. And because the former understands that such a prospect will spell its own demise, it puts up an amazing web of evasion, procrastination, hide-and-seek.

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<sup>1</sup> Cf. *Secret Doctrine*, II p. 580

<sup>2</sup> Cf. Babbitt F.C. (Tr. & Ed.). *Plutarch's Moralia*. (Vol. V of XIV); London: William Heinemann Ltd, 1936; pp. 198-345

<sup>3</sup> Cf. *ibid.*, ¶ 17, 20, 21; pp. 239, 245, 253. Xylander (1570) pp. 392a, 393b, 394c

<sup>4</sup> *Synonyms of higher mind or soul*: heavenly, spiritual, divine, noetic (intelligence), i.e., illuminated mind. *Synonyms of lower mind or soul*: worldly, astral, animal, psychic, personal, i.e., mortal man.

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the “Eye” from the “Heart” doctrine.<sup>1</sup>

Only the pure in heart can overcome the chimera of head-learning and with the sword of Truth admit their selfless souls to the adytum of Love:

The inventor, the mechanic, the artist, painter, sculptor, or musician, the man of learning, the scientist, the poet, the orator, the journalist, the lawyer, the man of letters, *as such*, is never called wise. He may be called clever, talented, brilliant, able, skilful, encyclopædic, charming, elegant, fascinating, powerful, masterly, or a genius, but not wise — unless and until he combines *philanthropy* with his knowledge and ability of whatever kind, and, also, unless and until his knowledge includes knowledge of the workings of the human heart. . . . Cleverness is not enough. Brilliant glibness of the tongue, is not enough. Intellectual fitness is not enough. *Ethical fitness* is needed ever more. Intellectual fitness plus ethical fitness, knowledge plus love of humanity, is *Wisdom*, the cardinal virtue pre-eminently needed by philosopher-legislators, by scientist-priest-educators, true *Brahmanas*, (in the etymological and not the ossified hereditary sense of the word), of every race and creed and clime.<sup>2</sup>

Cramming knowledge into the head does not lead it anywhere, apart from inflating its size.

According to Indian conviction, *Brahma-vidya*, the realization of being . . . is not attainable by the process of thinking. Thinking is believed to move in its original sphere, without ever leading beyond it. Just as no amount of development can lead the senses to perceive thought, so no amount of thinking could lead to metaphysical realization.<sup>3</sup>

The common belief that the more we learn the less we know is true but it applies exclusively to “head-learning” and the endless cerebrations of an irrational mind, “senseless to feel, and with seal’d eyes to see.”<sup>4</sup>

Franz Hartmann blames the general lack of zest for higher knowledge on the narrow outlook of curricula and the spiritual aridity of a rotting age:

The reason why so few can realise the meaning of the term “self-knowledge,” is that the knowledge obtained in our schools is exclusively of an artificial kind. We read that which other men have believed and known and we imagine we know it. We fill our minds with the thoughts of others and find little time to think for ourselves. We

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<sup>1</sup> *Voice of the Silence*, frag. II vs. 111 p. 25

<sup>2</sup> *Science of the Emotions*, pp. 244, 245

<sup>3</sup> Hermann Keyserling quoted in: *Concentration and Meditation*; p. 127

<sup>4</sup> Lord George Gordon Byron: *Don Juan*, Canto 4, xxxi



seek to arrive at a conviction of the existence of this or that object by means of arguments and inferences, while we refuse to open our eyes and to see ourselves the very thing about whose existence we argue. Thus from a theosophical point of view we should appear to a higher being like a nation of people with closed eyes arguing about the existence of the sun and unable or unwilling to look at it for ourselves.<sup>1</sup>

And he argues that our relentless obsession with facts and figures hinders access to spiritual knowledge:

The more the mind analyses a thing and enters into its minor details the easier does it lose sight of the whole; the more man's attention is divided into many parts, the more will he step out of his own unity and become complicated himself. Only a great and strong spirit can remain dwelling within its own self-consciousness, and, like the sun, which shines into many things without becoming absorbed by them, looks into the minor details of phenomena without losing sight of the truth which includes the whole. The most simple truths are usually the ones which are the most difficult to be grasped by the learned, because the perception of a simple truth requires a simple mind. In the kaleidoscope of ever-varying phenomena the underlying truth cannot be seen upon the surface. As the intellect becomes more and more immersed in matter, the eye of the spirit becomes closed; truths which in times of old were self-evident have now been forgotten, and even the meaning of the terms signifying spiritual powers has become lost in proportion as mankind has ceased to exercise these powers. Owing to the conceit of our age of selfishness, which seeks to drag spiritual truths down to the scientific conception of a narrow-sighted animal rationalism, instead of rising up to their level, the character of modern popular science is shown in the amount of cleverness with which illusory self-interests are protected; "faith," the all-saving power of spiritual knowledge, is believed to be superstition; "benevolence" folly, "love" means selfish desires, "hope" is now greed, "life" the creation of a mechanical process, "soul" a term without meaning, "spirit" a non-entity, "matter" a thing of which nothing is known, etc.<sup>2</sup>

The common curse of mankind — folly and ignorance.<sup>3</sup>

In his analysis of Simon's soteriology, GRS Mead hints at some implications of Man being the "Mirror and Potentiality of the Cosmos, the Macrocosm":

Whatever was true of the emanation of the Universe, was also true of Man, whatever was true of the Macrocosmic Æons was true of the Mi-

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<sup>1</sup> *Occult Medicine*, p. 93

<sup>2</sup> *ibid.*, pp. 96-97

<sup>3</sup> Shakespeare: *Troilus and Cressida*, act II, scene 3. Cf. "The father inquires particularly if the boy can construe Homer, if he understands Horace, and can taste Virgil: but how seldom does he ask, or examine, or think, whether he can restrain his passions? whether he is grateful, generous, humane, compassionate, just, and benevolent? Yet these are the qualities that must make him amiable to others, and happy. . . ." Lady Hervey of Ickworth (née Mary Lepell): *Letters of Lady Hervey*, Letter XXXI, Ickworth-Park, 26<sup>th</sup> April, 1745.



crocosmic Æons in Man, which are potentially the same as those of the Cosmos, and will develop into the power and grandeur of the latter, if they can find suitable expression, or a fit vehicle. This view will explain the reason of the ancients for saying that we could only perceive that of which we have a germ already within us. Thus it is that Empedocles taught:

“By earth earth we perceive; by water, water; by æther, æther; fire, by destructive fire; by friendship, friendship; and strife by bitter strife.”

And if the potentiality of all resided in every man, the teaching on this point most forcibly has been, *Qui se cognoscit, in se omnia cognoscit* — He who knows himself, knows all in himself — as Q. Fabius Pictor tells us. And, therefore, the essential of moral and spiritual training in ancient times was the attainment of Self-Knowledge — that is to say, the attainment of the certitude that there is a divine nature within every man, which is of infinite capacity to absorb universal Wisdom; that, in brief, Man was *essentially* one with Deity.<sup>1</sup>

Blavatsky pronounces three prerequisites for those after self-knowledge:

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge — such intuitive and certain knowledge — can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.<sup>2</sup>

And warns those who are not able to distinguish between the “still small voice” and the “sweet-tongued voices of illusion”:<sup>3</sup>

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice — that of selfish desire or passion — for the voice of divine inspiration, or an appeal from their MASTER.<sup>4</sup>

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<sup>1</sup> *Simon Magus*, pp. 70-71

<sup>2</sup> *Blavatsky Collected Writings*, (SELF-KNOWLEDGE) VIII p. 108; [authorship presumed by H.P. Blavatsky. — Boris de Zirkoff.]

<sup>3</sup> *Voice of the Silence*, frag. I vs. 31 p. 7

<sup>4</sup> *Blavatsky Collected Writings*, (ON PSEUDO-THEOSOPHY) XI p. 50

We may *think* that we can approach our inner self by reaching some towering level of consciousness. But mere introspection can be treacherous without the safety of self-giving action. Moreover, Theosophy affirms that no single rung of the ladder to higher knowledge can be skipped. No personality can ever reach, or bring itself into communication with its Atman, except through Buddhi-Manas. In other words, lower Manas cannot by-pass *itself*.<sup>1</sup> Only out-and-out devotion to the well-being of all that lives can check the mind's proclivity for pomp and delusion and help it to surmount itself. Setting time aside to reflect regularly upon what we *can do* for our fellows — and, then, *doing* it — and displacing preoccupation of self with concern for the welfare of the planet and its inhabitants, are the first steps to bring the soul closer to repatriation.

Every act proceeds from the mind. Beyond the mind there is no action, and therefore no Karma. The basis of every act is desire. The plane of desire, or egotism, is itself action and the matrix of every act. Karma will therefore be manifested only in harmony with the plane of desire. A person can have no attachment for what he does not think about, therefore the first step must be to fix the thought on the highest ideal.<sup>2</sup>

### **The false is nothing but an imitation of the true<sup>3</sup>**

Heavenly Man is a company of personalised rays of cosmic mind (atman),<sup>4</sup> emanating from an occult state of noetic intelligence (paramatman). If the fog of maya-illusion could be lifted for a moment, we would all realise in a flash that we are nothing higher than bundles of pseudo-universal phantasms role-playing with each other; and that our pseudo-independent existence is a mere inflation of desires and whims (kama-manas) that can only thrive at the expense of everyone else. At death, the entire edifice bursts like a soap bubble before its earthly iridescence (kama-rupa) disintegrates ignominiously and unceremoniously (in kama-loka).<sup>5</sup>

Ahamkara and I-am-ness, Ego and Egoism, Individualism and Capitalism, I-ness and Me-ness, Luxury and Lust, Mind and Mentality, Persona and Personality, Self and Self-interest, they are all one and the same: utter selfishness, the chief cause of sin and suffering in our world.<sup>6</sup>

Men have dulled their eyes with sin,  
And dimmed the light of heaven with doubt,

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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 634; also cf. "Woe for the living dead," in our Constitution of Man Series, and "Forces and States of Consciousness Drawing," in our Buddhas and Initiates Series.

<sup>2</sup> *Echoes of the Orient*, (OCCULTISM) III: 1<sup>st</sup> ed. pp. 262-63; 2<sup>nd</sup> ed. pp. 259-60

<sup>3</sup> Marcus Tullius Cicero: *Novellæ*

<sup>4</sup> Cf. "As said by me in S.D. Atma is Karma, so all results flowing from sincere work will be right, if you are detached." Master M. quoted in: *Echoes of the Orient*, I p. lvi

<sup>5</sup> The subject matter of after-death states is examined in our Constitution of Man Series.

<sup>6</sup> See "Cause of sin and suffering," in our Black versus White Magic Series.

And built their temple-walls to shut thee in,  
And framed their iron creeds to shut thee out.<sup>1</sup>

Let each man think himself an act of God,  
His mind a thought, his life a breath of God;  
And let each try, by great thoughts and good deeds,  
To show the most of Heaven he hath in him.<sup>2</sup>

Selfishness and Black Magic are one and the same, sordid antipodes of Otherness and White Magic.<sup>3</sup> Black Magic is the predictable outcome of selfish action:

. . . whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us [Theosophists] as black magic.<sup>4</sup>

Beware! It is all too easy to fall into Black Magic. Take heed of the voice of a Master of Compassion. Even . . .

A deed of kindness done with partiality may become evil, *e.g.*, by stirring up animosity in the mind of others. It is necessary, when acting, to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes, *to that extent*, a Black magician. Occultism demands perfect justice, absolute impartiality. When a man uses the powers of nature indiscriminately with partiality and no regard to justice, it is Black magic. Like a blackleg, a Black magician acts on certain knowledge. Magic is power over the forces of nature, *e.g.*, the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, uses Black magic. The first exercise of Black Magic is to psychologise people. To help a sick person is not black magic, *but* no personal preference must guide you.<sup>5</sup>

Abstinence, Frugality, Αβλαβεια-Innocency, Moderation, Modesty, Σωφροσύνη-Temperance are the imperishable hallmarks of Virtue.

Refraining from destroying life, self-restraint as regards appropriating the wealth of others, truthful speech, charity at the right time and according to means, not talking about the young wives of others, impeding the stream of greed, humility towards elders, compassion for all creatures — this is the way to happiness common in all scriptures, that never fails in its operation [or vitiates no other ordinance].<sup>6</sup>

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<sup>1</sup> Henry van Dyke: *God of the Open Air*, st. III

<sup>2</sup> Philip James Bailey: *Festus*, poem

<sup>3</sup> The subject is examined in some depth in our Black versus White Magic Series.

<sup>4</sup> *Blavatsky Collected Writings*, (HYPNOTISM) XII p. 397

<sup>5</sup> *Judge Letters*, III (GLEANINGS FROM THE "PATH") p. 161; [quoting an Adept.]

<sup>6</sup> Bhartrhari: *Niti Shataka*, 26 (tr. Kale)

And from these considerations we may get at a very probable definition of the temperate man, whom the Greeks call σωφρων: and they call that virtue σωφροσυνην, which I at one time call temperance, at another time moderation, and sometimes even modesty; but I do not know whether that virtue may not be properly called frugality, which has a more confined meaning with the Greeks; for they call frugal men χρησιμους, which implies only that they are useful; but our name has a more extensive meaning: for all abstinence, all innocency (which the Greeks have no ordinary name for, though they might use the word αβλαβεια, for innocency is that disposition of mind which would offend no one) and several other virtues are comprehended under frugality;<sup>1</sup>

Blavatsky's comments upon an article by Babu Rajnarain Bose about the merits of unselfish and unsectarian conduct, are fitting for those who are servile to "King, Country, and God" but bully to everyone else:

A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence — upon our own personal weal. But even this is surely not all.

"So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge";<sup>2</sup>

that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* right, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter — so long, we say, as he acts on such principles, virtue is *no virtue* but verily the culmination of SELFISHNESS. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of action *to his brother*, and then only thinks of himself — he will remain at best — a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear

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<sup>1</sup> Marcus Tullius Cicero: *Tusculan Disputations* III viii (tr. Yonge)

<sup>2</sup> [Quoting Babu Rajnarain Bose's *Essential Religion*.] Cf. "We should freely forgive, but forget rarely," says Colton. 'I will not be revenged, and this I owe to my enemy; but I will *remember*, and this I owe to myself.' This is real practical wisdom. It stands between the ferocious 'Eye for eye, and tooth for tooth' of the Mosaic Law, and the command to turn the left cheek to the enemy when he has smitten you on the right. Is not the latter a direct encouraging of sin?" *Blavatsky Collected Writings*, (FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER) VIII p. 138

of punishment and bad results only for himself, without the least concern for his brother.<sup>1</sup>

The monsters of Scylla and Charybdis cannot be slain with words, swords or trickery. They can be overcome only by surrendering everything personal to the impersonal Principle within.<sup>2</sup> Conscious “*impersonality* and non-duality is the ultimate end of cosmic evolution”<sup>3</sup> says Blavatsky. Reforming the mind entails regular and systematic abstraction of personal concerns, longings, memories, and expectations:<sup>4</sup> they cloud our judgement; they clutter our being; they disappoint Self. The soul must shake off “the pollutions it has contracted by its union with the terrestrial and mortal body.”<sup>5</sup> This process of mental emendation, or liberation of Self from self, is vividly described by Tolstoy, Plotinus, and Dionysius the Areopagite:

Every truth already exists in the soul of every man. Only keep from deadening it with falsehood and sooner or later it will be revealed to you. Truth, like gold, is to be obtained not by its growth, but by washing away from it all that it is not gold. This liberation is accomplished by effort of thought.<sup>6, 7</sup>

Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.

When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater

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<sup>1</sup> Blavatsky *Collected Writings*, (SOME WISE WORDS FROM A WISE MAN) IV pp. 497-98

<sup>2</sup> Thomas Taylor in his *Wanderings of Ulysses* says that the rocks of Scylla and Charybdis stand for “the passions of anger and desire, and their concomitants, that compress human life on both sides; and which everyone must experience who proceeds, like Ulysses, in a regular manner to an intellectual state of existence.” For the full text and a masterful unriddling of the fig tree that grew wild on top of Charybdis, see “Taylor on the Wanderings of Ulysses,” in our Hellenic and Hellenistic Papers Series.

<sup>3</sup> Blavatsky *Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 265

<sup>4</sup> See “Diagram of Meditation” as dictated by H.P. Blavatsky to E.T. Sturdy. In: *Blavatsky Inner Group Teachings*; p. 221

<sup>5</sup> Hierocles of Alexandria quoted in: *Concentration and Meditation*; p. 117

<sup>6</sup> [When energised by virtuous living. Thought alone is self-deceit, if not unchastised hypocrisy.]

<sup>7</sup> Count Lev Nikolayevich Tolstoy quoted in: *Concentration and Meditation*; pp. 105-6

than all measure and more than all quantity — when you perceive that you have grown to this, you are now become [that] very vision.<sup>1</sup>

We pray that we may come unto this Darkness which is beyond light, and, without seeing and without knowing, to see and to know that which is above vision and knowledge through the realization that by not-seeing and by unknowing we attain to true vision and knowledge; . . . even as those who, carving a statue out of marble, abstract or remove all the surrounding material that hinders the vision which the marble conceals and, by that abstraction, bring to light the hidden beauty. . . . And there is, further the most Divine Knowledge of Almighty God, which is known through not knowing (*agnosia*) during the union above mind; when the mind, having stood apart from all existing things, then having dismissed also itself, has been made one with the superluminous rays, thence and there being illuminated by the unsearchable depth of wisdom.<sup>2</sup>

Eventually, when the soul has “dismissed also itself” a vision of truth will appear in silence, “as full of potential wisdom and wit as the unhewn marble of great sculpture.”<sup>3</sup>

Blavatsky now makes it plain where Robert Frost’s secret sits:<sup>4</sup>

The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. It is the great SEVENTH MYSTERY of Creation, the first and the last; and those who read St. John’s *Apocalypse*<sup>5</sup> may find its shadow lurking under the *seventh seal*.<sup>6</sup>

And TS Eliot rounds the theme of Frost’s dance of life:

At the still point of the turning world. Neither flesh nor fleshless;  
Neither from nor towards; at the still point, there the dance is,  
But neither arrest nor movement. And do not call it fixity,  
Where past and future are gathered.  
Neither movement from nor towards,  
Neither ascent nor decline.  
Except for the point, the still point,  
There would be no dance, and there is only the dance.<sup>7</sup>



<sup>1</sup> Plotinus: *Ennead* I vi “Beauty” ¶ 9, tr. MacKenna & Page; [full text in our Hellenic and Hellenistic Papers Series.]

<sup>2</sup> Dionysius the Areopagite quoted in: *Concentration and Meditation*; p. 125

<sup>3</sup> Aldous Leonard Huxley: *Point Counter Point*

<sup>4</sup> See *Opening thoughts* about *The Secret Sits*, p. 29.

<sup>5</sup> [When the Lamb opened the seventh seal, there was silence in heaven for about half hour. (Καὶ ὅταν ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιωπὴ ἐν τῷ οὐρανῷ ἕως ἡμισέιαν ὥραν.) *Revelation* viii, 1]

<sup>6</sup> *Secret Doctrine*, II p. 516

<sup>7</sup> Thomas Stearns Eliot: *Burnt Norton*, II; [No. 1 of “Four Quartets”; line breaks by the Compiler.]



## Act in person but Impersonally

The glory of virtue consists entirely in action.

— Marcus Tullius Cicero<sup>1</sup>

No Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism:

"The end of man is an *action* and not a *thought*, though it were the noblest" and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices.

— Helena Petrovna Blavatsky<sup>2</sup>

Under the sway of maya, personal desires polarise the soul in spurts and fits towards either of two feelings proper: pleasure and pain.

Polarity is universal, but the polariser lies in our own consciousness.<sup>3</sup>

Feelings are not mere "forms" or "aspects" of self, they are "degrees" of self as Bhagavan Das points out. That is why pleasure is perceived as a feeling of increase, expansion, growth, moreness; and pain, as a feeling of decrease, contraction, decay, lessness.<sup>4</sup> Commenting upon Chrysippus' definition of suffering, Galen of Pergamum says that distress is

"a shrinking at what is thought to be something to avoid," and he says pleasure is "a swelling up of what is thought to be something to pursue." "Shrinkings and swellings," of course, and "expansions and contractions," which he sometimes mentions as well, are affections of the irrational faculty that result from opinions.<sup>5</sup>

### Thoughts and emotions are one and the same

Away from the unity and impartiality of One Life and Self, the "desire to be an individual" begins energising and specialising pleasure-pain into love-hate, attraction-repulsion, and their endless modifications, variations, and permutations that tie the soul to woes unspeakable. Says HP Blavatsky:

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

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<sup>1</sup> Cicero: *De Officiis* i, 6, 19; (Virtutis enim laus omnis in actione consistit.) *King's Quotations*

<sup>2</sup> *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) p. 230

<sup>3</sup> *Blavatsky Collected Writings*, (WHAT IS TRUTH?) IX p. 31. Cf. "... we train ourselves in regard to pleasure and pain, not fleeing from these emotions nor remaining completely without experience of them, but assuming a middle position in their regard and overcoming their excess and disorderliness ..." *Proclus' Commentary on the First Alcibiades of Plato*, 58; (tr. O'Neill)

<sup>4</sup> For those wishing to master their desire-mind and its pendular mayavic motions, Dr. Bhagavan Das' *Science of the Emotions* remains the definitive text. Sadly, it has not been kept in print. See PDF of the 2<sup>nd</sup> ed., 1908, in our Constitution of Man Series.

<sup>5</sup> Galen: *On Hippocrates' and Plato's doctrines*, 4.2.1-6; in: *The Hellenistic Philosophers*, p. 412



Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.<sup>1</sup>

Bhagavan Das in his eye-opening treatise demonstrates that Emotion is essentially a desire to perpetuate a situation if pleasurable, or to escape out of a situation if painful. And *the prospective fulfilment — or defeat thereof — of the desire in expectation and imagination gives, the foretaste of pleasure or pain*. In other words, Emotion is life and its pabulum. Cicero concurs:

The body rejoices just so long as it perceives a present pleasure; but the mind perceives both the present pleasure, along with the body, and foresees the one that is coming without allowing the past one to flow away. Hence the wise man will always have a constant supply of tightly-knit pleasures, since the anticipation of pleasures hoped for is united with the recollection of those already experienced.<sup>2</sup>

Physical impulses always act without within; metaphysical promptings, the other way around:

Responding to the touch of both a physical and a *metaphysical* Force,<sup>3</sup> the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noetic* (shall we call it Spiritual-dynamical?) Force works *from within without*.<sup>4</sup>

Still, regardless of its provenance, if a desire-thought is genuine, strong, and persistent, it will act out as *motion away* from a painful prospect, or *towards* a pleasurable one. Those who hide how they feel may appear *unmoved*, *un-emotional*. Even so, involuntary body movements, the so-called body language, will give away their true intentions to the trained eye. Eventually, all will be revealed as truth has to come out one way or another.

Hermes Trismegistus was instructed by “the Egyptian Prometheus and the personified Nous or divine light”<sup>5</sup> to liken pleasure and pain to psychic “juices” that stain the soul:

For the Mind is the Benefactor of the Souls of men, and worketh to the proper Good.

And in unreasonable things it co-operateth with the nature of every one of them, but in men it worketh against their Natures.

For the Soul being in the body, is straightway made Evil by Sorrow, and Grief, and Pleasure, or Delight.

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<sup>1</sup> Blavatsky *Collected Writings*, (SPIRITUAL PROGRESS) VI pp. 331-32

<sup>2</sup> Marcus Tullius Cicero: *Tusculan disputations* 5, xxxiii; in: *The Hellenistic Philosophers*, p. 119; [Report of Epicureanism. Full text in our Down to Earth Series.]

<sup>3</sup> We fondly trust this very *unscientific* term will throw no “Animalist” into hysterics *beyond* recovery.

<sup>4</sup> Blavatsky *Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 368

<sup>5</sup> *Theosophical Glossary*: Pymander

For Grief and Pleasure, flow like juices from the compound Body, whereinto when the Soul entereth or descendeth, she is moistened and tintured with them.

As many Souls, therefore, as the Mind governeth, or overruleth, to them it shows its own Light, resisting their prepossessions or presumptions.<sup>1</sup>

Plotinus refers to emotions as fountains of pleasure and pain:

There are two fountains whose streams irrigate the bond by which the soul is bound to the body; and from which the soul being filled as with deadly potions, becomes oblivious of the proper objects of her contemplation. These fountains are pleasure and pain; of which sense is indeed preparative, and the perception which is according to sense, together with the imagination, opinions, and recollections which accompany the senses. But from these, the passions being excited, and the whole of the irrational nature becoming fattened, the soul is drawn downward, and abandons its proper love of true being. As much as possible, therefore, we must separate ourselves from these.<sup>2</sup>

The Koran, as “sweet and salty seas”:

. . . He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltiness; and between the two He has made a barrier and inviolable obstruction.<sup>3</sup>

What is primal motive then, and what moves men to act? It is Kama-Eros, the parentless parent of every Desire-Motive, the Individualiser and Intensifier of I-ness to a degree of excellence. It fastens to the mind, excites it, and propels the body to action. *It unites, mingles with, and moves the mass.*<sup>4</sup> Every thought, whether great or small, is a pursuant Desire waiting to be enacted, animated in the theatre of life. Duality adds infinite choice of colour, variation, and complexity to the drama, so that everyone can be “individual” and play his unique role.

Every desire is a veiled prayer, and every satisfaction a concealed and confused taste of Ananda.<sup>5</sup>

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<sup>1</sup> *Divine Pymander*, Bk. 11 ¶ 9-13 p. 72

<sup>2</sup> *Abstinence from Animal Food*, Bk. 1 ¶ 32 pp. 28-29

<sup>3</sup> *Koran* xxv, 53. Cf. “under two minds the life-generating fountain of souls is comprehended.” T. | *Dam. de Prin.*, in: I.P. Cory, *Ancient Fragments*, etc., 1832, Chaldean Oracle 69; full text in our Theosophy and Theosophists Series. *Note to Students*: Doomed are those who seek pleasure (or turn away from pain) in action, expectation, and imagination, for they grope in the darkness of avidya. Memory perpetuates desire. Desire demands repetition. Repetition brings forth inattention, inaptitude, inadequacy, undisciplined thought. Undisciplined thought, so often enshrined in various habits and routines, is the mother of every addiction. Bigotry, corruption, fanaticism, favouritism, harassment, injustice, intolerance, narrow-mindedness, partiality, prejudgment, prejudice, presumption, racism, are all signs and symptoms of mental addiction: by weakening the mind, they strengthen the tyranny of one’s own passions and proclivities. Physical addiction is much easier to spot but far more difficult to overcome.

<sup>4</sup> See “Virgil’s *mens agitat molem*,” in our Mystic Verse and Insights Series.

<sup>5</sup> *Aphorisms on the Gospel of Divine Love*, p. 56

A mind, focused by the empire of Will and empowered by Imagination, prompts thoughts to principled action most effectively and, in the process, interacts creatively and constructively with other minds. Otherwise, aimless activity and duplicity yield to intemperance and insincerity.<sup>1</sup> Shri Das' reflections on the motivator proper are a fitting end to this brief digression on the nature of desire-thoughts:

In that time of *vairagya*<sup>2</sup> and desolation which comes on the jiva, when the desire that guided it onwards down the Path of Action, fails and dies, all Sensations and Emotions — the highest, noblest, grandest, which can dazzle and enchain the mind, or the lowest, vilest, meanest, which can disgust and revolt it — are all, without exception, seen to be on the same level, seen to be mere emptiness and dream. In that time all the old motives fail, because the very fount of all such motives, the desire for experiences, is exhausted. But the one motive, the one desire, if it may be so called, remains, *viz.*, the desire for Self-preservation, for Self-understanding. This desire is the instinctive grasping by the Self of Its own immortality in Its abstract aspect as *Pratyagatma*. Such is the supreme Love and Compassion of the Self for the Self that It always blesses Itself, "May I never not be, may I always be."<sup>3</sup> . . . Out of this desire rises inevitably, necessarily, without fail, the understanding of the universal nature of the Self. This *understanding* is the essential liberation of which it has been said: "Moksha is not a change of conditions but of condition"; it is a change of the *attitude* of the jiva to its environment.<sup>4</sup>

### Action speaks louder than words

A typical sophism, probably coined by a lower mind to justify dodging some onerous action, is the celebrated "it's the thought that counts." Since desire-thought is the noumenon of action, of course thought counts provided that it is fulfilled by action and not wasted as wishful thinking. For equating fleeting thoughts with imaginary deeds is delusion, if not bare hypocrisy — regardless of whether the sin was hidden in thoughts or words:

When Nature's end of language is declined,  
And men talk only to conceal the mind.<sup>5</sup>

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<sup>1</sup> Will and Desire are interchangeable terms. Learned authors, including H.P. Blavatsky, tend to make a distinction between Will and Desire but not consistently. By and large, Will is reserved for an impersonal, abstract desire, motivated by universal interest (*kama-eros*); Desire, for personal, concrete desires, motivated by self-interest (*kama-manas*). The two terms contrasted in "True prayer is mental utterance in secret, " in our *Living the Life Series*.

<sup>2</sup> [See "Medicine of the Mind," in our *Living the Life Series*.]

<sup>3</sup> Cf. "That is to say, there is a preliminary *vai-ragya*, disgust, accompanied by incipient knowledge of the Final Truth of the Oneness of all Life and all things, and there is the final *vai-ragya*, which is the same thing as Full Knowledge and it indistinguishable from the realisation of Unity, *Kaivalya*." *Science of the Emotions*, p. 479 fn. & quoting *Yoga-Bhashya* i, 16

<sup>4</sup> *Science of the Emotions*, pp. 472-79

<sup>5</sup> Edward Young: *The Love of Fame, the Universal Passion*, 207. Also cf. "Speech has been given to man to conceal his thoughts." (La parole a été donnée à l'homme pour déguiser sa pensée.) Attributed to Talleyrand and Voltaire. *King's Quotations*

. . . Look like the innocent flower  
But be the serpent under't.<sup>1</sup>

Man's secret thoughts and passions are fouler than the deeds he performs.<sup>2</sup>

Such pain the mere desire to sin incurs.  
For he who inly plans some wicked act,  
Has as much guilt, as though the thought were fact.<sup>3</sup>

Therefore is the wise man blest, because he is in God's keeping.  
'Tis not his speech that is acceptable to God, but his deed.<sup>4</sup>

Here on Earth, the plane of evolution of consciousness through action, in-action is a mere impossibility. Regardless of whether the latter stems from indecisiveness, or from a deliberate decision to forsake a brother in his hour of need, as is often the case, its spurious neutrality cannot circumvent Karma-Nemesis. For altruism is neither wishful thinking nor sentimentality: it is the Spirit of Truth, the Cause and Aim of the Theosophical Movement.<sup>5</sup>

Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the [Theosophical] Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.<sup>6</sup> . . . This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes *demonosophy*. That is why Oriental Wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvana refuge against reincarnation; the other acts with the unique idea of saving his soul — both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the *Yogi* nor the “saint” helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. . . . Gautama the Buddha only remained in solitude long enough to enable him to arrive at the truth, to

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<sup>1</sup> Shakespeare: *Macbeth*, act I, scene 5

<sup>2</sup> *Simon Magus*, p. 65

<sup>3</sup> Decimus Junius Juvenalis: *Satires* xiii, 208; (Has patitur poenas peccandi sola voluntas. | Nam scelus intra se tacitum qui cogitat ullum, | Facti crimen habet.) *King's Quotations*

<sup>4</sup> *Porphyry's Letter*, ¶ 16 p. 49

<sup>5</sup> Readers may wish to look at our Theosophy and Theosophists Series.

<sup>6</sup> *Blavatsky Collected Writings*, (SPIRITUAL PROGRESS) VI p. 336

the promulgation of which he devoted himself from that time on, begging his bread, and living for humanity. Jesus retired to the desert for forty days only, and died for this same humanity. Apollonius of Tyana, Plotinus and Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world.<sup>1</sup>

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.<sup>2</sup>

Referring to Lord Buddha's "unintentional mistake" in failing "to conceal certain dogmas, and trespassing beyond the lawful lines," Blavatsky notes:

. . . Karma little heeds intentions, whether good or bad, if they remain fruitless.<sup>3</sup>

Theosophy does not aim to make adepts out of ordinary men. Not during the short span of a single life-time, at any rate.

Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth. But, for ordinary men, for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive.<sup>4</sup>

Forsaking action particularly "in a deed of mercy becomes *an action* in a deadly sin."<sup>5</sup> It is neglect masquerading as neutrality. Blavatsky lost no opportunity to emphasise the pre-eminence of altruism not in thought alone:

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<sup>1</sup> Blavatsky *Collected Writings*, (THE BEACON OF THE UNKNOWN) XI pp. 254, 255

<sup>2</sup> Emerson: *Self Reliance*, ¶ 9 p. 19

<sup>3</sup> Blavatsky *Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 388

<sup>4</sup> *Key To Theosophy*, § XI (MYSTERIES OF RE-INCARNATION) pp. 217-18

<sup>5</sup> *Voice of the Silence*, frag. II vs. 135 p. 31, quoted in: Blavatsky *Collected Writings*, (WHAT SHALL WE DO FOR OUR FELLOW-MEN?) XI p. 469

[Lord Buddha] says “seek nought from the helpless Gods — pray not! *but rather act*; for darkness will not brighten. Ask nought from silence, for it can neither speak nor hear.”<sup>1</sup>

When asked “Do you believe in prayer, and do you ever pray?,” she replied:

We do not. We *act*, instead of *talking*.<sup>2</sup>

And to another long-winded question, “We are told that ‘Aum should be practised physically.’ Does this mean that colour being more differentiated than sound, it is only through the colours that we shall get at the real sound for each one of us? That Aum can only have its spiritual and occult significance when tuned to the Atma-Buddhi-Manas of each person?,”<sup>3</sup> Blavatsky signalled the importance of action even more clearly:

Aum means good action, not merely lip sound. You must say it in deeds.<sup>4</sup> . . . Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.<sup>5</sup>

Asked whether Christianity if rightly understood and carried out is as “Theosophy is the quintessence of duty,” she answered thus:

No doubt it is; but then, were it not a lip-religion in practice, Theosophy would have little to do amidst Christians. Unfortunately it is but such lip-ethics. Those who practise their duty towards all, and for duty’s own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness. It is

“ . . . the public Voice

Of praise that honours Virtue and rewards it,”

which is ever uppermost in the minds of the “world renowned” philanthropists. Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it.<sup>6</sup>

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<sup>1</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 71; [paraphrasing Sir Edwin Arnold’s *Light of Asia*.]

<sup>2</sup> *Key to Theosophy*, § V (FUNDAMENTAL TEACHINGS OF THEOSOPHY) p. 66

<sup>3</sup> *Blavatsky Inner Group Teachings*, p. 19; [Question No. 21.]

<sup>4</sup> *ibid.*

<sup>5</sup> *Blavatsky Collected Writings*, (“ORIGINAL PROGRAMME” MANUSCRIPT) VII p. 167

<sup>6</sup> *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) pp. 229-30; [quoting Philip Francis’ *Eugenia*, act iv.]



Apathy is a vice that stands in the way of virtue, says John Ruskin:

This intense apathy in all of us is the first great mystery of life; it stands in the way of every perception, every virtue. There is no making ourselves feel enough astonishment at it. That the occupations or past-times of life should have no motive, is understandable; but — That life itself should have no motive — that we neither care to find out what it may lead to, nor to guard against its being for ever taken away from us — here is a mystery indeed.<sup>1</sup>

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself. Thus, from the beginning, consider all your accomplishments as means of assistance to others;<sup>2</sup>

Praise is an infirmity of weak minds, continues Ruskin:

Practically, then, at present, “advancement in life” means, becoming conspicuous in life; — obtaining a position which shall be acknowledged by others to be respectable or honourable. We do not understand by this advancement in general, the mere making of money, but the being known to have made it; not the accomplishment of any great aim, but the being seen to have accomplished it. In a word, we mean the gratification of our thirst for applause. That thirst, if the last infirmity of noble minds, is also the first infirmity of weak ones; and, on the whole, the strongest impulsive influence of average humanity: the greatest efforts of the race have always been traceable to the love of praise, as its greatest catastrophes to the love of pleasure.<sup>3</sup>

Blavatsky always judged Philaletheians, the “lovers of divine truth,” by their conduct. And so do we.

There is but one way of ever ameliorating human life and it is by the love of one’s fellow man for his own sake and not for personal gratification. The greatest Theosophist — he who loves divine truth under all its forms — is the one who works for and with the poor.<sup>4</sup>

And even succeeded in summing up Theosophists in five words:

Theosophist is, who Theosophy does.<sup>5</sup>

Finally, this is how WQ Judge articulated the Theosophical Society’s prime objective and the twin obligations of its Fellows:

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also

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<sup>1</sup> *Sesame and Lilies*, Lecture III, “The Mystery of Life and Its Arts.” [full text in our Down to Earth Series.]

<sup>2</sup> *ibid.*, Pref. ¶ 9

<sup>3</sup> *ibid.*, Lecture I, “Sesame – Of Kings’ Treasuries,” ¶ 3

<sup>4</sup> *Blavatsky Collected Writings*, (MISCONCEPTIONS – J & K) VIII p. 77

<sup>5</sup> *Key to Theosophy*, § II (EXOTERIC AND ESOTERIC THEOSOPHY) p. 20; [advanced students may wish to look at our Living the Life Series.]



strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.<sup>1</sup>

### Higher versus lower altruism

In our increasingly fragmented communities, social care and philanthropy are becoming dehumanised. The traditional ways and means of looking after the disadvantaged and the dispossessed are depersonalised, sanitised, formalised, professionalised. They are farmed out to civil servants, non-governmental organisations, private agencies.

Today, charity is big business. It even accepts rides on the back of gambling. Its only difference from public provision is that it relies on tax deductible donations. Brotherly love through standing orders, commendable expression of social concern as it may be, cannot be compared with Compassion-Sacrifice any more than alleviating poverty by “income support” or pain by anaesthetic drugs, for example, can be said to be charity proper. So long as we live in a material world, material assistance will always be needed and must be provided freely. But without tackling the underlying causes, hand-outs alone foster dependency as neglected causes bend acute situations to recurrence and chronicity.

Even virtue itself cannot remain unalloyed under the sway of maya:<sup>2</sup>

Every virtue has its defect. The defects of great virtues must be accepted. As the Hindi proverb says,

“the kick of the milch-cow is a caress.”<sup>3</sup>

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<sup>1</sup> *Echoes of the Orient*, (WHAT OUR SOCIETY NEEDS MOST) I: 1<sup>st</sup> ed. p. 260; 2<sup>nd</sup> ed. p. 280

<sup>2</sup> The shared basis and exchangeability of vice and virtue can often be noticed in antithetic homonyms that are pendular movements of the action indicated by the shared root verb. For example:

“To *bless* and to *curse* have the same radical sense, which is, to send or pour out words, to drive or to strain out the voice, precisely as in the Latin *appello*, from *pello*, whence *peal*, as of thunder or of a bell. [And in *Gr.*, too, where *ἁπα* means prayer, vow; and conversely, curse, imprecation; cf. *ἁπαομαι*. Also cf. *καταρῶ*, to pour out, to pour over *δυσφημιαν*, in Demetrius Phalereus: *Demetrius on Style*, 302. *Ἐρινυες* say that *ἁραι* is their own name *ἡς υἱαί*, in *Æschylus: Eumenides*, 417. Similarly, *καλον* και *κακον*, good and bad, in Cratylus 416a-e. — *Compiler*.] The *two* senses spring from the *appropriation* of loud words to express particular acts. This depends on usage, like all other particular applications of one general signification. The sense in Scripture is to utter words either in a good or bad sense; to bless, to salute; or to rail, to scold, to *reproach*; and this very word is probably the root of *reproach*, as it certainly is of the Latin *precor*, used, like the Shemitic word, in both senses, *praying* and *cursing*, or deprecating. (“*Improbis urget iratis precibus*,” Horace) It is also the same word as the English *pray*, It. *pregare*, L. *precor*, the same as *preach*, D. *preeken*, W. *pregethu*. To the same family belong the *Gr.* *βραχω*, *βρουχω*, *βρυχαομαι*, to *bray*, to roar, to low, Lat. *rugio*. Here we see that *bray* is the same word, applied to the voice of the ass and to breaking in a mortar [pestillation], and both are radically the same word as *break*.” Webster’s *American Dictionary of the English Language* (1844).

Now, if the pious bray, can asses pray?

<sup>3</sup> *Science of the Emotions*, p. 309; [Cf. “All perfection in this life hath some imperfection mixed with it; and no knowledge of ours is without some darkness.” Thomas à Kempis: *The Imitation of Christ*, I, iii.4; tr. F.B.]

Every act of Kindness has a tinge of Selfishness in it. And so, there are lower and there are higher altruists. The former may help out as long as it feels good and convenient to do so, and there are no personal risks involved. The latter, lay service above self or, rather, *instead* of self. Since mercy delegated is not mercy proper, institutionalised philanthropy is a low form of altruism. Only souls nourished by Universal Truths can arouse Universal Sympathy and bring true love down to earth. Only hearts softened with Devotion can feel solidarity with All. What men long more than anything else is spiritual sustenance — although they may not always be mindful of such a vital need, or able to vocalise it. Goodwill and kindness soothe hearts and souls, and lend far more riches than money can ever buy.<sup>1</sup> Food for thought, therefore, is as important as ministering bodily care. Inner faculties should not be neglected in the temple of god.

And as with personal responsibility, there is no surrogate for personal action either. Boundless Love of Humanity or Philanthropy proper can only be born out of the charred logs of personal desires. What is mandated to third parties neither outlives death nor counts as altruism in the eyes of the “Records of the Karmic ledger,”<sup>2</sup> who are probably tearful at the general wickedness and hypocrisy of the times. Blavatsky’s wise thoughts underscore once more the significance of right attitude and direct action:

Act individually and not collectively; follow the Northern Buddhist precepts: “Never put food into the mouth of the hungry by the hand of another”; “Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty”; “Never give to the Sun time to dry a tear before thou hast wiped it.”<sup>3</sup> Again “Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall”<sup>4</sup>. . . The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money . . . through other people’s hands or organizations. We believe in giving to the money a thousand-fold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt.<sup>5</sup>

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<sup>1</sup> Cf. “Life is about people, not about things, | About relationships between people. | We must love people and use things, | Not use people and love things.” National Council for Travelling People in Ireland

<sup>2</sup> Cf. *Secret Doctrine*, I p. 129

<sup>3</sup> Cf. “Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer’s eye.” *Voice of the Silence*, frag. I vs. 60 p. 13

<sup>4</sup> Cf. “To commiserate is sometimes more than to give; for money is external to a man’s self, but he who bestows compassion communicates his own soul.” William Mountfort

<sup>5</sup> *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) pp. 244-45

Master KH affirms that the overriding aim of the Theosophical Society is to advance the wellbeing of humanity as a whole and not to serve the interests of a select few in a “special study of occultism” as it had been suggested:

“To our minds then, these motives, sincere and worthy of every serious consideration from the worldly standpoint, appear — *selfish*. . . . They are selfish because you must be aware that the chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men: and the real value of this term ‘selfish,’ which may jar upon your ear, has a peculiar significance with us which it cannot have with you; therefore, and to begin with, you must not accept it otherwise, than in the former sense. Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of Humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness, and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother — will never do!”<sup>1</sup>

### Charity is a debt of honour<sup>2</sup>

There now follows an anthology of defining thoughts on charity proper:

Theosophy creates the charity which afterwards,  
And of its own accord, makes itself manifest in works.<sup>3</sup>  
In things essential, unity; in doubtful, liberty; in all things, charity.<sup>4</sup>  
There can be no greater arguments to a man of his own power than to find himself able not only to accomplish his own desires, but also to assist other men in theirs; and this is that conception wherein consisteth charity.<sup>5</sup>  
Charity is a virtue of the heart, and not of the hands.<sup>6</sup>  
Charity itself fulfils the law,  
And who can sever love from charity?<sup>7</sup>  
Be charitable and indulgent to everyone but thyself.<sup>8</sup>

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<sup>1</sup> Blavatsky *Collected Writings*, (THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE) X p. 78 fn. [Original version of *Mahatma Letter 2* (2), pp. 6-7, 3<sup>rd</sup> Combined ed., placed by Boris de Zirkoff. Cf. “Maha Chohan’s View on the TS,” in our Masters Speak Series.]

<sup>2</sup> Immanuel Kant: *Lecture at Königsberg*. Mead’s *Quotations*

<sup>3</sup> Blavatsky *Collected Writings*, (“LET EVERY MAN PROVE HIS OWN WORK”) VIII p. 164

<sup>4</sup> Rupertus Meldenius [Peter Meiderlin, also called Peter Meuderlinus]. Mead’s *Quotations*

<sup>5</sup> Thomas Hobbes: *On Human Nature* ix, *ibid*.

<sup>6</sup> Joseph Addison: *The Guardian* No. 166, *ibid*.

<sup>7</sup> William Shakespeare: *Love’s Labour’s Lost*, act IV, scene 3, *ibid*.

<sup>8</sup> Joseph Joubert. Mead’s *Quotations*

For this I think is charity, to love God for himself,  
And our neighbour for God.<sup>1</sup>

Who well lives, long lives; for this age of ours  
Should not be numbered by years, daies, and hours.<sup>2</sup>

Why number years? His years man oft outstrips.  
’Tis deeds give age: let these be on your lips.<sup>3</sup>

A life spent worthily should be measured by a nobler line,  
— by deeds, not years.<sup>4</sup>

He who bestows his goods upon the poor,  
Shall have as much again, and ten times more.<sup>5</sup>

A benevolence loses its grace, if it clings so long to the hand of the giver that he seem to part with it with difficulty, and gives it at last as though he were robbing himself.<sup>6</sup>

Charity is never lost: it may meet with ingratitude,<sup>7</sup> or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.<sup>8</sup>

The worst of charity is that the lives you are asked to preserve are not worth preserving.<sup>9</sup>

Charity, decent, modest, easy, kind,  
Softens the high, and rears the abject mind;  
*Knows with just reins, and gentle hand to guide,*  
*Betwixt vile shame and arbitrary pride.*<sup>10</sup>



<sup>1</sup> Sir Thomas Browne: *Religio Medici* ii, 14, *ibid.*

<sup>2</sup> Guillaume de Salluste du Bartas: *Days and Weekes, Fourth Day*, Bk. II

<sup>3</sup> Publius Ovidius Naso: *In Liviam* 447; *King’s Quotations*

<sup>4</sup> Richard Brinsley Sheridan: *Pizarro*, act IV, scene 1

<sup>5</sup> John Bunyan: *The Pilgrim’s Progress* ii, 6; [quoting Gaius.]

<sup>6</sup> Lucius Annæus Seneca: *De Beneficiis* ii, 1; (Ingratum est beneficium, quod diu inter manus dantis hæsit, quod quis ægre dimittere visus est; et sic dare, tanquam sibi eriperet.) *King’s Quotations*

<sup>7</sup> [Here is a little gathering of great thoughts on Ingratitude:

“Ingratitude, thou marble-hearted fiend! . . . How sharper than a serpent’s tooth it is to have a thankless child!” (Shakespeare)

“Do you know what is more hard to bear than the reverses of fortune? It is the baseness, the hideous ingratitude, of man.” (Napoleon) | “Nothing more detestable does the earth produce than an ungrateful man.” (Ausonius) | “If there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude.” (Brooke) | “He that forgets his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself.” (Bunyan)

“Rest upon this as Proposition of an eternal, unfailing Truth; that there neither is, nor never was, any person remarkably ungrateful, who was not also insufferably proud. . . . In a word, Ingratitude is too base to return a Kindness, too proud to regard it; much like the Tops of Mountains, barren indeed, but yet lofty; (South) | “We think that we suffer from ingratitude, while in reality we suffer from self-love.” (Landor) | “Blow, blow, thou winter wind! Thou art not so unkind as man’s ingratitude.” (Shakespeare) ]

<sup>8</sup> Conyers Middleton. *Mead’s Quotations*

<sup>9</sup> Emerson: *The Conduct of Life* – VII “Considerations by the Way,” ¶ 3 p. 561

<sup>10</sup> Matthew Prior: *Charity. Mead’s Quotations*

## Merge self in Self

Eternity is in love with the productions of time.

— William Blake<sup>1</sup>

The excellence of a dwelling is its site; the excellence of a mind is its profundity; the excellence of giving is charitableness; the excellence of speech is truthfulness; the excellence of government is order; the excellence of action is ability; the excellence of movement is timeliness.

— Lao Tzu<sup>2</sup>

Those who trample “in the deep mire of sins and failings,”<sup>3</sup> or on fellow travellers for that matter, will not be returning home soon. It is only by trampling down on their own ego until every egocentric thought is crushed forever, that they might stumble upon life’s purpose “with a mind clear and undarkened by personality.”<sup>4</sup> The Doctrine of the Heart asserts that there is no special path to tread, or someone else’s foot steps to follow. As the pilgrim walks on, the horizon recedes and the path winds “up-hill all the way . . . to the very end.”<sup>5</sup>

In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine . . . <sup>6</sup>

For those whose hearts are fixed on the unmanifested the labour is greater, because the path which is not manifest is with difficulty attained.<sup>7</sup>

Thou canst not travel on the Path before thou has become that Path itself.<sup>8</sup>

The one thing no one can do is to live the life of someone else. Besides, “the duty of another is full of danger.”<sup>9</sup>

A man who desires to live must eat his food himself; this is the simple law of nature — which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself.<sup>10</sup>

When selfishness (ahamkara) rules, the mental path of communication (antahkarana, the sattvic element of ahamkara) between the Higher Ego

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<sup>1</sup> Blake: *Proverbs of Hell*

<sup>2</sup> *Sayings of Lao Tzu*, “Miscellaneous,” p. 47 (tr. Giles). Full text in our Living the Life Series.

<sup>3</sup> *Voice of the Silence*, frag. I vs. 69 p. 15

<sup>4</sup> *Secret Doctrine*, I p. 54; [Commentary on Stanza II.1b.]

<sup>5</sup> Christina Rossetti quoted in: *Mahatma Letter* 43 (42) p. 258; 3<sup>rd</sup> Combined ed.

<sup>6</sup> *Bhagavad-Gita* 4 vs. 11. [Note to Students: all roads may lead to Rome, as the modern expression of the mediaeval sentiment of Alain de Lille and Geoffrey Chaucer goes, however, few paths can take the devotee to the land of spiritual enlightenment. Look up the preceding verses and reflect.]

<sup>7</sup> *ibid.*, 12 vs. 5. [Who enters upon “a path not manifest”? The Chela, an unfortunate man. Cf. *Blavatsky Collected Writings*, (CHELAS) VI p. 285]

<sup>8</sup> *Voice of the Silence*, frag. I vs. 58 p. 12

<sup>9</sup> *Bhagavad-Gita* 3 vs. 35

<sup>10</sup> *Light on the Path*, com. I p. 29

and its lower or animal reflection is weak and ineffective. Only by burning our wants and wishes in the crucible of self-denial can we live the Life prescribed by Dharma. And it is not *through* the mind but *out* of its ashes that we may come to know ourselves. Taming lower passions and propensities so that the true Self can shine through like the Sun in his noonday glory, may be exhilarating at the end but hardly a jolly prospect in the beginning as mystics and occultists alike testify. It is an incredibly agonising, arduous, and long process of self-attrition to the very end. And there is neither encouragement nor reassurance, for

Brave soldiers need neither orders nor constant encouragement.

Pursue the lines laid down long ago and “we will look out for results.”<sup>1</sup>

Exceptionally gentle and benevolent individuals are at times referred to as “spiritual.” But no one knows for sure who is who in that sense. In any case, those who think in terms of spirit and matter are still bound by the rules of religion<sup>2</sup> and the Great Illusion: therefore, their judgement is likely to be way off the mark. No self-assertive discourses about “spirituality”<sup>3</sup> and contempt for matter can advance the soul either. True spiritual progress calls for a root and branch reform of mindset and conduct, a grateful appreciation of divine philosophy, and the resolve to live a principled life.

. . . spiritual knowledge does not belong to the faculties of men’s lower intellectual nature, but to his higher nature alone; and it is therefore of paramount importance that the development of that higher nature should receive more attention than it is receiving at present. A mere improvement in morals or ethics is quite insufficient for that purpose. Morality is the outcome of reasoning; Spirituality is the superior power due to the manifestation of self-consciousness on a higher plane of existence, the illumination of the mind and body of man by the power and light of the spirit filling the soul. When spirituality becomes substantiality in man, then only will his knowledge be of a substantial kind.<sup>4</sup>

Apuleius’ Lucius is ever metamorphosing in the works of Shakespeare, Keats, Morris, Bridges. From acorns mighty oak trees grow, from caterpillars butterflies flower and fly away. When the soul is cleansed from its earthly pollutions, a U-turn of consciousness<sup>5</sup> from outer pursuits to inner

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<sup>1</sup> *Echoes of the Orient*, I p. lvi; [W.Q. Judge quoting Master M.]

<sup>2</sup> Cf. “The Sermon of the Mount, which is the very embodiment of Christ’s teachings — Christianity in a nut-shell, so to say — is a code of pre-eminently *practical* as also impracticable rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to *deny* the blow, but on the contrary to assert it by meekly bearing the offence; and in order not to *resist evil*, to turn (whether metaphorically or otherwise) your other cheek — i.e., to invite your offender to repeat the action.” *Blavatsky Collected Writings*, (CHRISTIAN SCIENCE) X p. 37

<sup>3</sup> See “Humility is no virtue” in our Buddhas and Initiates Series, and “Spirituality is not a virtue,” in our Living the Life Series.

<sup>4</sup> *Occult Medicine*, p. 87

<sup>5</sup> This is what is meant by μετανοια (metanoia) in the Bible, not “repentance” as this pivotal concept is commonly interpreted. See Ravindra R. (Ed. P. Murray). *Yoga and the Teaching of Krishna*:



realities begins in earnest, *and moves the philosopher's stone* — which is Man's highest principle or Atman — *to open up his secret* and let the Light of Logos eclipse the shadows of the earth. Atman then will transform manas to gold, head-learning to soul-wisdom. The animal form will remain, but the indwelling light will begin shining through unimpeded. And the mystery of the “Golden Ass,” or animal man made divine, is no more.

The “I” of a devotee does no harm to any creature. It is like a sword which, after touching the philosopher's stone, is turned to gold. The sword retains the same form but it cannot cut or injure anyone.<sup>1</sup>

Beyond the petty concerns and delusions of personal life, Adepts are the real Philanthropists. And if there is any “air” about such Great Souls, it must be the fragrance that comes out after the last breath of their terrestrial ego has expired, the “scent-laden breeze” that sings to the vales “a Master has arisen, a Master of the Day.”<sup>2</sup> When the blood of the Great Heart throbs throughout Nature, when the “still small voice” speaks silently to the soul, when the wonder of “the whole living and sentient Universe”<sup>3</sup> is at long last recognised, the truth that *All is One* is finally realised and a new Saviour is born.

This consummation [the union of the divine spark which animates man with the parent-flame which is the Divine All] is the *ultima Thule* of those Theosophists who devote themselves entirely to the service of humanity. Apart from those, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies, as one of the objects of The Theosophical Society, “the investigation of the unexplained laws of Nature and *the psychic powers latent in man*.” . . . The first are not numerous — complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like.<sup>4</sup>

Now we see what changes take place in the consciousness of the human being himself. The moment this union [of an individuality with its *Logos*] takes place, the individual at once feels that he is himself the *Logos*, the monad formed from whose light has been going through all the experiences which he has now added to his individuality. In fact his own individuality is lost, and he becomes endowed with the original individuality of the *Logos*. From the standpoint of the *Logos*, the case stands thus: The *Logos* throws out a kind of feeler, as it were, of its own light into various organisms. This light vibrates along

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*Essays on the Indian Spiritual Traditions*. Chennai: Theosophical Publishing House, 1998; pp. 58, 316. Also see *Blavatsky Collected Writings*, (VIEWS OF THE THEOSOPHISTS) I p. 293.

<sup>1</sup> *Narada's Way of Divine Love*, p. 107

<sup>2</sup> *Voice of the Silence*, frag. III vs. 281 p. 65

<sup>3</sup> Cf. *Secret Doctrine*, I p. 54; [Commentary on Stanza II.1b.]

<sup>4</sup> *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI p. 251



a series of incarnations and whenever it produces spiritual tendencies, resulting in experience that is capable of being added to the individuality of the *Logos*, the *Logos* assimilates that experience. Thus the individuality of the man becomes the individuality of the *Logos* and the human being united to the *Logos* thinks that his is one of the innumerable spiritual individualities that he has assimilated and united in himself, that self being composed of the experiences which the *Logos* has accumulated, perhaps from the beginning of time. That individual will therefore never return to be born again on earth.<sup>1</sup>

. . . while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on [humanity] the “great orphan”? And how shall the “still small voice” make itself heard in a soul entirely occupied with its own privileged tenants? . . . He who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion, or social status. It is *altruism*, not *ego-ism*, even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves.<sup>2</sup>

All things alike do their work, and then we see them subside. When they have reached their bloom, each returns to its origin. Returning to their origin means rest or fulfilment of destiny. This reversion is an eternal law. To know that law is to be enlightened. Not to know it, is misery and calamity. He who knows the eternal law is liberal-minded. Being liberal-minded, he is just. Being just, he is kingly. Being kingly, he is akin to Heaven. Being akin to Heaven, he possesses Tao. Possessed of Tao, he endures for ever. Though his body perish, yet he suffers no harm.<sup>3</sup>

He who, conscious of being strong, is content to be weak — he shall be a channel for the waters of the world, and Virtue will never desert him. He returns to the state of a little child.

He who, conscious of his own light, is content to be obscure — he shall be the whole world’s model. Being the whole world’s model, his Virtue will never fail. He reverts to the Absolute.<sup>4</sup>



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<sup>1</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) pp. 54-55

<sup>2</sup> *Blavatsky Collected Writings*, (OCCULTISM VERSUS THE OCCULT ARTS) IX p. 258

<sup>3</sup> *Sayings of Lao Tzu*, “Tao as a Moral Principle, or ‘Virtue,’” p. 24 (tr. Giles). Full text in our Living the Life Series.

<sup>4</sup> *ibid.*, “Lowliness and Humility,” p. 33

## Seek out the fifth way of Loving

All other pleasures are not worth its pains.

— Ralph Waldo Emerson<sup>1</sup>

Poets are all who love, who feel great truths,  
And tell them; and the truth of truths is love.

— Philip James Bailey<sup>2</sup>

In crocus and in rose  
Though the same sunshine glows,  
One flower waves crimson, and one trembles gold:  
Dost thou alone claim sight?  
Is Love less free than Light?  
Love's rays in human hearts less manifold?

— James Rhoades<sup>3</sup>

When the last gasp of selfish life has faded out, and love and devotion to all begins pulsating the heart, an even greater opportunity for service looms in the skyline, that of foregoing nirvana's "selfish bliss."<sup>4</sup>

Who will climb that lofty top? Masters of Life are few,

. . . more difficult to find, more rare to view than is the flower of the  
Vogay tree.<sup>5</sup>

Fewer suspect Their illimitable love and relentless work that They have undertaken "unthanked and unperceived by men."<sup>6</sup>

The heart has its reasons,  
Of which the understanding knows nothing.<sup>7</sup>

Surrounded by adoring maidens (gopis), Lord Krishna, the inspirer of true love, identifies five ways of loving. The first two are within everyone's experience. The following two will be appreciated most by those who have seized the meaning of "The Two Paths." The fifth is the love of Krishna-Christos, the ever-pulsating GREAT HEART: It literally makes the world go round:

Friends!

Those who love in return for love, are motivated mostly by self-interest.

Those, who love without being loved are like compassionate parents; in such love is pure virtue and all goodness of heart.

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<sup>1</sup> Emerson: *Love* ¶ 5 p. 63

<sup>2</sup> Bailey: *Festus*, scene xvi, "The Hesperian Sphere"

<sup>3</sup> Rhoades: *The Two Paths*

<sup>4</sup> See *Voice of the Silence*, frag. II vs. 143 p. 33

<sup>5</sup> *ibid.*, frag. I vs. 62 p. 13

<sup>6</sup> *ibid.*, frag. III vs. 293 p. 68

<sup>7</sup> Pascal: *Pensées* xxviii, 58; (Le cœur a ses raisons, que la raison ne connoist pas.) *King's Quotations*

Others love not even those who love them and much less those who do not love them; such are either the desireless Self-fulfilled ones, or the ungrateful haters of benefactors and elders.

But mine is a fifth way. If I seem not to love those that love me, it is only in order that they may love me the more, even as a poor man who, finding a treasure and then losing it, can think of nothing else.<sup>1</sup>

Unbeknown to us, we are schooled to feel that “fifth way of loving,” says Emerson:

Thus are we put in training for a love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom. We are by nature observers, and thereby learners. That is our permanent state. But we are often made to feel that our affections are but tents of a night. Though slowly and with pain, the objects of our affection change, as the objects of thought do. There are moments when the affections rule and absorb the man, and make his happiness dependent on a person or persons. But in health the mind is presently seen again — its overarching vault, bright with galaxies of immutable lights, and the warm loves and fears that swept over us as clouds, must lose their finite character and blend with God, to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations must be succeeded and supplanted only by what is more beautiful, and so on for ever.<sup>2</sup>

A day will come when the parinirvanic<sup>3</sup> heights are crossed and the “Gates of the Treasure of the Great Light”<sup>4</sup> flung open. Then, Love, Joy, and Peace will reign supreme. This is how Nausicaä dreamt Pallas Athena’s return to Olympus:

Then to the palaces of heaven she sails,  
Incumbent on the wings of wafting gales;  
The seat of gods; the regions mild of peace,  
Full joy, and calm eternity of ease.

There no rude winds presume to shake the skies,  
No rains descend, no snowy vapours rise;  
But on immortal thrones the blest repose;  
The firmament with living splendours glows.<sup>5</sup>



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<sup>1</sup> *Science of the Emotions*, p. 72 fn. [quoting *Vishnu Bhagavata* x, 32, 17-20.]

<sup>2</sup> Emerson: *Love*, ¶ 21 p. 68

<sup>3</sup> See “Nirvana and Parinirvana,” in our Confusing Words Series.

<sup>4</sup> Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 62

<sup>5</sup> Homer: *The Odyssey* vi (tr. Pope)

## Listen to the Clarion Call

Just as if someone waiting to hear a voice which is pleasing to him, should separate himself from other voices, and excite his hearing to the perception of the more excellent sound, when it approaches. Thus, also, here it is necessary to dismiss sensible auditions, except so far as it necessary, and to preserve the animadversive<sup>1</sup> power of the soul pure, and prepared to hear supernal sounds.

— Plotinus<sup>2</sup>

Though my soul may set in darkness, it will rise in perfect light;  
I have loved the stars too truly to be fearful of the night.

— Sarah Williams<sup>3</sup>

Now *Faithful* play the Man, speak for thy God:  
Fear not the wicked's malice, nor their rod:  
Speak boldly man, the Truth is on thy side;  
Die for it, and to Life in triumph ride.

— John Bunyan<sup>4</sup>

For those who may begin to suspect that treading any path must be less tedious than going through a long list of hints and tips, the following selections were chosen as a fitting end to this chapter and a tonic for the weary soul:

### Shri Chaitanya Mahaprabhu's devotional prayer

Chant the name of the Lord and His glory unceasingly  
That the mirror of the heart may be wiped clean  
And quench that mighty forest fire,  
Worldly lust, raging furiously within.  
Oh name, stream down in moonlight on the lotus heart,  
Opening its cup to knowledge of thyself.  
Oh self, drown deep in the waves of His bliss,  
Chanting His name continually,  
Tasting His nectar at every step,  
Bathing in His name, that bath for weary souls. . . .

Oh, my mind,  
Be humbler than a blade of grass,  
Be patient and forbearing like the tree,  
Take no honour to thyself,  
Give honour to all,  
Chant unceasingly the name of the Lord.

Oh, Lord and soul of the universe,  
Mine is no prayer for wealth or retinue,  
The playthings of lust or the toys of fame;  
As many times as I may be reborn  
Grant me, Oh Lord, a steadfast love for Thee. . . .

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<sup>1</sup> [Perceptive]

<sup>2</sup> *Collected Writings of Plotinus, Ennead V, i ¶ 12 p. 312*

<sup>3</sup> Known to her readers as "Sadie": *Twilight Hours. A Legacy of Verse*. London: Strahan & Co., 1868; "The Old Astronomer to his Pupil," p. 69

<sup>4</sup> Bunyan: *The Pilgrim's Progress* i, 6

Ah, how I long for the day  
When an instant's separation from Thee, Oh Govinda,  
Will be as a thousand years,  
When my heart burns away with its desire  
And the world, without Thee, is a heartless void.

Prostrate at Thy feet let me be, in unwavering devotion,  
Neither imploring the embrace of Thine arms  
Nor bewailing the withdrawal of Thy presence  
Though it tears my soul asunder.  
Oh Thou, who stealest the hearts of Thy devotees,  
Do with me what Thou wilt —  
For Thou art my heart's beloved, Thou and Thou alone.<sup>1</sup>

### Éliphas Lévi's stirring words summing up the consequences of the philosophical dogma of Hermes

Man is the son of his works; he is what he wills to be; he is the image of the God he makes; he is the realisation of his ideal. Should his ideal want basis, the whole edifice of his immortality collapses. Philosophy is not the ideal, but it serves as a foundation for the ideal. The known is for us the measure of the unknown; by the visible we appreciate the invisible; sensations are to thoughts even as thoughts to aspiration. Science is a celestial trigonometry: one of the sides of the absolute triangle is the nature which is submitted to our investigations; the second is our soul, which embraces and reflects nature; the third is the absolute, in which our soul enlarges. No more atheism possible henceforward, for we no longer pretend to define God. God is for us the most perfect and best of intelligent beings, and the ascending hierarchy of beings sufficiently demonstrates his existence. Do not let us ask for more, but, to be ever understanding him better, let us grow perfect by ascending towards him. No more ideology; being is being, and cannot perfectionise save according to the real laws of being. Observe, and do not prejudice; exercise our faculties, do not falsify them; enlarge the domain of life in life; behold truth in truth! Everything is possible to him who wills only what is true! Rest in nature, study, know, then dare; dare to will, dare to act, and be silent! No more hatred of anyone. Everyone reaps what he sows. The consequence of works is fatal, and to judge and chastise the wicked is for the supreme reason. He who enters into a blind alley must retrace his steps or be broken. Warn him gently, if he can still hear you, but human liberty must take its course. We are not the judges of one another. Life is a battlefield. Do not pause in the fighting on account of those who fall, but avoid trampling them. Then comes the victory, and wounded on

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<sup>1</sup> Selections translated by Prabhavananda & Isherwood. Chaitanya Mahaprabhu (1486–1534) was a social reformer of Bengal and Orissa, and a notable proponent for the Vaishnava School of Bhakti yoga. “A rather modern sage, believed to be an avatar of Krishna” (*Theosophical Glossary*). In Sanskrit, chaitanya means consciousness (cf. *Secret Doctrine*, I p. 6) or “living spirit” (*Blavatsky Collected Writings*, IV p. 567). — ED. PHIL.

both sides, become brothers by suffering and before humanity, will meet in the ambulances of the conquerors.<sup>1</sup>

### Helena Blavatsky's closing thoughts of "Instruction No. 1" to her Esoteric Section

As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Cæsar what is Cæsar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, of *selfishness*, which is the cause of all sin, and consequently of all human sorrow.<sup>2</sup>



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<sup>1</sup> *Transcendental Magic*, (THE BOOK OF HERMES) pp. 383-84

<sup>2</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. 1) XII pp. 537-38





## Chapter 9

# Compassion throbs at the Heart of the Universe

Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

— *The Voice of the Silence*<sup>1</sup>

Love took up the harp of Life, and smote on all the chords with might;  
Smote the chord of Self, that, trembling, pass'd in music out of sight.

— Alfred Lord Tennyson<sup>2</sup>

The myth of the illustrious twin brothers Castor and Pollux or Gemini is one of the most moving stories of true brotherhood and self-denial. It is here recounted by HA Guerber exoterically, and by HP Blavatsky esoterically, as a pause for thought before our parting thoughts on the Great Heart:

One of these twins, Castor, was a mortal, and in a combat with the sons of Aphareus was slain. Pollux, who was immortal, then implored Jupiter to allow him to die also, that he might not be parted from his brother — a proof of brotherly affection which so touched the father of the gods, that he permitted Castor to return to life on condition that Pollux would spend half his time in Hades. . . . Later on, satisfied that even this sacrifice was none too great for their fraternal love, he translated them both to the skies, where they form a bright constellation, one of the signs of the zodiac.<sup>3</sup>

Here we have an allusion to the “Egg-born,” *Third Race*; the first half of which is mortal, *i.e.*, unconscious in its personality, and having nothing within itself to survive; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind,<sup>4</sup>

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<sup>1</sup> *Voice of the Silence*, frag. III vs. 300, pp. 69-70

<sup>2</sup> Tennyson: *Locksley Hall*, line 33

<sup>3</sup> Guerber H.A. *The Myths of Greece & Rome*. London: G.G. Harrap & Co, 1908; p. 244

<sup>44</sup> [F.G. Welcker views the brothers as sun and moon, and makes Castor the same as Astor or Starry, and Polydeukes the same as *Polyleukes* or Lightful. Cf. Anthon's *Classical Dictionary*, p. 314]

when unlinked from the divine individuality. “Twins” truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.<sup>1</sup>

Mighty the brotherhood of loss and pain;  
There is communion past the need of speech,  
There is a love no words of love can reach;

— Sarah Williams: *Deep-sea Soundings*

**Eros is the primordial impulse to Self-Consciousness or Divine Love Incarnate.**

The term [philosophy] is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for “love” does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with *ποθος* [pothos], the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship — love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love — love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.<sup>2</sup>

**Our Consciousness, which is merely the animal Consciousness, is made up of the Consciousness of all the cells in the body.**

. . . except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prana, but only because Prana and the Auric Envelope are essentially the same, and because again as Jiva it is the same as the Universal Deity.<sup>3</sup>

<sup>1</sup> *Secret Doctrine*, II p. 123; [cf. “Bestride the Bird of Life,” in our First Proposition Series.]

<sup>2</sup> *Blavatsky Collected Writings*, (THE ORIGIN OF THE MYSTERIES) XIV p. 255 fn.

<sup>3</sup> *ibid.*, (E.S. INSTRUCTION No. V, THE HEART) XII p. 694

**The Heart is the centre of Spiritual Consciousness and throne of the Heavenly Man.**

The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary . . . The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upadhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the “Saptaparna,” the “Cave of Buddha” with its seven compartments.<sup>1</sup>

**The chief features of life are not only in accordance with those of the Deity within us,**

Maya, or the illusive appearance of the marshalling of events and actions on this earth, changes, varying with nations and places. But the chief features of one’s life are always in accordance with the “constellation” one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyani-Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches. In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars.<sup>2</sup> Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one’s *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-Sun.<sup>3</sup>

<sup>1</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V, THE HEART) XII p. 694. Cf. “In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahṁā; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colours, fiery and opalescent.” *ibid.*, p. 695

<sup>2</sup> Cf. “The Sun’s light is Daiviprakriti. The Central Sun is the Still Small Voice. The Voice has within itself the whole plan of Life-Evolution.” *Esoteric Writings*, (INCARNATION & RELIGIONS) § VII (2) p. 536

<sup>3</sup> *Secret Doctrine*, I pp. 638-39

**Every heart is linked with  
the Solar Heart,**

*“The Sun is the heart of the Solar World [System] and its brain is hidden behind the [visible] Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence [plasma] flow into each artery and vein. . . . The planets are its limbs and pulses. . . .”*<sup>1</sup>

The Sun was always called by the Egyptians “the eye of Osiris,” and was himself the *Logos*, the first-begotten, or light made manifest to the world, “which is the Mind and divine intellect of the Concealed.” It is only by the seven-fold Ray of this light that we can become cognizant of the *Logos* through the Demiurge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that “Creator” — good and bad at the same time, the origin of good and the origin of evil. This “Creator” is neither good nor bad *per se*, but its differentiated aspects in nature make it assume one or the other character.<sup>2</sup>

**The ever-pulsating Heart,  
that beats everywhere.**

The expanding and contracting of the Web — *i.e.*, the world-stuff or atoms — expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Svabhava, which causes the universal vibration of atoms.<sup>3</sup> . . . But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone.<sup>4</sup>

<sup>1</sup> *Secret Doctrine*, I p. 541; [Commentary on “the origin of the LIFE-ESSENCE.”]

<sup>2</sup> *ibid.*, II p. 25; [Commentary on Stanza I.1c.]

<sup>3</sup> *ibid.*, I p. 84; [Commentary on Stanza III.11b. Cf. “But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many scientists and especially of astronomers: the cause of the first ignition of matter or the world-stuff, the paradox of the heat produced by the refrigerative contraction and other such Cosmic riddles. For it points unmistakably to a knowledge by the ancients of such phenomena. ‘There is heat internal and heat external in every atom,’ say the manuscript Commentaries, to which the writer has had access; ‘the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter).’” *ibid.*]

<sup>4</sup> *ibid.*, II p. 588

**Every single throb of our heart reflects the dilations and contractions of the Solar Heart,**

There is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life, the Sun contracting as rhythmically at every return of it, as the human heart does.<sup>1</sup> Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

**Within which the sunbeams of every spiritual aspiration will finally merge, not to disappear but to return to earth as other sunbeams.<sup>2</sup>**

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. . . . [The dark region] is similar to the regular and healthy pulsation of the heart, as the life-fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures — say for the moon — then everyone would see the Sunspot phenomenon repeated every second — due to its contraction and the rushing of the blood.<sup>3</sup>



<sup>1</sup> *i.e.*, “. . . the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one — the grand “CENTRAL SPIRITUAL SUN” by whose attributes and the visible effects of whose inaudible WILL we are surrounded — the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.” *Isis Unveiled*, I p. 29

<sup>2</sup> Cf. *Blavatsky Collected Writings*, (FACTS AND IDEATIONS) VI p. 351

<sup>3</sup> *Secret Doctrine*, I pp. 541-42



# Parting thoughts

Though love repine, and reason chafe,  
There came a voice without reply —  
“’Tis man’s perdition to be safe  
*When for the truth he ought to die.*”  
— Ralph Waldo Emerson<sup>1</sup>

Self-preservation is the first law of nature;  
Self-sacrifice the highest rule of grace.  
— Anonymous<sup>2</sup>

To the good I would be good; to the not-good I would also be good,  
in order to make them good.  
With the faithful I would keep faith; with the unfaithful I would  
also keep faith, in order that they may become faithful.  
Even if a man is bad, how can it be right to cast him off?  
Requite injury with kindness.  
— Lao Tzu<sup>3</sup>

It is a matter of fact that every form of life can only grow at the expense of other lives, consuming them unremittingly and unquestioningly.

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.<sup>4</sup>

A jewel polished on the grindstone, a victorious warrior wounded with weapons, an elephant emaciated on account of rutting, a river with its waters [*lit.* sandy bed] shrunk in winter, the moon with an only digit remaining, a young woman become languid through amorous sports, and persons whose wealth has been bestowed on supplicants — all these look graceful by their slenderness.<sup>5</sup>

While The One sustains All, Nature emancipates Its Intelligence gradually and with inexorable certainty from the confines of elemental life to the glory of the Ideal Man. But even though we all are integral parts of the same Imperial Oneness, we do not feel the truth of the fact: apathy and sin have numbed the heart and bred ingratitude.

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<sup>1</sup> Emerson: *Sacrifice* [Quatrain]

<sup>2</sup> Mead’s *Quotations*

<sup>3</sup> *Sayings of Lao Tzu*, “Miscellaneous,” pp. 50-51 (tr. Giles). Full text in our Living the Life Series.

<sup>4</sup> *Blavatsky Collected Writings*, (APHORISMS) VIII p. 14 & *ibid.*, (GEMS FROM THE EAST) XII p. 450; [4<sup>th</sup> June]

<sup>5</sup> Bhartrhari: *Niti Shataka*, 44 (tr. Kale)



He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.<sup>1</sup>

To the Gods, indeed, the excellent offering is a pure intellect and an impassive soul, and also a moderate oblation of our own property and of other things, and this not negligently, but with the greatest alacrity. For the honours which we pay to the Gods should be accompanied by the same promptitude as that with which we give the first seat to worthy men, and with which we rise to salute them, and not by the promptitude with which we pay a tribute.<sup>2</sup>

Compassion-Sacrifice “diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe”<sup>3</sup> from the highest Avatar down to the lowest form of life, nourishing and nurturing all. This is the “LAW of the LAWS.”<sup>4</sup>

Very difficult it is for an embodied jiva to *realise* the first truth of Vedanta and Buddhism that life, *embodied* and *individual* life, in any form, is essentially not worth living — because all its pleasure is embittered with pain, and, even more, because it cannot be maintained without the intense selfishness of unremittingly absorbing other individual lives.<sup>5</sup>

The maintenance of the right attitude and its unbroken expression through continuous right approach to all the problems of life compel man to recognise his own individual responsibility to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces — to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds — to them we owe a mighty acknowledgement. Men recognise obligations for kindness done and service rendered by fellow men; we have not yet begun to realise our responsibility and our duty to all the kingdoms of Nature.<sup>6</sup>

Our Saviours, the Agnishvatta and other divine “Sons of the Flame of Wisdom” (personified by the Greeks in Prometheus), may well, in the injustice of the human heart, be left unrecognised and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora’s gift; but to find themselves proclaimed and declared by the

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<sup>1</sup> *Bhagavad-Gita* 3 vs. 12

<sup>2</sup> *Abstinence from Animal Food*, Bk. 2 ¶ 61 p. 79

<sup>3</sup> *Secret Doctrine*, II p. 594 fn. [quoting *Æneid* vi, 724-28. Cf. “Virgil’s *mens agitat molem*,” in our *Mystic Verse and Insights Series*; also cf. “Unknown & Unknowable” and “The Nous of the Greeks,” in our *Secret Doctrine*’s Second and Third Proposition Series, respectively.]

<sup>4</sup> Cf. *Voice of the Silence*, frag. III vs. 300 p. 69

<sup>5</sup> *Science of the Emotions*, p. 474 fn.

<sup>6</sup> *Studies in the SD*, Bk. I (3<sup>rd</sup> Series), viii p. 159

mouth of the clergy, the evil ones, is too heavy a Karma for “Him” “who dared alone” — when Zeus “ardently desired” to quench the entire human race — to save “that mortal race” from perdition, or, as the suffering Titan is made to say:

From sinking blasted down to Hades’ gloom.  
For this by the dire tortures I am bent,  
Grievous to suffer, piteous to behold,  
I who did mortals pity . . . (verses 237-40)

The chorus remarking very pertinently:

Vast boon was this thou gavest unto mortals. (verse 253)

Prometheus answers:

Yea, and besides ’twas I that gave them fire,

Chorus: Have now these short-lived creatures flame-eyed fire?

Prometheus: Ay, and by it full many arts will learn. (verses 254-56)<sup>1</sup>

As “the whole order of nature evinces a progressive march towards a *higher life*,”<sup>2</sup> the Promethean Titanomachy is “the symbolical representation of the great struggle between divine wisdom, *Nous*, and its earthly reflection, *Psyche*, or between Spirit and Soul, in Heaven and on Earth.”<sup>3</sup>

. . . the Dhyani-Buddhas of the two higher groups, namely, the “Watchers” or the “Architects,” furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms — and who had, therefore, lost every recollection of their divine origin — the great spiritual truths of the transcendental worlds.

Thus, as expressed in the Stanza, the Watchers descended on Earth and reigned over men — “*who are themselves*.” The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned — semi-conscious — in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.<sup>4</sup>

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<sup>1</sup> *Secret Doctrine*, II pp. 411-12

<sup>2</sup> *ibid.*, I p. 277

<sup>3</sup> *ibid.*, II p. 377

<sup>4</sup> *ibid.*, I p. 267; [Commentary on Stanza VII.7b.]

## Master thyself and protect others

There is no vocation higher and nobler than pure, brotherly love. Yet, countless are the trials of those who vowed to live for others:

. . . the sensitive sympathiser at once becomes the *locus* and focus of all the woes of the world, which press upon him much more heavily than its rejoicings.<sup>1</sup>

“What is a more perfect specimen of a man than those are who look on themselves as born for the assistance, the protection, and the preservation of others?”

But the greatest proof of all is, that nature herself gives a silent judgment in favour of the immortality of the soul, inasmuch as all are anxious, and that to a great degree, about the things which concern futurity:

One plants what future ages shall enjoy,  
as Statius saith in his *Synepheboi*. What is his object in doing so, except that he is interested in posterity? Shall the industrious husbandman, then, plant trees the fruit of which he shall never see? And shall not the great man found laws, institutions, and a republic? What does the procreation of children imply, and our care to continue our names, and our adoptions, and our scrupulous exactness in drawing up wills, and the inscriptions on monuments, and panegyrics, but that our thoughts run on futurity? There is no doubt but a judgment may be formed of nature in general, from looking at each nature in its most perfect specimens; and what is a more perfect specimen of a man than those are who look on themselves as born for the assistance, the protection, and the preservation of others? Hercules has gone to heaven; he never would have gone thither had he not, while among men, made that road for himself. These things are of old date, and have, besides, the sanction of universal religion.<sup>2</sup>

“Art thou also become pure and mighty of heart as we — art thou also become one of us?”

How often, even if we lift the marble entrance gate, do we but wander among those old kings in their repose, and finger the robes they lie in, and stir the crowns on their foreheads; and still they are silent to us, and seem but a dusty imagery; because we know not the incantation of the heart that would wake them; — which, if they once heard, they would start up to meet us in their power of long ago, narrowly to look upon us, and consider us; and, as the fallen kings of Hades meet the newly fallen, saying, “Art thou also become weak as we — art thou also become one of us?” so would these kings, with their undimmed,

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<sup>1</sup> *Science of the Emotions*, p. 236 fn.

<sup>2</sup> Marcus Tullius Cicero: *Tusculan Disputations* I xiv (tr. Yonge)

unshaken diadems, meet us, saying, “Art thou also become pure and mighty of heart as we — art thou also become one of us?”<sup>1</sup>

## Despise the life that only seeks its own

Hold fashion as thy slave, and not thy lord.  
Rule well thyself, nor seek with hasty feet  
To govern others. Let thy pulses beat  
To Heaven’s own music. Grasp the unsheathed sword  
Of Truth, and vindicate the Eternal Word.  
Give each his recognition, fair and meet:  
(The rose is good to smell, and not to eat.)  
Live loftily, and let thy soul afford  
A council room for angels. Dwell in peace.  
Find in continual good thy heaven and crown;  
Claiming no guerdon. Shun effeminate ease.  
Despise the life that only seeks its own.  
Let riches rot, sunk in Lethean seas:  
So shall thy path with nobler gems be strown.<sup>2</sup>

No one can set foot upon the ladder’s lowest rung while saddled with uncurbed passions and self-love.

. . . no one is free, only he who knows how to master himself, and the yoke of the passions is much heavier and more difficult to throw off than that of the most cruel tyrants.<sup>3</sup>

The Mind is the great Slayer of the Real.  
Let the Disciple slay the Slayer.<sup>4</sup>

Arjuna’s enemies in the battlefield of Kurukshetra are none other than the passions of his lower mind. Lower mind and egotism are one and the same. Slaying either is as tenacious and gruelling. For every step toward the spiritual pains the material. Only when the realisation comes that there can be no bliss when all that lives must suffer,<sup>5</sup> pain for self is replaced by pain for others. This slow and agonising self-immolation gives rise to the dark night of the soul. St John of the Cross, echoing the experience of many a mystic, provides a chilling account of how it feels.<sup>6</sup> Neither rest nor sleep can relieve the anguish and desolation of a crumbling soul. That is why Lord Krishna and his devotees on the Renunciatory Path empathise with the distress

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<sup>1</sup> *Sesame and Lilies*, Lecture I, “Sesame – Of Kings’ Treasuries,” ¶ 41; [quoting *Isaiah* xiv, 10. Full text in our Down to Earth Series.]

<sup>2</sup> Davies W. *Songs of a Wayfarer*. London: Longmans, Green, & Co, 1869; “Precepts” ccvii, p. 182

<sup>3</sup> *The Golden Verses of Pythagoras*, p. 151; [*Axiômes de Pythagore conservés par Strobée*, Sermon. 6]

<sup>4</sup> *Voice of the Silence*, frag. I vs. 4-5 p. 1

<sup>5</sup> Cf. *ibid.*, frag. III vs. 307 p. 72

<sup>6</sup> Cf. Zimmerman B. (Tr.). *The Dark Night of the Soul by Saint John of the Cross of the Order of Mount Carmel*. Cambridge: James Clarke & Co. Ltd, 1973

of Arjuna, whose “heart was overwhelmed with despondency.”<sup>1</sup>

My members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirlleth round.<sup>2</sup>

If the dominant desire is to live for self, so the longing to run away from the afflictions of embodied existence is for self, too. But fleeing<sup>3</sup> from the woes of conscious life is neither mercy for self, nor victory of the true Self. It is another triumph of the false self that, in turn, intensifies its “proud seclusion and apart from men.”<sup>4</sup> Treading a solitary path is bound to provide an equally solitary perception of Self by self-alone, without any concern about the fate of fellow pilgrims “who fell upon the thorns of life and bleed.”<sup>5</sup> This is how the pratyeka or selfish buddha is born, “in prideful solitude and unperceived by any but himself.”<sup>6</sup> He is akin to the imaginary Antichrist of the Christians.

Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure oneself an eternity of joy and bliss. It is still easier especially for an immortal God *to die* to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free *on earth*, would consent *to live and suffer* hour after hour, day after day, æon upon æon and never die, never get release from his nameless sufferings, until, the great day of the Maha-pralaya? Let such a man appear; and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD.<sup>7</sup>

Just as egoist is the antonym of altruist, so pratyeka buddha<sup>8</sup> is the antithesis of the Unselfish Buddha of Perfection, or Buddha of Compassion.

He, who becomes Pratyeka-Buddha, makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

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<sup>1</sup> *Bhagavad-Gita* 1 vs. 47

<sup>2</sup> *ibid.*, 1 vs. 28-9

<sup>3</sup> Or sheltering in cloisters and ashrams. See “Hallmark of fakirs, hermits, and yogins,” in our Black versus White Magic Series.

<sup>4</sup> *Voice of the Silence*, frag. II vs. 132 p. 30

<sup>5</sup> Cf. Percy Bysshe Shelley: *Ode to the West Wind* iv, line 54; full text in our Mystic Verse and Insights Series.

<sup>6</sup> *Voice of the Silence*, frag. II vs. 118 p. 27

<sup>7</sup> *Blavatsky Collected Writings*, (THE CHOSEN “VESSELS OF ELECTION”) IV pp. 419-20

<sup>8</sup> The term buddha is often associated with Shakyamuni or Gautama, Founder of Buddhism. Buddha, however, is also a generic title meaning learned, wise, enlightened. Low grades of selfish “buddhas,” i.e., those who gained enlightenment for self alone, are termed “personal,” “solitary,” “pratyeka,” as opposed to the Buddhas of “Perfection,” “Compassion,” “Samyak,” etc.

“For others’ sake, this great reward I yield”

accomplishes the greater Renunciation. A Saviour of the World is he.<sup>1</sup>

Those who believe that no buddha “at such superhuman height of power, wisdom, and love could be selfish,” may wish to ponder on the following selections from the *Theosophical Glossary*, *Mahatma Letters*, and *Inner Group Teachings*:

[Pratyeka Buddha is] the same as “*Pasi-Buddha*.” The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi — “without teacher and without saving others”<sup>2</sup> — by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen spiritual appreciation.<sup>3</sup>

- (1) The *Pacceka-Yana* — (in Sanskrit “Pratyeka”) means literally the “personal vehicle” or personal *Ego*, a combination of the five lower principles. While
- (2) The *Amata-Yana* — (in Sanskrit “Amrita”) is translated “the immortal vehicle,” or the *Individuality* the Spiritual Soul, or the Immortal *monad* — a combination of the fifth, sixth and seventh.<sup>4</sup>

The Pratyeka-Buddha, the Buddha of Selfishness — called because of the spiritual selfishness “the rhinoceros,”<sup>5</sup> the solitary animal — can never pass beyond the third plane, that of Jiva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his *mental* and *spiritual* longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.<sup>6</sup>

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<sup>1</sup> *Voice of the Silence*, frag. II vs. 191-93, pp. 43-44

<sup>2</sup> [Quoting Ernest J. Eitel’s *Sanskrit-Chinese Dictionary*, etc.; p. 123 in 2<sup>nd</sup> ed., Tokyo 1904.]

<sup>3</sup> *Theosophical Glossary*: Pratyeka Buddha

<sup>4</sup> *Mahatma Letter* 16 (68) p. 111; 3<sup>rd</sup> Combined ed. [Master KH contrasting personality with true individuality.]

<sup>5</sup> Cf. “The Buddhists call the Pratyeka Buddha the rhinoceros, the solitary animal.” *Blavatsky Inner Group Teachings*, p. 58

<sup>6</sup> *ibid.*, p. 131; also in: *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 659. See “Blavatsky on three options open to the Adept” and “Forces and States of Consciousness Drawing,” in our *Buddhas and Initiates Series*; also, “Descent and Ascent of the Saviours of the World” in *The Masque of Love Series*.



## Let thy pulses beat to heaven's own music

It was to counteract the ungratefulness and heartlessness of the age that HP Blavatsky dedicated *The Voice of the Silence* as her parting gift to “the few” Elect.<sup>1</sup> Like everything else, *The Voice* has a heart: it throbs faster when one is about to decide which path to follow, or for whose sake to live. For,

. . . private life is but the aggregative phantasms of thinking throbbles, rushing in their rising onward to the central heart of eternal death!<sup>2</sup>

That is why Blavatsky commends first and foremost total devotion to each other. She being dead yet speaketh.<sup>3</sup>

In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. . . . To do this he has first “to attune his soul with that of Humanity,” as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF. . . . How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognised, though well known, philanthropists and altruists of our age; the people’s friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and timeservers.<sup>4</sup>

The Elect of our Race are never discouraged by the terrifying accounts of the difficulties ahead. On the contrary, they are heartened by the infinitely greater privations and sufferings that the Elders<sup>5</sup> have shouldered for our sake by *living* among us: bright stars in dark cycles, inspiring, teaching, and protecting us “from further and far greater misery and sorrow.”<sup>6</sup>

. . . those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.<sup>7</sup>

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<sup>1</sup> Cf. *Secret Doctrine*, I p. 208

<sup>2</sup> *Isis Unveiled*, I p. 219; [quoting *The Diakka and their Earthly Victims; being an Explanation of much that is False and Repulsive in Spiritualism*, New York, 1873; pp. 10-11]

<sup>3</sup> This sentence is the title of a compilation of twelve articles by H.P. Blavatsky, chosen and arranged by B.P. Wadia. Bombay: Theosophy Company Private Ltd, 1959.

<sup>4</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 4, 5

<sup>5</sup> See Drawing in ch. 6, p. 189, and accompanying notes in our Masque of Love Series.

<sup>6</sup> *Voice of the Silence*, frag. III vs. 293 p. 68

<sup>7</sup> *Blavatsky Collected Writings*, (WHY I DO NOT RETURN TO INDIA) XII p. 161



Master KH entreats “every man who is capable of an unselfish impulse, to do something, however little,” for the welfare of his beloved Humanity:

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

“Since there is hope for man *only in man*  
I would not let *one* cry whom I could save! . . . ”<sup>1</sup>

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.<sup>2</sup>

Prahlada, a staunch devotee of Vishnu, was acutely aware of the distress brought about the stormy seas of samsara when he addressed Narasimha, an incarnation of Vishnu, in these words:

I am being burnt, in the fire of birth in successive wombs, involving experiences of pleasure and pain of union and separation. In this worldly existence all measures adopted for freedom from sufferings bring new sufferings in their turn.

O Lord! Sages generally concern themselves only with their own salvation. They strive for it in solitude, without any thought for the salvation of others. But I do not desire salvation of myself alone, abandoning all other creatures to their miserable condition.<sup>3</sup>

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<sup>1</sup> *Mahatma Letter* 8 (15), pp. 32-33; 3<sup>rd</sup> Combined ed. [quoting Sir Edwin Arnold’s *Light of Asia*, three lines from the end of Bk. 4; ten, from end of Bk. 3.]

<sup>2</sup> *Blavatsky Collected Writings*, (OUR CYCLE AND THE NEXT) XI p. 187

<sup>3</sup> *Shrimad Bhagavata* vii, 9, 44

Or, as Bhagavan Das and George William Russell (Æ) put it:

I do not want Moksha for myself alone, but for all.<sup>1</sup>

Not alone, not alone would I go to my rest in the heart of the love:  
Were I tranced in the innermost beauty, the flame of its tenderest  
breath,  
I would still hear the cry of the fallen recalling me back from above,  
To go down to the side of the people, who weep in the shadow of  
death.<sup>2</sup>

Specks of dust we may be, still, we should be doing whatever we can for our  
Brothers and Sisters here and now, regardless of our own weaknesses and  
misfortunes.

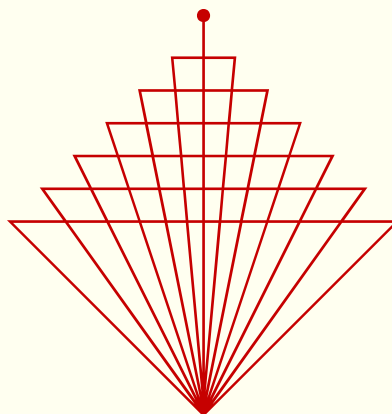
If Sun thou can'st not be, then be the humble planet.<sup>3</sup>

Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering. Too many, again, forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind.<sup>4</sup>

Then every song is free from blame,  
Though silence veil her inmost part  
Like the dark centre of the flame,  
Or the hot patience of the heart.<sup>5</sup>

Unveiled stands truth and looks thee sternly in the face. She says:

“Sweet are the fruits of Rest and Liberation for the sake of *Self*; but  
sweeter still the fruits of long and bitter duty. Aye, Renunciation for  
the sake of others, of suffering fellow men.”<sup>6</sup>



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<sup>1</sup> *Science of the Emotions*, p. 470 fn.

<sup>2</sup> Russell (Æ): *The Earth Breath*, “Love”

<sup>3</sup> *Voice of the Silence*, frag. II vs. 155 p. 36

<sup>4</sup> *Blavatsky Collected Writings*, (SIN AGAINST LIFE) VIII p. 250

<sup>5</sup> Edwin John Ellis: *Fate in Arcadia*, Pref.

<sup>6</sup> *Voice of the Silence*, frag. II vs. 189-90 p. 43

## Let us be true to each other

Bolstered by faith and devotion, let us help Mother Nature to carry out the behests of her Master so that all her children, to the very last, can triumph in the light of Truth.

[Faith] is the covenant or engagement between man's divine part and his lesser self. . . . [The Occultist] does not obtain his strength by his own right, but because he is a part of the whole; and as soon as he is safe from the vibration of life and can stand unshaken, the outer world cries out to him to come and labour in it. So with the heart. When it no longer wishes to take, it is called upon to give abundantly.<sup>1</sup>

Listen to Prahlada honouring the Beloved and proclaiming our sacred duty toward His multifarious expressions:

He is the One, the Highest,  
He is the Sovereign Lord of all the powers and forces.  
He is the Unperishing.  
He is the Inner Self of all. And,  
He is also all that manifests.

It takes no labour at all to appropriate Him and gain His favour. For,  
He is verily the Self of all beings, and is everywhere, indefeasibly self-proven, the One Beloved of all souls, ever most near and dear.

Therefore, let us all cast off this Asura-mood of pride and selfishness, and cultivate love and sympathy for all beings — for thus alone can we please Him who is the Overlord of all the senses and of all sentient beings.<sup>2</sup>

Be heartened by the *Presence* of his Royal Highness, the Silent and Solitary Watcher of our Race.<sup>3</sup>

Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed him-

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<sup>1</sup> *Light on the Path*, com. II pp. 54, 67

<sup>2</sup> *Vishnu Bhagavata* vii, I, 29-31; quoted in: Das B. *The Science of Social Organisation (or the Laws of Manu) in the Light of Theosophy*. Benares: Theosophical Publishing Society, 1910; pp. 344-45

<sup>3</sup> The Silent Watcher is "the *Monad* of every living being, . . . *an individual Dhyani-Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara." *Secret Doctrine*, I p. 265; [Commentary on Stanza VII.6a.] It functions through the 4<sup>th</sup> macrocosmic plane of Consciousness (Fohatic). Cf. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 659

self for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.<sup>1</sup>

Hold firm!

Slaying the mind just to escape life is no real sacrifice. It is an act of moral cowardice. The message of the Doctrine of the Heart<sup>2</sup> is pure and simple: live for those “who were born under the same immutable natural law.”<sup>3</sup>

The “Doctrine of the Eye” is *maya*; that of the “Heart” alone, can make of him an elect.<sup>4</sup>

When he has learned the first lesson, conquered the hunger of the heart, and refused to live on the love of others, he finds himself more capable of inspiring love. As he flings life away it comes to him in a new form and with a new meaning.<sup>5</sup>

Beware!

Nothing can stand still, or be in the way of Consciousness’ ongoing march from Its pre-cosmic ideation of Be-ness down to the privations of Being and up again — through the flesh. Perpetual change simmers everywhere.

The voice of the Almighty saith, “Up and onward for evermore!” We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards.<sup>6</sup>

Remember!

“The diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights.”<sup>7</sup> But a pure mind, tempered by the toils and tears of embodied life, can pierce the cloak of separateness and claim its rightful place in Buddha’s Diamond Heart.

Like those wonderful “Snow Flowers” of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters [the philanthropists and altruists of our age] have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth.<sup>8</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 208

<sup>2</sup> See “Heart Doctrine and Higher Ethics,” in our Higher Ethics and Devotion Series.

<sup>3</sup> Cf. *Mahatma Letter* 38 (33) p. 249; 3<sup>rd</sup> Combined ed.

<sup>4</sup> *Blavatsky Collected Writings*, (MISTAKEN NOTION ON THE SECRET DOCTRINE) XII p. 236

<sup>5</sup> *Light on the Path*, com. II p. 65

<sup>6</sup> Emerson: *Uses of Great Men*, ¶ 50 p. 46

<sup>7</sup> *Voice of the Silence*, frag. III vs. 263 p. 60

<sup>8</sup> *Blavatsky Collected Writings*, (THE TIDAL WAVE) XII p. 5

Then, Brotherly Love will open “the midnight blossom of Buddha”<sup>1</sup> and whisper to the heart of every pilgrim soul:

Ah, love, let us be true  
To one another! for the world, which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain  
Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night.<sup>2</sup>

Canon Charles Kingsley allowed Hypatia, “the glorious maiden-philosopher, torn to pieces” by those “whose eloquence she eclipsed,”<sup>3</sup> to be uplifted by a vision of the Divine Theosophists of old Greece:

Hector, the father, fights around, while his children sleep and feed; and he is away in the wars, and they know him not — know not that they the individuals are but parts of him the universal. And yet at moments — oh! thrice blessed they whose celestial parentage has made such moments part of their appointed destiny — at moments flashes on the human child the intuition of the unutterable secret. In the spangled glory of the summer night — in the roar of the Nile-flood, sweeping down fertility in every wave — in the awful depths of the temple-shrine — in the wild melodies of old Orphic singers, or before the images of those gods of whose perfect beauty the divine theosophists of Greece caught a fleeting shadow, and with the sudden might of artistic ecstasy smote it, as by an enchanter’s wand, into an eternal sleep of snowy stone — in these there flashes on the inner eye a vision beautiful and terrible, of a force, an energy, a soul, an idea, one and yet million-fold, rushing through all created things, like the wind across a lyre, thrilling the strings into celestial harmony — one life-blood through the million veins of the universe, from one great unseen heart, whose thunderous pulses the mind hears far away, beating for ever in the abysmal solitude, beyond the heavens and the galaxies, beyond the spaces and the times, themselves but veins and runnels from its all-teeming sea.<sup>4</sup>

When the Great Cosmic Truths are assimilated, reverence for the Benefactors of Humanity shall bring out tears of gratitude, kindness and goodwill to all, tenderness and mercy on earth. In this alchemic process, karma instils personal responsibility, the eternity of the spiritual soul strengthens hope, self joyfully surrenders to Self.

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<sup>1</sup> Cf. *Voice of the Silence*, frag. I vs. 62 p. 13

<sup>2</sup> Matthew Arnold: *Dover Beach*

<sup>3</sup> Cf. *Isis Unveiled*, II pp. 54, 253

<sup>4</sup> *Hypatia*, p. 93

If he has power enough to awaken that unaccustomed part of himself, the supreme essence, then has he power to lift the Gates of Gold, then is he the true alchemist, in possession of the elixir of life.<sup>1</sup>

Behold!

With the opposites confluent once more, the fog of duality lifted and consciousness uplifted, the “still small voice” of the GREAT SACRIFICE brings solace to the pilgrim’s heart by murmuring gently — a “silence more musical than any song”;<sup>2</sup>

By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call “the still small voice” of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein “the Lord is not.”<sup>3</sup>

The voice stirs his heart to its depths, for he feels that the words are true. His daily and hourly battle is teaching him that self-centredness is the root of misery, the cause of pain, and his soul is full of longing to be free.<sup>4</sup>

I will bring thee near unto Myself, and do thou abide ever with Me; Thou are not well whilst far removed from Me. I have mine eye on the road to watch when thou comest nigh unto Me.<sup>5</sup>

As the Voice ceased, the heavy load fell from the Pilgrim’s back to the ground. A sudden flash, and the Eternal Pilgrim knew that the Voice he has heard had come to him from the HOLY of the HOLIES of his own Heart — the lotus throne of Narayana, where Being, Thought, and Bliss are indissolubly one.<sup>6</sup>



And all shall be well and  
All manner of thing shall be well  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.<sup>7</sup>

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<sup>1</sup> *Light on the Path*, com. II p. 60

<sup>2</sup> Christina Georgina Rossetti: *Rest*

<sup>3</sup> *Key to Theosophy*, § XII (WHAT IS PRACTICAL THEOSOPHY?) p. 240; [on how best to discharge our duties to humanity at large, which is the summit of LAW’s manifested aspect.]

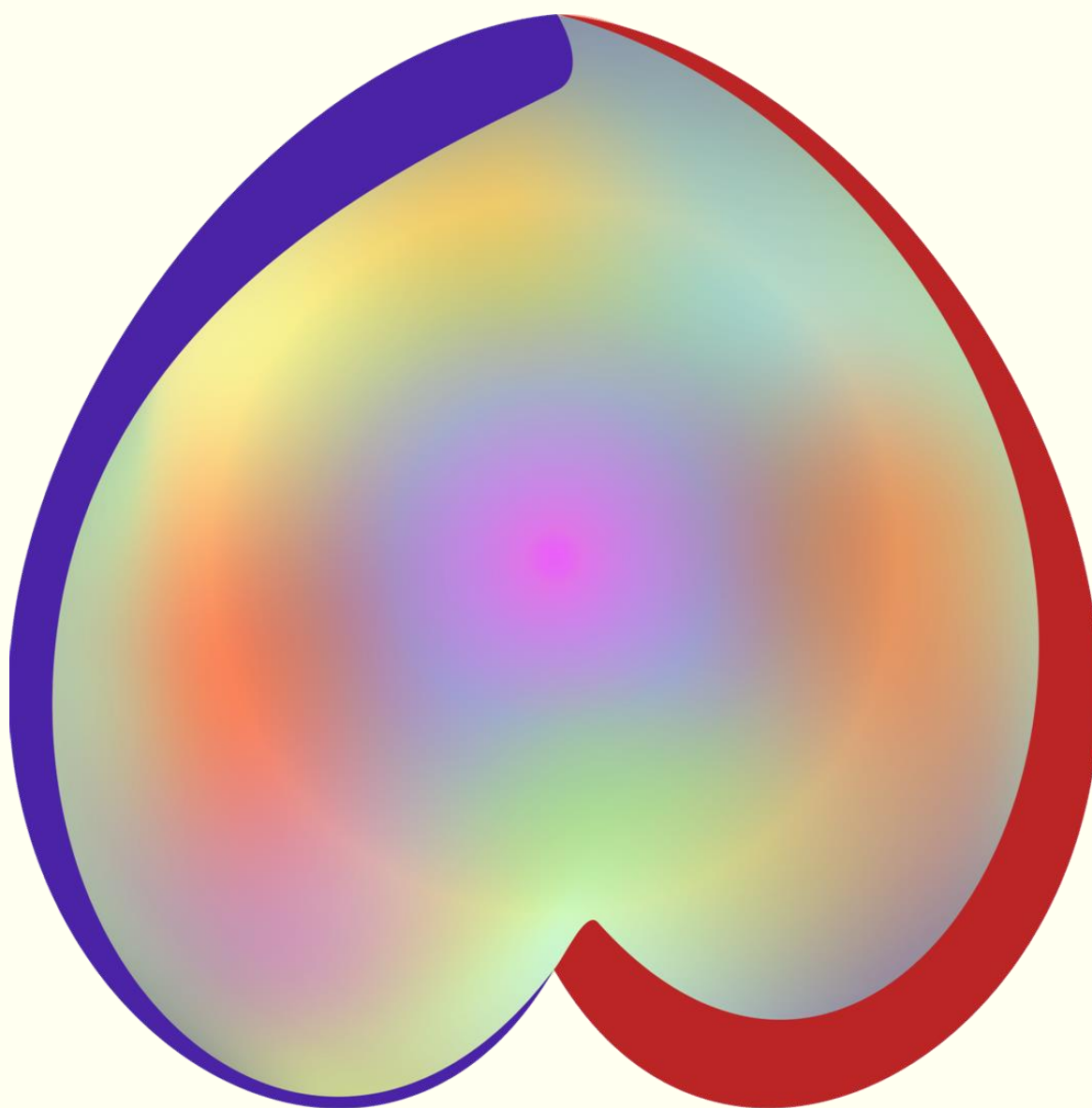
<sup>4</sup> *Blavatsky Collected Writings*, (THE GREAT PARADOX) VIII p. 127

<sup>5</sup> *Desatir*, “The Book of the Prophet Jemshid,” ¶ 90-91 p. 75

<sup>6</sup> *Echoes of the Orient*, (ETERNAL PILGRIM AND VOICE DIVINE) III: 1<sup>st</sup> ed. p. 282; [authorship attributed to Irach Jehangir Sorabji Taraporewala, not to William Quan Judge as previously thought.]

<sup>7</sup> Thomas Stearns Eliot: *Four Quartets*, *Little Gidding* V

# Appendices







## Appendix A

### Theosophists described

#### Metaphysically

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath, leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.<sup>1</sup>

#### Ethically

He who does not practise altruism;

He who is not prepared to share his last morsel with a weaker or a poorer than himself;

He who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery;

He who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own;

[He] is no Theosophist.<sup>2</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 395. [Commentary on Stanza IV.1: LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS — THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO-NUMBER.]

<sup>2</sup> *ibid.*, (THE THEOSOPHICAL SOCIETY) X p. 69; [quoting Émile Burnouf from an editorial in: *Lucifer*, Vol. I, November 1887 p. 169.]



## Appendix B

### Action, Renunciation, and their endless variants

Modified after *The Science of the Emotions*, p. 472 fn.

- The Path of Action is the path of attachment to, of engagement in and pursuit of the material life, or arc of a monad's descent to objectivity.
- The Path of Renunciation is the path of detachment from, of disengagement from and renunciation of the material life, or arc of a monad's ascent to subjectivity.

The whole of the ancient Indian theory and practice of Life is embodied in these two words, Action and Renunciation, and their endless variants:

	Action	Renunciation
<b>Bhagavad Gita</b>	Raga Sa-kama Shakti	Vairagya Nish-kama A-shakti
<b>Buddhism</b>	Tanha	Nirvana
<b>Christianity</b>	Sin	Salvation
<b>Jaina</b>	Sanchara	Prati-sanchara
<b>Mimansa</b>	Karman	Nais-karmya
<b>Modern Science</b>	Disintegration Evolution	Integration Involution
<b>Narada Bhakti Sutra</b>	Worldly Love	Devotional Love
<b>Nyaya</b>	Sarga	Apavarga
<b>Sankhya</b>	Iha	Upa-rama
<b>Smritis and Puranas</b>	Pravritti	Nivritti <sup>1</sup>
<b>Solar Bird of Life (In and out of time)</b>	Hamsa (a-ham-sa) (I) am He	Soham (sah-aham) He (is) I
<b>Vaisheshika</b>	Duhkha	Nis-shreyas
<b>Vedanta</b>	Bandha	Moksha
<b>Yoga</b>	Vyutthana	Nirodha

The underlying idea of all these pairs is the same. Each pair expresses only a somewhat different aspect or shade of the same fact. Indeed, it may be said, *all* pairs of opposites whatsoever are but expressions of the infinite shades of that same fact.

<sup>1</sup> Cf. *Mahatma Letter* 15 (67) p. 89; 3<sup>rd</sup> Combined ed. [Contrasting Svabhava with Fohat.]



## Appendix C

### At the threshold of the two paths

Modified after *The Voice of the Silence*, Golden Jubilee edition, pp. 92-95. Superscripted numbers correspond to the paragraph numbering of that edition.

1	2
<sup>182</sup> First path	Second path <sup>183</sup>
<sup>111, 119, 127, 147</sup> Eye Doctrine	Heart Doctrine <sup>111, 119, 120, 128, 147</sup>
<sup>143, 180, 181, 186</sup> Open path	Secret path <sup>143, 146, 147, 180, 184, 187</sup>
<sup>106, 111, 113, 115</sup> Head [mind] learning	Soul [heart] wisdom <sup>106, 111, 113, 115</sup>
<sup>119, 122</sup> False learning	True knowledge <sup>122</sup>
<sup>119</sup> Behold I know	Thus have I heard <sup>119</sup>
<sup>298</sup> Dhyana path	Arahatta path <sup>299</sup>
<sup>199</sup> Rugged path	Steeper path <sup>200</sup>
<sup>198, 199</sup> Fourfold Dhyana	Paramita Heights <sup>200</sup>
<sup>143, 194</sup> Path of bliss	Path of woe <sup>183, 184, 194</sup>
<sup>128</sup> External, non-existing [fleeting]	Permanent, everlasting <sup>128</sup>
<sup>222</sup> Personal	Impersonal <sup>222</sup>
<sup>143, 191</sup> Selfish bliss	Self-immolation <sup>180</sup>
<sup>179</sup> Bliss immediate	Bliss deferred <sup>179</sup>
<sup>298</sup> Haven of the yogins	Arya path <sup>302, 307</sup>
<sup>142</sup> Destruction	Compassion <sup>142, 191, 301</sup>
[Personal Buddha]	Buddha of Perfection <sup>146, 302</sup>
[Solitary Buddha]	Buddha of Compassion <sup>143, 306</sup>
<sup>191</sup> Pratyeka Buddha	Samyak Sambuddha <sup>188</sup>
<sup>119</sup> Pride	Humbleness <sup>119</sup>

[Continued overleaf.]

APPENDIX C  
AT THE THRESHOLD OF THE TWO PATHS

1	2
<sup>119</sup> The crowd	The Elect <sup>119</sup>
[Hoi Polloi]	The Few
[Escape from the world]	Save the world <sup>193</sup>
<sup>190</sup> Sweet rest	Bitter duty <sup>190</sup>
<sup>186</sup> Oblivion of the world of men	Pity for the world of mortals <sup>187</sup>
<sup>142, 186, 306</sup> Sana (Dharmakaya) Robe	Nirmanakaya Robe <sup>145, 306</sup>
<sup>296-298, 306</sup> Srotapanna	Bodhisattva <sup>306, 307</sup>
<sup>305</sup> Nirvana Dharma	Arhan [Buddha] Dharma <sup>314, 315</sup>
<sup>182, 190</sup> Liberation	Renunciation [of Liberation] <sup>145, 183, 190, 192</sup>
<sup>142</sup> Selves sacrificed to self	Self sacrificed to selves <sup>146</sup>
<sup>142</sup> Sacrifice mankind to self	Live to benefit mankind <sup>144</sup>
[Open Eye]	Secret Heart <sup>143</sup>





## Appendix D

### Parabrahman: aspects, epithets, synonyms<sup>1</sup>

**Absolute Consciousness** contains the cogniser, the thing cognised, and the cognition, all three in Itself and all three *one*. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences? It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call Absolute consciousness “**unconsciousness**,” because it seems to us that it must necessarily be so, just as we call the Absolute, “**Darkness**,” because to our finite understanding it appears quite impenetrable, yet we recognise fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between **unconscious absolute consciousness**, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.<sup>2</sup>

[**Absolute Darkness** is self-existent, uncaused, free from conditions, limits, or restrictions.]

The essence of darkness being **absolute light**, Darkness is taken as the appropriate allegorical representation of the condition of the universe during Pralaya, or the term of absolute rest, or non-being, as it appears to our finite minds.<sup>3</sup> . . . According to the Rosicrucian tenets . . . “Light and Darkness are identical in themselves, being only divisible in the human mind”; and according to Robert Fludd, “**Darkness adopted illumination in order to make itself visible**.” According to the tenets of Eastern Occultism, **DARKNESS is the one true actuality**, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.<sup>4</sup>

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<sup>1</sup> Defining terms highlighted by the Compiler. The compilation includes some terms of First Logos which is ever present, in potentia, in the bosom of the Unknown Darkness.

<sup>2</sup> *Secret Doctrine*, I p. 56

<sup>3</sup> *ibid.*, I p. 69

<sup>4</sup> *ibid.*, I p. 70

**Adi-Budha**, the *one* (or the First) and “Supreme Wisdom” is a term used by Aryasangha in his Secret treatises, and now by all the mystic Northern Buddhists. . . . an appellation given by the earliest Aryans to the Unknown Deity; the word “Brahmā” not being found in the *Vedas* and the early works. It means the absolute Wisdom, and “Adi-Bhuta” is translated “**the primeval uncreated cause of all worlds.**”<sup>1</sup>

(a) “Amida” is the Senzar form of “Adi”; “Adi-Buddhi” and “Adi-Buddha,” as already shown, existed ages ago as a Sanskrit term for “Primeval Soul” and “Wisdom”; and (b) the name was applied to Gautama Shakyamuni, the last Buddha in India, from the seventh century, when Buddhism was introduced into Tibet. “Amitabha” (in Chinese, “Wu-liang-sheu”) means literally “**Boundless Age,**” a synonym of “Ain-Soph,” the “Ancient of Days,” and is an epithet that connects Him directly with the **Boundless Adi-Buddhi (primeval and Universal Soul) of the Hindus**, as well as with the **Anima Mundi** of all the ancient nations of Europe and **the Boundless and Infinite of the Kabbalists.**<sup>2</sup>

**Brahma** (neuter) . . . is the impersonal, supreme and incognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom.<sup>3</sup>

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahmā [male] or *Ishvara* — the personal God. The *Upanishads* — the Vedanta Scriptures — mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or **Parabrahm**, the **ABSOLUTE** of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmā of the Hindu Triad, or *Trimurti*. Some Orientalists rightly believe the name derived from the verb “brih,” to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is **the one Absoluteness, the one Life and the only Reality.**<sup>4</sup>

[**Nirguna** is an epithet of Parabrahman: unconditioned, without gunas or qualities, That which is devoid of all qualities, distinctionless: the

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<sup>1</sup> *Secret Doctrine*, I p. xix

<sup>2</sup> “Buddhi” is a Sanskrit term for “discrimination” or intellect (the sixth principle), and “Buddha” is “wise,” “wisdom,” and also the planet Mercury [Budha]. *Blavatsky Collected Writings*, (AMITA BUDHA, KWAN-SHAI-YIN, AND KWAN-YIN — WHAT THE “BOOK OF DZIAN” AND THE LAMASERIES OF TSONG-KHA-PA SAY) XIV p. 425 fn.

<sup>3</sup> *Theosophical Glossary*: Brahmā

<sup>4</sup> *Blavatsky Collected Writings*, (THE SEVENFOLD PRINCIPLE IN MAN, NOTE V) III p. 424

opposite of saguna,<sup>1</sup> that which has attributes and is, therefore, conditioned, *i.e.*, Brahma (neuter) is Nirguna, Brahmā (male) is saguna.]

[**No-Number**] The expression “All is One Number, issued from No-Number” relates again to that universal and philosophical tenet . . . That which is absolute is of course No Number, but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute — called **Non-Being** or “No-Number,” to distinguish it from BEING or the “One Number.”<sup>2</sup>

“**Paramarthasatya**” is self-consciousness in Sanskrit, **Svasamvedana**, or the “**self-analysing reflection**” — from two words, *parama* (above everything) and *artha* (comprehension), *satya* meaning absolute true being, or *esse*. In Tibetan Paramarthasatya is **Dondampai-denpa**. The opposite of this **absolute reality**, or **actuality**, in Samvriti satya — the relative truth only — “Samvriti” meaning “false conception” and being the origin of illusion, Maya; in Tibetan *Kundzobchi-denpa*, “illusion-creating appearance.”<sup>3</sup>

[Paramatman is the supreme Atman, the supreme Self.] This idea of self first comes into existence with the *Logos*, and not before; hence **Parabrahman ought not to be called Paramatma or any kind of Atma** . . . *Paramatma* is, however, a term also applied to *Parabrahman* as distinguished from *Pratyagatma*. When thus applied it is used in a strictly technical sense. Whenever *Pratyagatma* is used, you will find *Paramatma* used as expressing something distinct from it.<sup>4</sup>

**Parinishpanna** is . . . the *summum bonum*, the Absolute, hence the same as **Parinirvana**. Besides being the final state, it is that condition of subjectivity that has no relation to anything but the **one absolute truth (Paramarthasatya)** on its plane. It is that state which leads one to appreciate correctly the full meaning of **Non-Being**, which, as explained, is **absolute Being**. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Parinishpanna. But there is a great difference between *conscious* and *unconscious* “being.” The condition of Parinishpanna, without **Paramartha**, the Self-analysing consciousness (Svasamvedana), is no bliss, but simply ex-

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<sup>1</sup> Cf. “ . . . we do not maintain that Parabrahm is absolutely without *any guna*, for *Presence* itself is a *guna*, but that it is beyond the three *gunas* — *Sattva*, *Rajas* and *Tamas*.” *Blavatsky Collected Writings*, (THE GOD-IDEA) VI p. 11 fn.

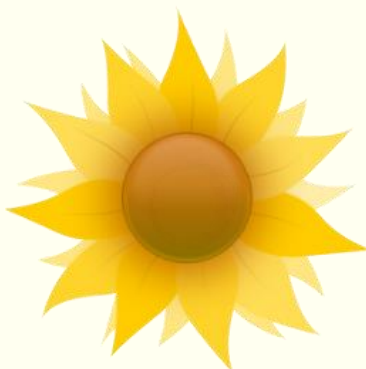
<sup>2</sup> *Secret Doctrine*, I pp. 87-88

<sup>3</sup> *ibid.*, I p. 48 fn.

<sup>4</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) p. 40. [An example where Paramatman does not refer to Parabrahman, but to the Higher Self, can be found in *Gita* 13 vs. 22: “The spirit in the body is called Maheshvara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul.”]

tion (for Seven Eternities).<sup>1</sup> Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only “with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming One with, the Absolute,<sup>2</sup> and continuing in full possession of Paramartha.<sup>3</sup>

**Sat** [is] the one ever-present Reality in the infinite world; the **divine essence which is, but cannot be said to exist**, as it is **Absoluteness, Beingness** itself.<sup>4</sup> . . . The “**Divine thought**” does not imply the idea of a Divine thinker. The Universe, not only past, present, and future — which is a human and finite idea expressed by finite thought — but in its totality, the *Sat* (an untranslatable term), the absolute being, with the Past and Future crystallised in an eternal Present, is that Thought itself, reflected in a secondary or manifest cause. **Brahma** (neuter) as the **Mysterium Magnum** of Paracelsus is an absolute mystery to the human mind. Brahmā, the male-female, its aspect and anthropomorphic reflection, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority.<sup>5</sup>



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<sup>1</sup> [See “The Seven Eternities,” in our Secret Doctrine’s First Proposition Series.]

<sup>2</sup> Hence *Non-being* is “ABSOLUTE Being,” in esoteric philosophy. In the tenets of the latter even Adi-Budha (first or primeval wisdom) is, while manifested, in one sense an illusion, Maya, since all the gods, including Brahmā, have to die at the end of the “Age of Brahmā”; the abstraction called Parabrahman alone — whether we call it Ain-Soph, or Herbert Spencer’s Unknowable — being “the One Absolute” reality. The One secondless Existence is ADVAITA, “Without a Second,” and all the rest is *Maya*, teaches the Advaita philosophy.

<sup>3</sup> *Secret Doctrine*, I pp. 53-54

<sup>4</sup> *Theosophical Glossary*: Sat

<sup>5</sup> *Secret Doctrine*, I p. 61

## Appendix E

### Mulaprakriti: aspects, epithets, synonyms<sup>1</sup>

**Abstract, Ever present Space.** . . . “**Be-ness**” [or Parabrahman] is symbolised . . . under two aspects. On the one hand, absolute **abstract Space**, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract [**Ceaseless**] **Motion**<sup>2</sup> representing Unconditioned Consciousness. . . . This latter aspect of the one Reality, is also symbolised by the term “**The Great Breath**,” . . . [**the Eternal Breath**]<sup>3</sup>. . . The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the “Great Breath,” which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. When the “Great Breath” is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos. So also is it when the Divine Breath is inspired again, the Universe disappears into the bosom of the “Great Mother,” who then sleeps “wrapped in her invisible robes.” . . . [The Great Breath is] “that which is and yet is not” . . . which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Nonexistence.<sup>4</sup>

**Akasha . . . is Pradhana** in another form, and as such cannot be Ether, the ever-invisible agent . . . Nor is it Astral light. It is . . . the *noumenon* of the sevenfold differentiated **Prakriti** — the-ever immaculate “**Mother**” of the **fatherless Son**, who becomes “Father” on the lower manifested plane.<sup>5</sup>

**Alaya** is literally the “**Soul of the world**” or **Anima Mundi**, the “**Over Soul**” of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani-Buddhas), alters during the active life-period with respect to the lower planes, ours included.<sup>6</sup>

In the Yogachara system of the contemplative Mahayana school, Alaya is both the **Universal Soul (Anima Mundi)** and the **Self of a progressed**

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<sup>1</sup> Defining terms highlighted by the Compiler.

<sup>2</sup> Cf. “Motion . . . is the imperishable life (conscious or unconscious as the case may be) of matter, even during pralaya, or night of mind. When Chyang or omniscience, and Chyang-mi-shi-khon, ignorance, both sleep, this latent unconscious life still maintains the matter it animates in sleepless unceasing motion.” *Mahatma Letter* LSB-Appendix II, pp. 508-9; Chronological ed.

<sup>3</sup> *Secret Doctrine*, I p. 14; [See Diagram and Notes, in our Secret Doctrine’s Second Proposition Series.]

<sup>4</sup> *ibid.*, I p. 43; [Commentary on Stanza I.6b-c.]

<sup>5</sup> *ibid.*, I p. 256; [Commentary on Stanza VII.5b.]

<sup>6</sup> *ibid.*, I p. 48; [Commentary on Stanza I.9a.]

**Adept.** “He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence.” The “Alaya has an absolute eternal existence,” says Aryasangha. . . . In one sense it is **Pradhana**; which is explained in *Vishnu-Purana* as:

That which is the unevolved cause is emphatically called, by the most eminent sages, *Pradhana*, original base, which is **subtile Prakriti**, viz., that which is eternal, and which at once is [or comprehends what is] and [what] is not, or is mere process.<sup>1</sup>

The “**Breath**” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; coexistent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute “perpetual motion” which is the “breath” of the “One” Element. This breath . . . can never cease, not even during the Pralayaic eternities.<sup>2</sup> The ONE LIFE [is] eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, “a chaos to the sense, a Kosmos to the reason.” It’s one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,” which is **the perpetual motion** of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.<sup>3</sup>

[**Chaos**] . . . the Orphic triad shows an identical doctrine [with the Phoenician Cosmogony]: for there *Phanes* (or Eros), *Chaos*, containing crude **undifferentiated Cosmic matter**, and *Chronos* (time), are the three co-operating principles emanating from the Unknowable and concealed *point*, which produce the work of “Creation.” And they are the Hindu *Purusha* (*Phanes*), *Pradhana* (chaos), and *Kala* (*Chronos*) or time.<sup>4</sup>

[**Deep**], Great deep,<sup>5</sup> primordial deep.

**Maha-Buddhi** [**Mahat**] is the intelligent soul of the world.<sup>6</sup>

[**Mother**], Virgin mother.<sup>7</sup>

<sup>1</sup> *Secret Doctrine*, I pp. 49-50; [Commentary on Stanza I.9a & quoting Wilson: *Vishnu-Purana*, Vol. I p. 20, note by Fitzedward Hall.]

<sup>2</sup> *ibid.*, I p. 55

<sup>3</sup> *ibid.*, I p. 2

<sup>4</sup> *ibid.*, I p. 452 fn.

<sup>5</sup> Cf. *ibid.*, I pp. 336, 353, 384, 431, 460, 625, 673; II pp. 53, 65, 139, 236, 313, 527

<sup>6</sup> Cf. *ibid.*, I pp. 334, 336, 451, 572

<sup>7</sup> Cf. *ibid.*, I pp. 65, 400; II p. 43



**Motion**, is one of the three aspects of the Absolute — Abstract **Space** and **Duration** being the other two.<sup>1</sup> . . . [Space] is the one eternal thing in the universe independent of everything other thing.<sup>2</sup>

**Pradhana** even in the *Puranas* is an aspect of Parabrahman, not an evolution. . . . “**Prakriti in its primary state is Akasha**” . . . It is almost abstract Nature.<sup>3</sup>

“**Prakriti**,” however, is an incorrect word, and Alaya would explain it better; for **Prakriti** is not the “incognizable *Brahma*.”<sup>4</sup>

To comprehend my answers you will have first of all to view the eternal *Essence*, the **Svabhava**, not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure **Spirit Essence in its absoluteness and repose, pure matter in its finite and conditioned state** — even as an imponderable gas or that great unknown which science has pleased to call *Force*.<sup>5</sup> . . . The force there is not transformed into something else, as I have already shown in my letter, but with each development of a new centre of activity from *within* itself multiplies *ad infinitum* without ever losing a particle of its nature in quantity or quality. Yet acquiring as it progresses something plus in its differentiation. This “force” so-called, shows itself truly indestructible but does *not* correlate and is *not* convertible in the sense accepted by the Fellows of the R.S., but rather may be said to *grow* and *expand* into “something else” while neither its own potentiality nor being are in the least affected by the transformation. Nor can it well be called *force* since the latter is but the **attribute of Yin-sin** (Yin-sin or the one “Form of existence,” also Adi-Buddhi or Dharmakaya, the mystic, universally diffused essence) when manifesting in the phenomenal world of senses, namely, only your old acquaintance Fohat. . . . The initiated Brahmin calls it (Yin-sin and Fohat) Brahman and Shakti when manifesting as the force. We will perhaps be near correct to call it **infinite life and the source of all life visible and invisible, an essence inexhaustible, ever present, in short Svabhava**. (S. in its universal application, Fohat when manifesting throughout our phenomenal world, or rather the visible universe, hence in its limitations).<sup>6</sup>

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<sup>1</sup> *Secret Doctrine*, p. 43

<sup>2</sup> Cf. *Mahatma Letter* LSB-Appendix II p. 508; Chronological ed.

<sup>3</sup> *Secret Doctrine*, I p. 256

<sup>4</sup> *ibid.*, I p. 50

<sup>5</sup> *Mahatma Letter* 11 (65) p. 60; 3<sup>rd</sup> Combined ed.

<sup>6</sup> *ibid.*, 15 (67) pp. 88-89



### Lao Tzu on Svabhava-Tao

The Tao which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name. Without a name, it is the Beginning of Heaven and Earth; with a name, it is the Mother of all things. Only one who is ever free from desire can apprehend its spiritual essence; he who is ever a slave to desire can see no more than its outer fringe. These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery — the mystery of mysteries. It is the gate of all wonders.

How unfathomable is Tao! It seems to be the ancestral progenitor of all things. How pure and clear is Tao! It would seem to be everlasting. I know not of whom it is the offspring. It appears to have been anterior to any Sovereign Power.<sup>1</sup>

Tao eludes the sense of sight, and is therefore called colourless. It eludes the sense of hearing, and is therefore called soundless. It eludes the sense of touch, and is therefore called incorporeal. These three qualities cannot be apprehended, and hence they may be blended into unity.

Its upper part is not bright, and its lower part is not obscure. Ceaseless in action, it cannot be named, but returns again to nothingness.<sup>2</sup> We may call it the form of the formless, the image of the imageless, the fleeting and the indeterminable. Would you go before it, you cannot see its face; would you go behind it, you cannot see its back.

The mightiest manifestations of active force flow solely from Tao.

Tao in itself is vague, impalpable — how impalpable, how vague! Yet within it there is Form. How vague, how impalpable! Yet within it there is Substance. How profound, how obscure! Yet within it there is a Vital Principle. This principle is the Quintessence of Reality, and out of it comes Truth.

From of old until now, its name has never passed away. It watches over the beginning of all things. How do I know this about the beginning of things? Through Tao.

There is something, chaotic yet complete, which existed before Heaven and Earth. Oh, how still it is, and formless, standing alone without changing, reaching everywhere without suffering harm! It must be regarded as the Mother of the Universe. Its name I know not. To designate it, I call it Tao. Endeavouring to describe it, I call it Great. Being great, it passes on; passing on, it becomes remote; having become remote, it returns.<sup>3</sup>

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<sup>1</sup> This sentence is admittedly obscure, and it may be an interpolation. Lao Tzu's system of cosmogony has no place for any Divine Being independent of Tao. On the other hand, to translate *ti* by "Emperor," as some have done, necessarily involves us in an absurd anti-climax.

<sup>2</sup> [Cf. "As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name and form, attains the Purusha, who is greater than the Great [Saguna Brahman]." *Mundaka Upanishad* iii, ii, 8]

<sup>3</sup> *Sayings of Lao Tzu*, "Tao in Its Transcendental Aspect, and in Its Physical Manifestation," pp. 19-21 (tr. Giles). Full text in our *Living the Life Series*.

## Appendix F

### Logos: aspects, epithets, synonyms<sup>1</sup>

**Ain-Soph**, the **ABSOLUTE ENDLESS NO-THING**, uses also the form of the ONE, the manifested “**Heavenly Man**” (the FIRST CAUSE), as its chariot (**Merkabah**, in Hebrew; **Vahana**, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world.<sup>2</sup> . . . The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim — or Pitris, the lower Dhyani-Chohans — are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter, on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “**Heavenly Man**” in space — PERFECT MAN.<sup>3</sup> . . . [In the *Rig-Vedic Hymns*] the “Heavenly Man” is called *puru-sha*, “the Man,” from whom Viraj was born; and from Viraj, the (mortal) man.<sup>4</sup> . . . The “Heavenly Man” is **Adam-Kadmon** — the synthesis of the Sephiroth, as “Manu Svayambhuva” is the synthesis of the Prajapatis.<sup>5</sup>

[**Avalokiteshvara** of the Buddhists, synonymous with **Chenrezi**, **Kuan-shih-yin** and Padmapani. Avalokiteshvara is manifested **Ishvara**] . . . it means “**the Lord that is seen**,” and in one sense, “**the divine SELF perceived by Self**” (the human) — the Atman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteshvara = Kuan-shih-yin, referred to as **the seventh Universal principle**, is the Logos perceived by the Universal Buddhi — or Soul, as the synthetic aggregate of the Dhyani-Buddhas; and is not the “Spirit of Buddhas present in the Church,” but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature.<sup>6</sup> . . . there are two Avalokiteshvaras in Esotericism; the first and the second Logos.<sup>7</sup>

**Brahma** [or **Viraj**, the **real Kalahansa**]. The student must distinguish between Brahma the neuter, and Brahmā, the male creator of the Indian Pantheon. The former, Brahma or Brahman, is the impersonal, supreme and incognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorpore-

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<sup>1</sup> Defining terms highlighted by the Compiler.

<sup>2</sup> *Secret Doctrine*, I p. 214; [Commentary on Stanza VII.1b.]

<sup>3</sup> *ibid.*, I p. 247; [Commentary on Stanza VII.5b.]

<sup>4</sup> *ibid.*, II p. 606

<sup>5</sup> *ibid.*, II p. 704 fn.

<sup>6</sup> Cf. *ibid.*, I pp. 471-72

<sup>7</sup> *ibid.*, I p. 72 fn.

al, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmā, on the other hand, the male and alleged Creator, exists periodically in his manifestation only, and then again goes into *pralaya*, i.e., disappears and is *annihilated*.<sup>1</sup>

[**Christos** of the Christians] . . . “Christos” with the Gnostics meant the impersonal principle, the Atman of the Universe, and the Atman within every man’s soul — not Jesus.<sup>2</sup> . . . The esoteric Christos in the *gnosis* is, of course, sexless, but in exoteric *theology*, he is male and female.<sup>3</sup> . . . [Christos is] . . . Yajna-Purusha.<sup>4</sup>

[**The Good** of the Platonists.] **Agathon** (Gr.) Plato’s Supreme Deity, lit. “the good.” Our ALAYA or the Soul of the World.<sup>5</sup>

**Heavenly** or **Celestial Man** of the Hermetic philosopher.<sup>6</sup> *Genesis* begins its anthropology at the wrong end (and evidently for a blind) and lands nowhere. Had it begun as it ought, one would have found in it, first, the celestial Logos, the “Heavenly Man,” which evolves as a Compound Unit of Logoi, out of whom after their pralayaic sleep — a sleep that gathers the ciphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass — the Logoi appear in their totality as the first “male and female” or Adam-Kadmon, the “Fiat Lux” of the Bible . . .<sup>7</sup>

**Ineffable Name** of the Masons and the Kabbalists.<sup>8</sup>

**Ishvara** is the “Lord” god of the Vedantins.<sup>9</sup>

**Kalahamsa**. Brahma (neuter) is called Kalahamsa . . . [by Western Orientalists], the **Eternal Swan** or goose, and so is Brahmā, the Creator. A great mistake is thus brought under notice; it is Brahma (neuter) who ought to be referred to as Hamsa-vahana (He who uses the swan as his Vehicle) and not Brahmā the Creator, who is the real Kalahamsa, while Brahma (neuter) is hamsa, and “a-hamsa.”<sup>10</sup> . . . Some Sanskrit mystics locate seven planes of being, the seven spiritual *lokas* or worlds, within the body of *Kala Hamsa*, the Swan out of Time and Space, convertible into the Swan *in* Time, when it becomes

<sup>1</sup> *Theosophical Glossary*: Brahmā

<sup>2</sup> *Secret Doctrine*, I p. 132 fn.

<sup>3</sup> *ibid.*, I p. 72 fn.

<sup>4</sup> *Esoteric Writings*, (SACRIFICE AND RAYS) § VII (3) p. 540

<sup>5</sup> *Key to Theosophy*, p. 310 glos.

<sup>6</sup> *Cf. Secret Doctrine*, I p. 110

<sup>7</sup> *ibid.*, I p. 246; [Commentary on Stanza VII.5b.]

<sup>8</sup> *Cf. Isis Unveiled*, II p. 368 fn.

<sup>9</sup> *Cf. Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) & *Secret Doctrine*, I p. 20

<sup>10</sup> *Secret Doctrine*, I p. 20; [For an overview of mahavakyas, occult anagrams, and solar birds, see “Bestride the Bird of Life,” in our Secret Doctrine’s First Proposition Series.]

Brahmā [male] instead of Brahma (neuter):<sup>1</sup> [Cf. Osiris, the God of Egypt or Horus, the son of Osiris and **Isis**].

**Kan-yin-T'ien** means the “melodious heaven of Sound,” the abode of **Kuan-yin**, or the “**Divine Voice**” literally. This “Voice” is a synonym of the **Verbum** or the **Word**: “Speech,” as the expression of thought.<sup>2</sup>

**Kuan-shih-yin** . . . means “**the Lord that is seen**”<sup>3</sup> . . . “the Son identical with his Father” mystically, or the Logos<sup>4</sup>. . . . Kuan-shih-yin and Kuan-yin are the two aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the “**Christos-Sophia**” of the mystic Gnostics — the Logos and its Shakti.<sup>5</sup> . . . The **Mother of Mercy and Knowledge** is called “the triple” of Kuan-Shih-Yin because in her correlations, metaphysical and cosmical, she is the “Mother, the Wife and the Daughter” of the *Logos*<sup>6</sup> . . . Kuan-shih-yin is Avalokiteshvara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyani-Chohans. He is the “Self-manifested”; in short, the “Son of the Father.” Crowned with seven dragons, above his statue there appears the inscription P'u-chi-ch'ü-ling, “**the universal Saviour of all living beings**.”<sup>7</sup>

In the Esoteric Philosophy **the First [Logos] is the unmanifested, and the Second the manifested Logos**. **Ishvara** stands for that Second, and **Narayana** for the unmanifested Logos. . . . In *The Secret Doctrine*, that form which the manifested Logos is born is translated by the “Eternal Mother-Father”; while in the *Vishnu-Purana* it is described as the Egg of the World, surrounded by seven skins, layers or zones. It is in this Golden Egg that Brahmā, the male, is born and that Brahmā is in reality the Second Logos or even the Third, according to the enumeration adopted; for a certainty he is not the First or highest, the point which is everywhere and nowhere. **Mahat, in the Esoteric interpretations, is in reality the Third Logos** or the Synthesis of the Seven creative rays, the Seven Logoi. Out of the seven so-called Creations, **Mahat is the third [Logos]**, for it is the Universal and Intelligent Soul, Divine Ideation, combining the ideal plans and prototypes of all things in the manifested objective as well as subjective world. In the Sankhya and Puranic doctrines Mahat is the first product of Pradhana, informed by

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<sup>1</sup> *Voice of the Silence*, frag. I, note 16 to vs. 22 p. 5; p. 75 in glos. of Chinese & Centenary eds.

<sup>2</sup> *Secret Doctrine*, I p. 137; [Commentary on Stanza VI.1b.]

<sup>3</sup> *ibid.*, I p. 471

<sup>4</sup> *ibid.*, I p. 472

<sup>5</sup> *ibid.*, I p. 473

<sup>6</sup> *ibid.*, I p. 136

<sup>7</sup> *ibid.*, I p. 471

Kshetrajna, “Spirit-Substance.” In Esoteric Philosophy Kshetrajna is the name given to our informing EGOS.<sup>1</sup>

MAHAT [of the Puranas] is the first product of Pradhana, or Akasha, and MAHAT — **Universal intelligence “whose characteristic property is Buddhi”** — is no other than the *Logos*, for he is called “Ishvara,” Brahmā, Bhava, etc.<sup>2</sup>

**Padmapani**, or Avalokiteshvara in Sanskrit, is, in Tibetan, **Chenrezi**. Now, Avalokiteshvara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalokiteshvara is called *esoterically* **Bodhisattva** (or **Dhyani-Chohan**) *Chenrezi Jangchub*, “**the powerful and all-seeing**.” . . . A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenrezi, the “lotus-bearer,” emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas — the Talay and Tashi Lamas; . . . Padmapani, however, is the “lotus bearer” symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last [subdivision] of the present Maha-Kalpa (the Varaha) is called Padma, and [the Varaha] represents one half of the life of Brahmā. Though a minor Kalpa, it is called Maha, “great,” because it comprises the age in which Brahmā sprang from a lotus.<sup>3</sup>

[**Pratyagatman**] “*It is that LIGHT which condenses into the forms of the ‘Lords of Being’ — the first and the highest of which are, collectively, JIVATMAN, or Pratyagatman.*”<sup>4</sup>

**Purusha [the Ideal]** “**Man,**” *heavenly man*. . . . “**The Spiritual Self.**”<sup>5</sup> . . . [In the conditioned universe, Purusha and Prakriti are dual aspects of the One Reality. In the Rig-Vedic Hymns] the “Heavenly Man,” is called *purusha*, “the Man,” from whom Viraj was born; and from Viraj, the (mortal) man.<sup>6</sup> . . . “the Divine Essence (Purusha) like a luminous arc” proceeds to form a circle — the mahamanvantaric chain.<sup>7</sup> . . . The Purush [is the] . . . 7<sup>th</sup> principle of the universe.<sup>8</sup>

**Shabda Brahman**<sup>9</sup> is the Logos of the Hindus.<sup>10</sup> . . . “The Unmanifested Logos,” “Eternal Vibrations diffused through Space.”<sup>11</sup> . . . It is the God

<sup>1</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 313-14

<sup>2</sup> *Secret Doctrine*, I p. 256

<sup>3</sup> *ibid.*, II pp. 178-79

<sup>4</sup> *ibid.*, II p. 33; [quoting *Commentary on Stanza I.2b.*]

<sup>5</sup> Cf. *Theosophical Glossary*: Purusha

<sup>6</sup> *Secret Doctrine*, II p. 606

<sup>7</sup> *Mahatma Letter* 18 (62) p. 117; 3<sup>rd</sup> Combined ed. [quoting *Isis Unveiled*, I p. 1.]

<sup>8</sup> *ibid.*, LSB-Appendix II p. 509; Chronological ed.

<sup>9</sup> [First Logos]

<sup>10</sup> Cf. *Secret Doctrine*, I p. 428

<sup>11</sup> *Theosophical Glossary*: Shabda Brahman

Shabda Brahmā called also **Kala Brahmā Gouri** — one of the mystic names for AKASHA, which gives rise to occult sound.<sup>1</sup> . . . SHABDA BRAHMĀ’s vehicle is called *Shadja*, and the latter is the basic tone in the Hindu musical scale.<sup>2</sup>

[**Sutratman or Thread-Soul**] The Atman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Ko-shas*) is called “thread soul,” or *Sutratman* in Vedantic philosophy.<sup>3</sup> . . . “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. . . . The Vedantins call it Sutratman (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists.<sup>4</sup>

**Universal Mind.** . . . is the **Demiurgos** or the creative Logos of the Western Kabbalists, and the four-faced Brahmā of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, represents the Hosts of the higher creative Dhyani-Chohans.<sup>5</sup> Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of **Adi-Budha** — the One Supreme and eternal — manifests itself as Avalokiteshvara (or manifested Ishvara), which is the **Osiris** of the Egyptians, the **Ahura-Mazda** of the Zoroastrians, the **Heavenly Man** of the Hermetic philosopher, the Logos of the Platonists, and the **Atman** of the Vedantins.<sup>6</sup> . . . [**Philosophy’s First Cause** or **Plato’s Logos**<sup>7</sup> is the self-created being to which every chain of causes must ultimately go back.]

“With the ancient WISE, *there was no name and no idea, and no symbol, of A FIRST CAUSE.*”<sup>8</sup> . . . Because it was too sacred. It is referred to as **THAT** in the *Vedas*. It is the “**Eternal Cause**,” and cannot, therefore, be spoken of as a “First Cause,” a term implying the absence of any cause, at one time.<sup>9</sup> . . . Thus, while Gods or Dhyani-Chohans (Devas) proceed from the First Cause — which is not Parabrahman, for the latter is the ALL CAUSE, and cannot be referred to as the “*First Cause*” — which First Cause is called in the Brahmanical Books **Jagad-Yoni**,

<sup>1</sup> Blavatsky Collected Writings, (“THARANA” OR MESMERISM) IV p. 164

<sup>2</sup> *ibid.*, IV p. 166

<sup>3</sup> *Secret Doctrine*, I p. 610 fn. Also cf. [Commentary on Stanza VII.2: The one ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form (*Sthula-Sharira*, external body). Through the countless rays proceeds the life-ray, the one, like a tread through many beads (pearls). *ibid.*, I p. 222

<sup>4</sup> *ibid.*, I pp. 16-17 fn.

<sup>5</sup> [Archangels]

<sup>6</sup> *ibid.*, I p. 110; [Commentary on Stanza V.2c.]

<sup>7</sup> Cf. *ibid.*, I p. 214

<sup>8</sup> *ibid.*, I p. 383; [quoting Skinner’s MS., fo. 17.]

<sup>9</sup> *ibid.*, I p. 391 fn. [quoting Skinner’s MS., fo. 18-20.]



“the womb of the world,” mankind emanates from these active agents in Kosmos.<sup>1</sup> . . . [Herbert Spencer] asserts that the nature of the “First Cause,” which the Occultist more logically derives from the “**Causeless Cause**,” the “**Eternal**,” and the “**Unknowable**,” may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. . . . The “first” presupposes necessarily something which is the “first brought forth,” “the first in time, space, and rank” — and therefore finite and conditioned. The “first” *cannot be the absolute*, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the “Causeless One Cause,” the “Rootless Root,” and limits the “**First Cause**” to the *Logos*, in the sense that Plato gives to this term.<sup>2</sup>

**Vach**, **Shekhinah**, or the “**music of the spheres**” of Pythagoras, are one<sup>3</sup>. . . In one sense, the Greek *Logos* is the equivalent of the Sanskrit *Vach*, “the immortal (intellectual) ray of spirit.”<sup>4</sup> . . . in company with Kuan-yin, with Isis . . . and other goddesses, [*Vach* is] the female *Logos*, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech. If Kuan-yin is the “melodious Voice,” so is *Vach*; “the melodious cow who milked forth sustenance and water” (the female principle) — “who yields us nourishment and sustenance,” as Mother-Nature. She is associated in the work of creation with the Prajapatis. She is male and female *ad libitum*, as Eve is with Adam. And she is a form of Aditi — the principle higher than *Ether* — in *Akasha*, the synthesis of all the forces in Nature; thus *Vach* and Kuan-yin are both the magic potency of Occult sound in Nature and *Ether* — which “Voice” calls forth Hsien-chan, the illusive form of the Universe out of Chaos and the Seven Elements.<sup>5</sup>

[**Verbum** or **Word** of the Christians.]<sup>6</sup>

**Viraj** and **Horus** are both male symbols, emanating from *androgynous Nature*, one from Brahmā and his female counterpart *Vach*, the other, from Osiris and Isis — never from the One infinite God.<sup>7</sup>

<sup>1</sup> *Secret Doctrine*, II p. 108; [Commentary on Stanza IV.17.]

<sup>2</sup> *ibid.*, I pp. 14-15 & fn.

<sup>3</sup> *ibid.*, I p. 432; [See “Master M. on the music of the spheres,” in our Masters Speak Series.]

<sup>4</sup> *ibid.*, II p. 199 fn. [Commentary on Stanza IX.36 & quoting Max Müller’s *Science of Language* (1874) p. 383.]

<sup>5</sup> *ibid.*, I p. 137; [Commentary on Stanza VI.1.b.]

<sup>6</sup> Cf. *ibid.*, I pp. 72, 74, 93, 131, 136-38, 256, 278, 428-29, 431, 537, 629, 656, 657; II pp. 25, 237, 515, 541-2

<sup>7</sup> *ibid.*, II p. 472



## Difference between Logos and Demiurgos

. . . there is a great difference between the LOGOS and the *Demiurgos*, for one is *Spirit* and the other is *Soul*; or as Dr. Wilder has it: “*Dianoia* and *Logos* are synonymous, *Nous* being superior and closely in affinity with το αγαθον,<sup>1</sup> one being the superior apprehending, the other the comprehending — one noetic and the other phrenic.”<sup>2</sup>

## Difference between Logos and Ishvara

In its general sense, *Ishvara* means “Lord”; but the *Ishvara* of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics.<sup>3</sup> . . . The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, *Ishvara*, “the Lord,” though the Occultists give it another name. *Ishvara*, say the Vedantins, is the highest consciousness in Nature. “This highest consciousness,” answer the Occultists, “is only a *synthetic unit* in the world of the manifested *Logos* — or on the *plane of illusion*; for it is the sum total of Dhyani-Chohanian consciousness.” “Oh, wise man, remove the conception *that non Spirit is Spirit*,” says Shankaracharya. Atman is *not-Spirit* in its final Parabrahmic state, *Ishvara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the *Logos*, each in the culmination of its time.<sup>4</sup>

## Logos in Science, Philosophy, and Religion

Just as the different schools of psychology are positing one fundamental and primary psychic energy at the bottom of all psychic activity, we find also that the biologists are stressing on a fundamental and primary evolutionary activity at the bottom of all biological phenomena whether considered merely as mechanical, or a vital, or even as mental. Darwin has recognised it as **a blind, mechanical struggle for existence giving rise to a progressive evolution of the species**. Amongst recent scientists it is considered as a special force or energy comparable to the other recognised forms called **Biotic Energy** (Benjamin Moore); or as **a developing principle or tendency in and behind all organised matter** (John Burrows); or as some **originative impulse within the organism which expresses itself as variation and mutation and in all kinds of creative effort and endeavour** (Geddes and Thompson); or as **the inherent growth force** (Goethe); or as **life-force** (Bernard Shaw); or

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<sup>1</sup> [The Good]

<sup>2</sup> *Secret Doctrine*, II p. 25; [commenting upon Cerberus, Thomas Taylor indicates that the three-headed “discriminative part of the soul” is “the intellective [or intuitional], cogitative [or rational], and opinionative powers.” i.e., noetic, dianoetic and “doxastic.” Cf. *Eleusinian and Bacchic Mysteries*, p. 30 & fn.]

<sup>3</sup> *Isis Unveiled*, II p. 591 fn.

<sup>4</sup> *Secret Doctrine*, I p. 573

as **an internal factor tending towards perfection** (Nagelli); or as **the struggle of the spirit within to be superior to matter, to escape from the trammels of matter, to secure a fuller individual life and a larger freedom** (Albert P Mathews) . . . Philosophical enquiry also has arrived at a single principle called **Cosmic Intelligence** or **Life** designated as **Hiranyagarbha** or **Prana** in the *Upanishads*, **Primum Mobile** by Aristotle, **Demiurgos** by Plato, **Nous** by Anaximander, **Natura Naturans** by Bruno and Spinoza, the **Will to Power** by Nietzsche, the **Unconscious Will** by von Hartman and Wundt, the **Absolute Will** by Schopenhauer, the **Pure Creative Energy** by Schelling, “**Spiritual Life**” by Eucken, and the **Power that makes for Righteousness** by Matthew Arnold. The **Unknowable** of Spencer, the **Thing-in-Itself** of Kant, the **Absolute Ego** of Fichte, the **Absolute Idea** of Hegel, The **Absolute Self** of Idealists, the **Absolute Experience** of Bradley and Royce, and the **Oversoul** of Emerson are still higher philosophical concepts of the same Reality. . . . It is the same Reality that we are to recognise in the **God** of the theists, the **Bare Pure One** of Plotinus, the **Perfect Beauty** of St Augustine, the **Divine Wilderness** of Eckhart, the **Father of Spirits** of Berkeley, the **Love that gives all things** described by Jacopone Da Todi, the **Wayless Abyss of Fathomless Beatitude** of Ruysbroeck, the **Heart of the Universe** of Jacob Boehme, the **Heavenly Bridegroom** of Mechthild, the **Matchless Chalice and Sovereign Wine** of the Sufis, the **Jehovah** of the Jews, the **Zeus** of the Greeks, the **Providence** of the Stoics, the **Jupiter** of the Romans, the **Ineffable One** of the Neoplatonists, the **Father in Heaven** of the Christians, the **Dharmakaya** or the **Shunya** of the Buddhists, the **Allah** of the Moslems, the **Ahur[a] Mazda** of the Parsees, and the **Brahman**, **Paramatman**, **Ishvara**, **Purushottama**, **Bhagavan**, and **Ekam Sat** of the Hindus.<sup>1</sup>

### Logos in Gnostic Systems

**Epinoia** [the Divine Thought] is a Power of many names. She is called the **Mother**, or **All-Mother**, **Mother of the Living** or **Shining Mother**, the **Celestial Eve**; the **Power Above**; the **Holy Spirit**, for the Spiritus in some systems is a feminine power (in a symbolical sense, of course), pre-eminently in the *Codex Nazaræus*, the scripture of the Mandaites. Again she is called the **She of the Left-hand**, as opposed to the Christos, **He of the Right-hand**; the **Man-woman**; **Prouneikos**; **Matrix**; **Paradise**; **Eden**; **Akhamoth**; the **Virgin**; **Barbelo**; **Daughter of Light**; **Merciful Mother**; **Consort of the Masculine One**; **Revelant of the Perfect Mysteries**; **Perfect Mercy**; **Revelant of the Mysteries of the Whole Magnitude**; **Hidden Mother**; **She who knows the Mysteries of the Elect**; the **Holy Dove**, who has given birth to the two Twins; **Ennoia**; and by many other name varying according to the terminology of the different systems,

<sup>1</sup> *Aphorisms on the Gospel of Divine Love*, pp. 97-100 fn.

but ever preserving the root idea of the World-Soul in the Macrocosm and the Soul in Man.<sup>1</sup>

### Epithets of Isis

In *Cupid and Psyche*, Isis is clearly moved by Lucius' entreaties. She admits that "the whole world worships my single godhead in a thousand shapes, with diverse rites, and under many a different name":

The Phrygians, first-born of mankind, call me the **Pessinuntian Mother** of the gods; the native Athenians the **Cecropian Minerva**; the island-dwelling Cypriots **Paphian Venus**; the archer Cretans **Dictynnan Diana**; the triple-tongued Sicilians **Stygian Proserpine**; the ancient Eleusini-ans **Actæan Ceres**; some call me **Juno**, some **Bellona**, others **Hecate**, others **Rhamnusia**; but both races of Ethiopians, those on whom the rising and those on whom the setting sun shines, and the Egyptians who excel in ancient learning, honour me with the worship which is truly mine and call me by my true name: **Queen Isis**.<sup>2</sup>

A lesser known **title of Isis** gives away the clue that God's Love for Man is none other than the eternal desire for self-conscious reflection (eros-agape) throbbing at the heart of the universe:

[Isis is the] **Love of Gods** (Αγάπη Θεων, Agape Theon).<sup>3</sup>



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<sup>1</sup> *Simon Magus*, p. 67

<sup>2</sup> *Golden Ass*, Bk. 11 pp. 197-98

<sup>3</sup> *Oxyrhynchus Papyrus*, 1380.109 (ii CE)



## Appendix G

### Fohat: aspects, epithets, synonyms<sup>1</sup>

**Apam-Napat** [is] the Vedic and Avestian name of Fohat. In the *Avesta* he stands between the *fire-yazatas* and the *water-yazatas*. The literal meaning is “**Son of the Waters**,” but these “waters” are not the liquid we know, but *Æther* — the fiery waters of space. Fohat is the “**Son of *Æther***” in its highest aspect, Akasha, the Mother-Father of the primitive Seven, and of *Sound* or Logos. Fohat is the *light* of the latter.<sup>2</sup>

**Daiviprakriti** [is] the **conscious energy of Logos**, which is power and light.<sup>3</sup> . . . In fact there are two contending forces in the cosmos. The one is *Prakriti*. . . The other is *Daiviprakriti*, the light that comes down, reflection after reflection, to the plane of the lowest organisms. In all those religions, in which the fight between the good and the bad impulses of this cosmos is spoken of, the real reference is always of this light, which is constantly attempting to raise men from the lowest level to the highest plane of spiritual life, and that other force, which has its place in *Prakriti*, and is constantly leading the spirit into material existence.<sup>4</sup>

**Eros**<sup>5</sup> . . . **Cupid or Love** in his primitive sense is Eros, the **Divine Will**, or **Desire of manifesting itself through visible creation**.<sup>6</sup> . . . Eros is the third person in the primeval trinity: Chaos, Gæa, Eros; answering to the Kabbalistic Ain-Soph (for Chaos is SPACE, *xaivw*, “void”), the Boundless ALL, Shekhinah and the Ancient of Days, or the Holy Ghost.<sup>7</sup>

It is through **Fohat** that the ideas of the Universal Mind are impressed upon matter.<sup>8</sup> . . . By the action of the manifested Wisdom, or Mahat, represented by . . . **innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation**, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASHA, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedi-

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<sup>1</sup> Defining terms highlighted by the Compiler.

<sup>2</sup> *Secret Doctrine*, II p. 400 *fn*.

<sup>3</sup> *Philosophy of the Bhagavad-Gita*, (1<sup>st</sup> Lecture) p. 10

<sup>4</sup> *ibid.*, (3<sup>rd</sup> Lecture) p. 63

<sup>5</sup> [Or pothos, a deep yearning in Greek.]

<sup>6</sup> *Secret Doctrine*, II p. 65; [Commentary on Stanza II.10a.]

<sup>7</sup> *ibid.*, I p. 109; [Commentary on Stanza V.2c.]

<sup>8</sup> *ibid.*, I p. 85; [Commentary on Stanza III.12.]

ence to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.<sup>1</sup>

[**Gayatri**] The Light that emanates from [Logos] has three phases, or three aspects. First, it is the Life, or the *Mahachaitanyam* of the cosmos; . . . secondly, it is force, and in this aspect, it is the *Fohat* of the Buddhist philosophy; lastly, it is Wisdom, in the sense that it is the *Chichhakti* of the Hindu philosophers. All these three aspects are . . . combined in the conception of *Gayatri*.<sup>2</sup> . . . Gayatri is the **Daiviprakriti of the first Ray** — the combined influence of both the elements in that Ray.<sup>3</sup>

[**Holy Ghost** of the Christians] . . . with the early Christians . . . the Holy Spirit was feminine, as Sophia was with the Gnostics.<sup>4</sup>

**Kama** . . . is in the *Rig-Veda* the personification of that feeling which leads and propels to creation. He was the **first movement that stirred the ONE**, after its manifestation from the purely abstract principle, to create, “Desire first arose in It, which was the **primal germ of mind**; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.”<sup>5</sup> A hymn in the *Atharva-Veda* exalts Kama into a supreme God and Creator, and says: “Kama was born the first. Him, neither gods nor fathers [Pitris], nor men have equalled.” . . . Elsewhere Kama is born from the heart of Brahmā; therefore he is *Atma-Bhu*, “Self-Existent,” and *Aja*, the “un-born.” . . . As Eros was connected in early Greek mythology with the world’s creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character.<sup>6</sup>

The Occultists call this light *Daiviprakriti* in the East, and **light of Christos** in the West. It is the **Light of the LOGOS**, the direct reflection of the ever-Unknowable on the plane of Universal manifestation.<sup>7</sup>

**Parashakti**: — Literally the great or supreme force or power. It means and includes *the powers of light and heat*.<sup>8</sup>

**Phanes**. In the orphic hymns, the **Eros-Phanes** evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being “the Spirit of God,” who is said to move in æther, “brooding over the Chaos” — the Divine “Idea.”<sup>9</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 110; [Commentary on Stanza V.2c.]

<sup>2</sup> *Philosophy of the Bhagavad-Gita*, (3<sup>rd</sup> Lecture) p. 62

<sup>3</sup> *Esoteric Writings*, (SACRIFICE AND RAYS) § VII (3) p. 540

<sup>4</sup> *Secret Doctrine*, I p. 618; [The Holy Ghost has been appropriated from the Sanskrit Jiva-Bhutah.]

<sup>5</sup> [Quoting *Rig-Veda*, Mandala x, sukta 129.]

<sup>6</sup> *Secret Doctrine*, II p. 176; [Commentary on Stanza VII.27b.]

<sup>7</sup> *ibid.*, II p. 38; [Commentary on Stanza I.1c.]

<sup>8</sup> *ibid.*, I p. 292; [quoting T.S. Row.]

<sup>9</sup> *Blavatsky Collected Writings*, (THE MIND IN NATURE) XIII p. 267

**Solar Chnouphis**, or **Agathodaimon**, is the Christos of the Gnostics. . . . *the spiritual Sun of Enlightenment*, of Wisdom, hence the patron of all the Egyptian initiates, as **Bel-Merodach** (or **Bel-Belitanus**) became later with the Chaldeans.<sup>1</sup>

[**Sophia** of the Gnostics] . . . The “Mind” of the Demiurgic Creator . . . was called the “Mother,” *Sophia* with the Gnostics (or the female Wisdom), the *Sephirah* with the Jews, Sarasvati or Vach, with the Hindus, *the Holy Ghost being a female Principle*.<sup>2</sup>

### Pythagoras on our Beautiful World

Pythagoras was the first philosopher that called the world *κοσμος* [kosmos] from the order and beauty of it; for so that word signifies. Thales and his followers say the world is one. Democritus, Epicurus, and their scholar Metrodorus affirm that there are infinite worlds in an infinite space, for that infinite vacuum in its whole extent contains them. Empedocles, that the circle which the sun makes in its motion circumscribes the world, and that circle is the utmost bound of the world. Seleucus, that the world knows no limits. Diogenes, that the universe is infinite, but this world is finite. The Stoics make a difference between that which is called the universe, and that which is called the whole world; — the universe is the infinite space considered with the vacuum, the vacuity being removed gives the right conception of the world; so that the universe and the world are not the same thing.<sup>3</sup>



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<sup>1</sup> *Secret Doctrine*, II p. 210 fn. [Commentary on Stanza IX.37.]

<sup>2</sup> *ibid.*, I pp. 352-53

<sup>3</sup> “Of those Sentiments Concerning Nature with which Philosophers were Delighted.” In: *Plutarch’s Morals*. Translated from the Greek by J. Dowel. Corrected and revised by William W. Goodwin with an Introduction by Ralph Waldo Emerson. (1<sup>st</sup> ed. 1684-1694, London, 5-vols.). Boston: Little, Brown, & Co., 1878 (based on the 5<sup>th</sup> ed. 1718); Bk. II, ch. I. “Of the World,” Vol. III, pp. 132-33. See also “Kosmos and Cosmos,” in our Confusing Words Series.





## Appendix H

### AUM: definitions, derivatives, parallels

- A word of solemn affirmation, sometimes translated by “yes,” “verily,” “So be it.”<sup>1</sup>
- “An invocation, a benediction, an affirmation and a promise.”<sup>2</sup>
- AUM, also written as OM<sup>3</sup> (and pronounced *om* as in *home*), is “a mystic syllable, the most solemn of all words in India.”<sup>4</sup>
- It is so sacred, as to be indeed *the word at low breath* of occult, *primitive* masonry. No one must be near when the syllable is pronounced for a purpose.<sup>5</sup>
- Placed at the beginning of most Hindu spiritual treatises.<sup>6</sup>
- Symbol of both Saguna Brahman, or the Creator God, and Nirguna Brahman, or the Attributeless Absolute.<sup>7</sup>
- [Symbol] of Brahmā the Creator, Vishnu the Preserver, and Shiva the Destroyer.<sup>8</sup>
- Symbol of Gayatri mantra, the essence of the Vedas.<sup>9</sup>
- [Symbol] of the states of waking, dreaming, and dreamless sleep.<sup>10</sup>
- The extant Tantra-books, dealing with Shakti in a personal aspect, give to [AUM] a hidden name consisting of the single letter “i,” even as they call various other Gods by single letters.<sup>11</sup> This letter stands naturally between “a” and “u,” as should also “m” being only the outer sheath of the “i,” though it is thrown to the end because of the fact that it appears as negation *after* affirmation. But this “i” placed between “a” and “u” coalesces with and disappears entirely into the “a,” in the conjunction which brings out of the joined vowel-sounds, “a” and “u,” the vowel-sound “o,” for Aum is pronounced as *Om*. . . . That this coalescence and disappearance is just, is plain from all that has been said as to the nature of Shakti, which ever hides in the Self, and

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<sup>1</sup> *Upanishads*, p. 374

<sup>2</sup> *Theosophical Glossary*: Om or Aum

<sup>3</sup> “In Sanskrit the vowel *o* is constitutionally a diphthong, contracted from *a+u*. Om therefore may be analyzed into the elements *a+u+m*”; [quoted by R.E. Hume in: *Upanishads*, p. 166 fn.]

<sup>4</sup> *Theosophical Glossary*: Om or Aum

<sup>5</sup> *ibid.*, pp. 239-40

<sup>6</sup> *Upanishads*, p. 374

<sup>7</sup> *ibid.*

<sup>8</sup> *ibid.*

<sup>9</sup> *ibid.*

<sup>10</sup> *ibid.*

<sup>11</sup> See the *Tarasaropanisad* for instances.

disappears into the Not-Self whenever the Self acts upon that Not-Self, as goes back again to the Self through and after the Negation.<sup>1</sup>

- The three letters A, U, and M are symbols of creation, preservation and destruction.<sup>2</sup> . . . [they] are typical of the three Vedas, also of three gods — A (Agni) V (Varuna) and M (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the “triple fire” in the Universe and Man, besides many other things. Occultly, this “triple fire” represents the highest *Tetraktys* also, as it is typified by the Agni named Abhimanin and his transformation into his three sons, Pavana, Pavamana and Suchi, “who drinks up water,” *i.e.*, destroys material desires.<sup>3</sup>
- The undifferentiated sound m-m-m that follows the utterance of the three letters is the symbol of Turiya, or transcendental consciousness [the fourth state].<sup>4</sup>
- The word Om is held in high respect by the Buddhists and Jainas as well as by the Hindus.<sup>5</sup>
- This monosyllable is called Udgitta, and is sacred with both Brahmins and Buddhists.<sup>6</sup>
- Uttered as a sacred exclamation at the beginning and end of a recital of the Vedas, or at the beginning of a prayer.<sup>7</sup>



*Note to Students:*

The table overleaf was drawn from diverse sources such as *The Secret Doctrine*, *Isis Unveiled*, *The Upanishads*, Bhagavan Das’ *Science of Peace* plus his three-volume treatise on the *Science of the Sacred Word*, being a summarised translation of the *Pranava-Vada of Gargyana*. Adyar: Theosophical Publishing Society, 1910, 1911, 1913, and the Platonic literature.

Students may also wish to consult N.C. Paul’s article “Om,” and *Its Practical Significance*. In: *Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical and Scientific Essays Selected from “The Theosophist.”* (Facsimile reprint of 1<sup>st</sup> ed. 1885). Los Angeles: The Theosophy Company, 1980; pp. 540-57.

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<sup>1</sup> *Science of Peace*, pp. 160-62

<sup>2</sup> *Upanishads*, p. 374

<sup>3</sup> *Theosophical Glossary*: Om or Aum

<sup>4</sup> Cf. *Upanishads*, p. 374; also cf. “Thou liest in the Cosmic Waters in the state of Turiya, which is neither absorption in the oblivion of deep sleep, nor involvement in the objective movement of the waking and dream states.” *Shrimad Bhagavata* vii, 9, 32

<sup>5</sup> *Upanishads*, p. 374

<sup>6</sup> *Theosophical Glossary*: Om or Aum

<sup>7</sup> *Upanishads*, p. 374

	A	U	M
<b>Aim and Objectives</b>	Evidence-pramanam (samam)	Fact-prameyam (vivekam)	Doubt-samshayam (vairagyam)
<b>Altruism–Egoism</b>	Other-interest or altruism (parartham)	Self-interest or egoism (svartham)	Supreme-interest or universalism (paramartham)
<b>Attributes</b>	Passion (rajas)	Ignorance (tamas)	Virtue (sattvam)
<b>Beginningless Tradition</b>	Succession of Self dying, i.e., Self-sacrificing	Succession of Non-Self being born (samsaram)	World process of unremitting deaths and births
<b>Cause–Effect<sup>1</sup></b>	Cause (karanam)	Effect (kriyam)	Actor (kartam)
<b>Divine Marriage</b>	Christos <sup>2</sup> or Inner Consciousness	Sophia or Divine Wisdom	Holy Union of High Occultists
<b>Existence</b>	Being (on)	Non-Being (zoe)	Becoming <sup>3</sup> (nous)
<b>Feelings Proper</b>	Pleasure	Pain	Indifference to either
<b>Immortal Triad</b>	Atman Abstract Spirit	Buddhi Differentiated Spirit	Manas Embodied Spirit
<b>Learning Process</b>	Cognition-jnanam	Action-karman	Desire-kamam
<b>Motion Manifested</b>	Activity (positive)	Inertia (positive, acting as negative)	Harmony (neuter, becoming positive)
<b>Proclus'</b>	Imparticipable (amethekton)	Participable (metechomenon)	Participant (metechon)
<b>Sankhya Philosophy</b>	Spirit-Consciousness or Purusha-Power, an ever becoming subjectivity	Matter-Nature or Prakriti-Wisdom, objectivity in its purest abstraction	Energy, Life, Justice
<b>Socrates'</b>	Plain Truth	Meadow	Aliment of Gods
<b>Solar Bird in Time</b>	I (a)	Am (ham)	He (sa)
<b>Solar Radiations</b>	Fire (pyr)	Flame (phlox)	Light (phos)
<b>Time Divisions</b>	Past	Future	Present
<b>Unity–Trinity</b>	Unity of Spirit	Trinity in Nature	Expressing an ever Unknown and Unknowable Cause
<b>Vedanta Philosophy</b>	Truth	Knowledge	Endlessness
<b>Yoga Philosophy</b>	Mind (chittam)	Its modifications (vrittis)	Their restrain or control (nirodham)

<sup>1</sup> Cf. Proclus' αἰτιον, αἰτιατον, μεσον: "Every effect remains in its cause, proceeds from it, and reverts to it." *Elements of Theology*, Prop. 35 (tr. Dodds)

<sup>2</sup> Not the Christ of the Churches! Cf. "Christos [is] the incarnation of Divine Wisdom, through his Father Ennoia [Designing Thought plus Ophis Agathodaimon, the Son, the Logoi of the Ophites] and Mother Sophia [Unrevealed Bythos]." *Isis Unveiled*, II p. 505

<sup>3</sup> By mutual pervasion and interdependence of A and U. Cf. Plotinus' noetic triad — ον, ζωη, νοϋς. Also cf. Shakespeare's celebrated question "to be, or not to be." *Hamlet*, act III, scene 1



## Appendix I

### Conscience and Consciousness

Conscience is “the sense of moral correctness that governs or influences a person’s actions or thoughts.”<sup>1</sup> Its authority stems from Shakespeare’s “Innermost Thought” or Consciousness. The latter is “the knowledge which the mind has of everything that is actually being experienced.”<sup>2</sup> HP Blavatsky uses Conscience and Consciousness likewise but with a different twist:

. . . the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.<sup>3</sup>

Elijah found God neither in the wind, nor in the earthquake, nor in the fire,

. . . he found Him in the “still small voice” — the voice of his own CONSCIENCE, the true tabernacle of man.<sup>4</sup>

Blavatsky likens the Voice of Conscience to a “faithful sentry,” or “God’s vicegerent in the soul,” that is so often muffled by sin and apathy:

. . . those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.<sup>5</sup>

Conscience, “God’s vicegerent in the soul,” speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness.<sup>6</sup>

And tracing the senses that act in dreams, she defines Conscience as

. . . impressions projected into the physical man by his [Higher] Ego which constitute what we call “conscience”; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO,<sup>7</sup> does the action of the latter upon the life of mortal man become more marked.<sup>8</sup>

Fortunate are those who “live the life,” as they are guided by the promptings of their own consciousness:

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<sup>1</sup> Chambers Dictionary, 1998

<sup>2</sup> *ibid.*

<sup>3</sup> *Blavatsky Collected Writings*, (DREAMS) X p. 255; [full text in our Blavatsky Speaks Series.]

<sup>4</sup> *ibid.*, (A PERSONAL STATEMENT) II p. 388

<sup>5</sup> *Isis Unveiled*, I p. 328

<sup>6</sup> *Blavatsky Collected Writings*, (OUR CHRISTIAN XIX<sup>TH</sup> CENTURY ETHICS) X p. 81

<sup>7</sup> Cf. “This Ego . . . is the “*Higher Ego*” . . . the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the “I-am-I,” in short. It is the *Karana-Sharira*, the immortal man, which passes from one incarnation to another.” See below.

<sup>8</sup> *Blavatsky Collected Writings*, (DREAMS) X p. 249

It is true that the first conditions required to reach it [the “straight gate” and the “thorny path”] are absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet.<sup>1</sup> There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Ægis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else’s opinion should be considered superior to the voice of one’s own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look *beyond*, without paying the slightest attention to the mud upon our feet . . . Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.<sup>2</sup>

Finally, commenting on Brahmachari Bawa’s life, Blavatsky brings Deity, Morality, Conscience, and Intuition together:<sup>3</sup>

His god is Brahmā, the eternal and universal essence which pervades everything and everywhere, and which in man is the divine essence which is his moral guide, is recognised in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Ishvar and corresponds to the name Adonai — Lord, of the Kabbalists, *i.e.*, the Lord within man.<sup>4</sup>

These subtle distinctions between Conscience and Intuition are relevant only to those who are shielded by their own purity. Otherwise, few can discern the whispers of the “prisoner” within from other sounds. Its murmurs are often drowned by “the roaring voice of the great illusion”<sup>5</sup> and other “sweet-tongued voices”<sup>6</sup> masquerading as the voice of the Inner Self. In a remarka-

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<sup>1</sup> Cf. “Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.” Shakespeare: *Measure for Measure*, act I, scene 4

<sup>2</sup> *Blavatsky Collected Writings*, (THE NEW CYCLE) XI pp. 135-36

<sup>3</sup> Cf. “*Student*: How is one to know when he gets real occult information from the Self within?”

*Sage*: Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.” *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX p. 400-G

<sup>4</sup> *ibid.*, (FOOTNOTES TO “THE BRAHMACHARI BAWA”) II p. 160

<sup>5</sup> *Voice of the Silence*, frag. I vs. 15 p. 4

<sup>6</sup> *ibid.*, frag. I vs. 31 p. 7



ble letter to AO Hume, Master KH explains the difference between Intuition and Conscience:

“But my conscience my intuition!” you may argue. Poor help in such a case as mine. Your intuition would make you feel but that which really was — for the time being; and as to your conscience — you then accept Kant’s definition of it? You, perhaps, believe with him that under all circumstances, and even with the full absence of definite religious notions, and occasionally even with no firm notions about right and wrong at all, MAN has ever a sure guide in his own inner moral perceptions or — conscience? The greatest of mistakes! With all the formidable importance of this moral factor, it has one radical defect. Conscience as it was already remarked may be well compared to that demon,<sup>1</sup> whose dictates were so zealously listened to and so promptly obeyed by Socrates. Like that demon, conscience, may perchance, tell us what we must not do; yet, it never guides us as to what we ought to perform, nor gives any definite object to our activity. And — nothing can be more easily lulled to sleep and even completely paralysed, as this same conscience by a trained will stronger than that of its possessor. Your conscience will NEVER show you whether the mesmeriser is a true adept or a very clever juggler, if he once has passed your threshold and got control of the aura surrounding your person. You speak of abstaining from any but an innocent work like bird-collecting, lest there be danger of creating another Frankenstein’s monster. . . . Imagination as well as will — creates. Suspicion is the most powerful provocative agent of imagination. . . . Beware! You have already begotten in you the germ of a future hideous monster, and instead of the realisation of your purest and highest ideals you may one day evoke a phantom, which, barring every passage of light will leave you in worse darkness than before, and, will harass you to the end of your days.<sup>2</sup>

As with the other twin Forces of Nature perpetually opposing each other, there is Higher and there is Lower Conscience. The former is spiritual intelligence and wisdom, always infallible; the latter is personal judgment, therefore, axiomatically fallible. Many a thinker’s musings have been captured in the defining selections below. A third type, on Remorse, has been placed at the end for the benefit of those who might be haunted by a guilty conscience.

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<sup>1</sup> [Daimonion]

<sup>2</sup> *Mahatma Letter 28* (11), pp. 214-15; 3<sup>rd</sup> Combined ed.

## Higher conscience

What does your conscience say?

“You must become who it is that you are.”

— Friedrich Wilhelm Nietzsche<sup>1</sup>

**Conscience is that instantaneous perception between right and wrong.**

Allied to the physical half of man’s nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments<sup>2</sup> of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.<sup>3</sup>

Morality is the outcome of reasoning; Spirituality is the superior power due to the manifestation of self-consciousness on a higher plane of existence, the illumination of the mind and body of man by the power and light of the spirit filling the soul.<sup>4</sup>

**Conscience tells us that we ought to do right,**

. . . but it does not tell us what right is — that we are taught by God’s word.<sup>5</sup>

Conscience is God’s presence in man.<sup>6</sup>

**But Love’s way of dealing with us is different from conscience’s way.**

. . . Conscience commands; love inspires. What we do out of love, we do because we want to do it. Love is, indeed, one kind of desire; but it is a kind that takes us out of ourselves and carries us beyond ourselves, in contrast to the kind that is self-seeking — a kind that includes the desire for the “extin-

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<sup>1</sup> Nietzsche: *The Gay Science* (aphorism 270), “Third Book,” (1<sup>st</sup> ed. 1882). In: G. Colli & M. Montinari (Eds.). *Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe*; Berlin: de Gruyter, 1980; 3 p. 519

<sup>2</sup> [Troubles, torment]

<sup>3</sup> *Isis Unveiled*, I p. 305

<sup>4</sup> *Occult Medicine*, p. 87

<sup>5</sup> Henry Clay Trumbull. *Mead’s Quotations*

<sup>6</sup> Emanuel Swedenborg: *Arcana Coelestia* 4299

guishedness” of Nirvana. Love is freedom; conscience is constraint; yet, in two points, our relation to love is the same as our relation to conscience. We are free to reject love’s appeal, as we are free to reject conscience’s command; yet love, like conscience, cannot be rebuffed with impunity. Rebuffed, love will continue to importune us; and this for the reason for which a violated conscience does. Love’s authority, like conscience’s, is absolute. Like conscience, too, love needs no authentication or validation by any authority outside itself. Speculations about love’s credentials, or lack of credentials, cannot either enhance or diminish love’s absoluteness.<sup>1</sup>

## Lower conscience

I cannot and will not cut my conscience to fit this year’s fashions.

— Lillian Hellman<sup>2</sup>

**Our conscience is not the vessel of eternal verities.**

. . . It grows with our social life, and a new social condition means a radical change in conscience.<sup>3</sup>

**Conscience is merely our own judgment.**

. . . of the right or wrong of our action, and so can never be a safe guide unless enlightened by the word of God.<sup>4</sup>

Conscience is, in most men, an anticipation of the opinions of others.<sup>5</sup>

A man’s conscience and his judgement is the same thing; and as the judgment, so also the conscience, may be erroneous.<sup>6</sup>

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<sup>1</sup> Arnold Joseph Toynbee: *Experiences*, Oxford University Press, 1969; Pt. I, ch. 1

<sup>2</sup> Hellman: *Nation*, Letter to House Committee on Un-American Activities, 21<sup>st</sup> May 1952

<sup>3</sup> Walter Lippmann: *A Preface to Politics* 1914, ch. 6

<sup>4</sup> Tryon Edwards. *Mead’s Quotations*

<sup>5</sup> Sir Henry Taylor: *The Statesman*, ch. 9

<sup>6</sup> Thomas Hobbes: *Leviathan* Pt. II, ch. 29. Cf. “Whoever undertakes to set himself up as a judge of Truth and Knowledge is shipwrecked by the laughter of the gods.” Albert Einstein

**Conviction is the conscience  
of the mind.<sup>1</sup>**

One who breaks an unjust law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.<sup>2</sup>

Conviction is the conscience of intellect.<sup>3</sup>

**Wild liberty develops  
iron conscience.**

. . . Want of liberty, by strengthening law and decorum, stupefies conscience.<sup>4</sup>

**Conscience is but a word  
that cowards use.**

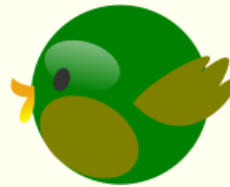
. . . devised at first to keep the strong in awe.<sup>5</sup>

For why should my liberty be subject to the judgment of someone else's conscience?<sup>6</sup>

**O coward conscience,  
how dost thou afflict me!<sup>7</sup>**

Thus conscience does make cowards of us all,<sup>8</sup>  
And thus the native hue of resolution  
Is sicklied o'er with the pale cast of thought,  
And enterprises of great pith and moment  
With this regard their currents turn awry,  
And lose the name of action. . . .<sup>9</sup>

Conscience makes egotists of us all.<sup>10</sup>



<sup>1</sup> Mrs. Ward Humphrey (nom de plume of Mary Augusta Arnold): *Elsmere* 1888, recalling an axiom of Mr. Gray's. *Robert Elsmere*, Bk. 4, ch. 26

<sup>2</sup> Martin Luther King, Jr: *Letter from Birmingham Jail*, Why We Can't Wait, 1963. Cf. "Justice is conscience, not a personal conscience but the conscience of the whole humanity. Those who clearly recognise the voice of their own conscience usually recognise also the voice of justice." Alexander Solzhenitsyn: *Solzhenitsyn: A Documentary Record*. (Letter from Solzhenitsyn to three students, October 1967, "The Struggle Intensifies"); L. Labedz, 1970.

<sup>3</sup> Sébastien-Roch Nicolas de Chamfort: *Maxims and Considerations*, 1 (151)

<sup>4</sup> Emerson: *Politics*, ¶ 12 p. 207

<sup>5</sup> Shakespeare: *King Richard (III)*, act V, scene 3

<sup>6</sup> *1 Corinthians* x, 29

<sup>7</sup> Shakespeare: *King Richard (III)*, act V, scene 3

<sup>8</sup> Cf. "Reflection makes men cowards." William Hazlitt: *Characteristics*, 228

<sup>9</sup> Shakespeare: *Hamlet*, act III, scene 1

<sup>10</sup> Oscar Fingal O'Flahertie Wills Wilde: *The Picture of Dorian Gray*; Lord Henry, ch. 8

## Conscience-smitten

In a remarkable letter to AP Sinnett, Master KH connects the enduring oppression of guilt with self-reproach:

Remember, every feeling is relative. There is neither good nor evil, happiness nor misery per se. The transcendent, evanescent bliss of an adulterer, who by his act murders the happiness of a husband, is no less spiritually born for its criminal nature. If a remorse of conscience (the latter proceeding always from the Sixth Principle) has only once been felt during the period of bliss and really spiritual love, born in the sixth and fifth, however polluted by the desires of the fourth, or Kamarupa — then this remorse must survive and will accompany incessantly the scenes of pure love. I need not enter into details, since a physiological expert, as I take you to be, need hardly have his imagination and intuitions prompted by a psychological observer of my sort. Search in the depths of your conscience and memory, and try to see what are the scenes that are likely to take their firm hold upon you; when once more in their presence you find yourself living them over again; and that, ensnared, you will have forgotten all the rest — this letter among other things, since in the course of events it will come far later on in the panorama of your resurrected life. I have no right to look into your past life.<sup>1</sup>



Secret, crimes may be, but silenced, they cannot be.  
Conscience will ever be uttering its accusing voice.  
— Lucius Annæus Seneca<sup>2</sup>

### Remorse is the whisper of the soul.

Every man, however good, has a yet better man within him. When the outer man is unfaithful to his deeper convictions, the hidden man whispers a protest. The name of this whisper in the soul is conscience.<sup>3</sup>

Yet still there whispers the small voice within,  
Heard through Gain's silence, and o'er Glory's  
din;

Whatever creed be taught or land be trod,  
Man's conscience is the oracle of God.<sup>4</sup>

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<sup>1</sup> *Mahatma Letter 24b* (85b) p. 185; 3<sup>rd</sup> Combined ed.

<sup>2</sup> Seneca: *Epistolæ* 97; (Tuta scelera esse possunt, secunda non possunt.) *King's Quotations*

<sup>3</sup> Friedrich Wilhelm Heinrich Alexander Freiherr von Humboldt. *Mead's Quotations*

<sup>4</sup> Lord George Gordon Byron: *The Island*, Canto 1, vi

**Pangs of conscience are  
the sadistic stirrings  
of Christianity.<sup>1</sup>**

A quiet conscience makes one so serene!  
Christians have burnt each other, quite  
persuaded  
That all the Apostles would have done as  
they did.<sup>2</sup>

Blushing, palpitations, a bad conscience —  
this is what you get if you haven't sinned.<sup>3</sup>

Churches come and go, but there has ever  
been one religion. The only religion is con-  
science in action.<sup>4</sup>

**The bite of conscience,  
like a dog biting a stone,  
is a stupidity.<sup>5</sup>**

My conscience hath a thousand several  
tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villain.<sup>6</sup>

Conscious of truth, the mind can smile at lies  
But we're a race too prone t' imagine vice.<sup>7</sup>

O Conscience! into what abyss of fears  
And horrors has thou driven me; out of which  
I find no way, from deep to deeper plunged!<sup>8</sup>



<sup>1</sup> Karl Kraus. Quoted in: Zohn H. (Tr.). *Half-Truths and One-and-a-Half Truths*. Beim Wort genommen, 1955 & University of Chicago Press, 1990

<sup>2</sup> Lord George Gordon Byron: *Don Juan*, Canto 1, lxxxiv

<sup>3</sup> Karl Kraus, *op. cit.*

<sup>4</sup> Henry Demarest Lloyd. *Mead's Quotations*. Cf. "[The Theosophical Society is] . . . an absolute and uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology." *Blavatsky Collected Writings*, (A REPLY TO OUR CRITICS) III p. 226

<sup>5</sup> Friedrich Wilhelm Nietzsche: *The Wanderer and His Shadow* (aphorism 38), "The Bite of Conscience," (1<sup>st</sup> ed. 1880). In: Colli G. & Montinari M. (Eds.). *Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe*; Walter de Gruyter, Berlin, 1980

<sup>6</sup> Shakespeare: *King Richard* (III), act V, scene 5

<sup>7</sup> Publius Ovidius Naso: *Fasti* 311; (Conscia mens recti famæ mendacia risit | Sed nos in vitium credula turba sumus.) *King's Quotations*

<sup>8</sup> John Milton: *Paradise Lost* i, Bk. x, 1.842-44

## Appendix J

### A Marriage<sup>1</sup> made in Heaven

“ . . . man and woman are verily soul and body, inseparable ever. Then shall they realise, in the words of the *Vishnu-Purana* [i, 8] and the *Vishnu-Bhagavata* [vi, 19] that:

He is Vishnu, She is Shri.  
She is language, He is thought.  
She is prudence, He is law.  
He is reason, She is sense.  
She is duty, He is right.  
He is author, She is work.  
He is patience, She is peace.  
He is will, and She is wish.  
He is pity, She is gift.  
He is chant and She is note.  
She is fuel, He is fire.  
She is glory, He is sun.  
She is orbs, He is space.  
She is motion, He is wind.  
He is ocean, She is shore.  
He is owner, She is wealth.  
He is battle, She is might.  
He is lamp, and She is light.  
He is day, and She is night.  
He is tree, and She is vine.  
He is music, She is words.  
He is justice, She is truth.  
He is channel, She is stream.  
He is flag-staff, She is flag.  
She is beauty, He is strength.  
She is body, He is soul.  
[She is soil, He is seed.]<sup>2</sup>

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<sup>1</sup> For the esoteric significance of marriage, see “Blavatsky on Marriage, Divorce, and Celibacy,” in our Blavatsky Speaks Series, and “Marriage made in Heaven,” in our Secret Doctrine’s Third Proposition Series.

<sup>2</sup> [Cf. *Manu*, Bk. 9, *shl.* 33]



Then shall they see that both are equally important and indispensable and inseparable; that each has distinct psycho-physical attributes and functions which supplement each other; that both are present in each individualised life; but that, in certain epochs, one, with its set of characteristics, is more prominent in one set of forms, and the other, with its differentia and propria, in another set of forms.”<sup>1</sup>

Endless are the pairs of opposites.

Here are Simon’s three Syzygies, or dual Logoic emanations, expressed in Gnostic terms after Heraclitus’ Universal Principle (τῶν ἀπαντῶν ἀρχή), or Intellectual Fire (πυρ νοερον):<sup>2</sup>

He is Mind (Nous), She is Thought (Epinoia).

He is Voice (Phone), She is Name (Onoma).

He is Reason (Logismos), She is Reflection (Enthumesis).



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<sup>1</sup> Modified after Das B. *The Science of Social Organisation (or the Laws of Manu) in the Light of Theosophy*. Benares: Theosophical Publishing Society, 1910; pp. 221-22

<sup>2</sup> Cf. “From the Potency of Thought, Divine Ideation . . . passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father. Simon [Magus] called these emanations *Syzygies* (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Æon. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (νοῦς, *Nous*) and Thought (ἐπινοία, *Epinoia*), Voice (φωνή, *Phone*) and Name (ὄνομα, *Onoma*), Reason (λογισμός, *Logismos*) and Reflection (ἐνθυμησις, *Enthumesis*), the first in each pair being male, the last female. From these primordial six emanated the six Æons of the Middle World.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II) XII p. 553

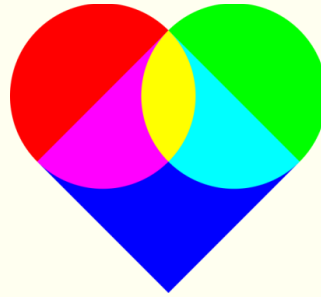
## Appendix K

### Alaya: aspects, epithets, synonyms

Excerpted from ch. 3, § “Compassion is the Divine Law of Universal Sympathy and Sacrifice,” p. 104ff.

- Akasha on the Spiritual Plane as opposed to Prakriti (Mother, Matter, Nature), the Astral Light of the Kabbalists, or Serpent on the Psychic Plane.
- Brahmā’s aura of transformation of the Hindus.
- Borne from the union of Purusha, or divine spirit, with Mulaprakriti, or primordial matter. *Kathakopanishad*
- “Divine Compassion,” which is “no attribute” but verily “the LAW of LAWS — eternal Harmony or Alaya’s Self.”
- Divine and spiritual in its three higher planes; of igneous and ethereal nature in the objective world in its four lower planes.
- Divine Grace *par excellence*.
- Divine Thought, or Logos, the male aspect of the Anima Mundi.
- Eternal and changeless, or Absolute, in its inner essence on the planes which are unreachable by either men, or Cosmic Gods (Dhyani-Buddhas).
- Love, *i.e.*, Homogenous Sympathy, which is Harmony, or “Music of the Spheres.”
- Mahat Akasha.
- *Nirvana* in its highest aspect; Astral Light in its lowest.
- Our higher Selves; the source from which the “God” in each one of us has emanated, are of an essence identical with It.
- The Anima Mundi, or the “Soul of the World” of Antiquity.
- The “bosom of the Mother.”
- “The divine Soul of thought and compassion” of the Northern Buddhists and trans-Himalayan mystics.
- The “Egg of Darkness.”
- The “Fire” of the mediæval Alchemists.
- The One Eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe.
- The One Light for all, in which we live and move and have our Being.
- The “Over-Soul” of Emerson.
- The “perpetually reasoning Divinity,” the divine “Idea, who is said to move Æther,” *The Good* (το αγαθον), or Supreme Deity of Plato.

- The Self of a progressed adept in the Yogachara system of the contemplative Mahayana school.
- “The seven-skinned Mother” of *The Secret Doctrine*’s stanzas, or essence of the seven planes of sentiency, consciousness, and differentiation, both moral and physical.
- Universal Mind.



PS

Thus having learned that Love is Law confessed,  
And seeing through all My Universe expressed —  
My seamless garment brodered o’er with worlds —  
The unresting Order, which alone is rest.<sup>1</sup>

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<sup>1</sup> James Rhoades: *Out of the Silence*, lxvi

## Appendix L

### Providence rules the Power of the Will and the Necessity of Destiny

This is Fabre D'Olivet's unabridged commentary upon Pythagoras' Golden Verse 12, translated by Nayan Louise Redfield. From D'Olivet F. (*Tr. & Com.*). *The Golden Verses of Pythagoras*. First publ. in French, 1813; *tr.* into English by NL Redfield, 1916. New York & London: GP Putnam's Sons, 1917; pp. 167-74.

The following are selections from the Translator's Foreword about the life and profound learning of this leading Pythagorean commentator:

Saint Yves d'Alveydre, writing of him in *La France vraie*, says, that it was in 1790, while in Germany, he received his Pythagorean initiation, the profound imprint of which marked all his later productions. After returning to Paris he applied himself to philological and philosophical studies undisturbed by the terrible revolutionary storm. In obscure seclusion he amassed, to quote Sédir, "a disconcerting erudition." He became familiar with all the Semitic tongues and dialects, the Aryan languages, and even penetrated the secrets of the Chinese hieroglyphics.

It was during these ten years of retirement that he wrote his *Examinations of the Golden Verses* which were not published until 1813, with its dedication to the Section of Literature of the Imperial Institute of France. It is known that the *Golden Verses of Pythagoras* were originally transcribed by Lysis and that it is to Hierocles we owe the version which has come down to us. Fabre d'Olivet has translated them into French verse, the style of which he calls *eumolpique*, that is, subject to measure and harmonious cadence but free from rhyme, with alternate masculine and feminine terminations. In the *Essence and Form of Poetry* which precedes the *Golden Verses*, he illustrates this melodious style, in applying it to the opening lines of some of the well-known classics, and to others not so well-known.

These *Golden Verses*, so remarkable for their moral elevation, present the most beautiful monument of antiquity raised in honour of Wisdom. They formed the *credo* of the adepts and initiates. In his recondite *Examinations*, Fabre d'Olivet has drawn the metaphysical correlation of Providence, Destiny, and the Will of Man, in which combined action Destiny reigns over the past, the Will of Man over the future, and Providence over the present, which, always existing, may be called Eternal. One will find this given at greater length in his *Hermeneutic Interpretation of the Origin of the Social State of Man and the Destiny of the Adamic Race*: admirable work of this little known theosophist, "to give him the name he loved best to hold" says Pierre Leroux in *De l'Humanité*.

*As to the evils which Destiny involves,  
Judge them what they are; endure them all and strive,  
As much as thou art able, to modify the traits.  
The Gods, to the most cruel, have not exposed the Sage.*

I have said that Pythagoras acknowledged two motives of human actions, the power of the Will and the necessity of Destiny, and that he subjected both to one fundamental law called Providence from which they emanated alike. The first of these motives was free, and the second constrained: so that man found himself placed between two opposed, but not injurious natures, indifferently good or bad, according as he understood the use of them. The power of the Will was exercised upon the things to be done, [168] or upon the future; the necessity of Destiny, upon the things done, or upon the past: and the one nourished the other unceasingly, by working upon the materials which they reciprocally furnished each other; for according to this admirable philosopher, it is of the past that the future is born, of the future that the past is formed, and of the union of both that is engendered the always existing present, from which they draw alike their origin: a most profound idea that the Stoics had adopted.<sup>1</sup> Thus, following this doctrine, liberty rules in the future, necessity in the past, and Providence over the

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<sup>1</sup> Senec., *De Sen.*, I. vi., c. 2

present. Nothing that exists happens by chance but by the union of the fundamental and providential law with the human will which follows or transgresses it, by operating upon necessity.<sup>1</sup> The harmony of the Will and Providence constitutes Good; Evil is born of their opposition. Man has received three forces adapted to each of the three modifications of his being, to be guided in the course that he should pursue on earth and all three enchain to his Will. The first, attached to the body, is instinct; the second, devoted to the soul, is virtue; the third, appertaining to intelligence, is science or wisdom. These three forces, indifferent in themselves, take this name only through the good usage that the Will makes of it; for, through bad usage they degenerate into brutishness, vice, and ignorance. Instinct perceives the physical good or evil resulting from sensation; virtue recognises the moral good or evil existing in sentiment; science judges the intelligible good or evil which springs from assent. In sensation, good or evil is called pleasure or pain; in sentiment, love or hate; in assent, truth or error. Sensation, sentiment, and assent, dwelling in the body, in the soul, and in the spirit, form a ternary, which becoming developed under favour of a relative unity constitutes the human quaternary, or Man considered abstractly. The three affections which compose this ternary act and react upon one another, and become mutually [169] enlightened or obscured; and the unity which binds them, that is to say, Man, is perfected or depraved, according as it tends to become blended with the Universal Unity or to become distinguished from it. The means that this ternary has of becoming blended with it, or of becoming distinguished from it, of approaching near or of drawing away from it, resides wholly in its Will, which, through the use that it makes of the instruments furnished it by the body, soul, and mind, becomes instinctive or stupefied; is made virtuous or vicious, wise or ignorant, and places itself in condition to perceive with more or less energy, to understand and to judge with more or less rectitude what there is of goodness, excellence, and justice in sensation, sentiment, or assent; to distinguish, with more or less force and knowledge, good and evil; and not to be deceived at last in what is really pleasure or pain, love or hatred, truth or error.

Indeed one feels that the metaphysical doctrine that I have just briefly set forth is nowhere found so clearly expressed, and therefore I do not need to support it with any direct authority. It is only by adopting the principles set down in the Golden Verses and by meditating a long time upon what has been written by Pythagoras that one is able to conceive the *ensemble*. The disciples of this philosopher having been extremely discreet and often obscure, one can only well appreciate the opinions of their master by throwing light upon them with those of the Platonists and Stoics, who have adopted and spread them without any reserve.<sup>2</sup>

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<sup>1</sup> Hiérocl., *Aurea Carmin.*, v. 18

<sup>2</sup> Jamblic., *De Vita Pythag.*; Porphy., *ibid.*, et de *Abstin.*; *Vita Pythag. apud*; Phot., *Cod.*, 259; Diog. Laërt., *In Pythag.*, 1. viii; Hierocl., *Comment.* in: *Aur. Carm.*; *ibid.*, *De Provident.*; Philost., *In Vita Apollon.*; Plutar., *De Placit. philos.*, *ibid.*, *De Procreat. anim.*; Apul., *In Florid.*; Macrobi., *In Saturn. et Somn. Scip.*; Fabric., *Bibl. græc. in Pythag.*; Clem. Alex., *Strom.*, passim., etc.

Man, such as I have just depicted him, according to the idea that Pythagoras had conceived, placed under the [170] dominion of Providence between the past and the future, endowed with a free will by his essence, and being carried along toward virtue or vice with its own movement, Man, I say, should understand the source of the evils that he necessarily experiences; and far from accusing this same Providence which dispenses good and evil to each according to his merit and his anterior actions, can blame only himself if he suffers, through an inevitable consequence of his past mistakes.<sup>1</sup> For Pythagoras admitted many successive existences,<sup>2</sup> and maintained that the present, which strikes us, and the future, which menaces us, are only the expression of the past which has been our work in anterior times. He said that the greater part of men lose, in returning to life, the remembrance of these past existences; but that, concerning himself, he had, by a particular favour of the gods, preserved the memory of them.<sup>3</sup> Thus according to his doctrine, this fatal Necessity, of which man unceasingly complains, has been created by himself through the use of his will; he traverses, in proportion as he advances in time, the road that he has already traced for himself; and according as he has modified it by good or evil, as he sows so to speak, his virtues or his vices, he will find it again more smooth or laborious, when the time will come to traverse it anew.

These are the dogmas by means of which Pythagoras established the necessity of Destiny, without harming the power of the Will, and left to Providence its universal empire, without being obliged either to attribute to it the origin of evil, as those who admitted only one principle of things, or to give to evil an absolute existence, as those who admitted two principles. In this, he was in accordance with the ancient doctrine which was followed by the oracles of the gods.<sup>4</sup> The Pythagoreans, however, did not regard [171] pain, that is to say, whatever afflicts the body in its mortal life, as veritable evils; they called veritable evils only sins, vices, and errors into which one falls voluntarily. In their opinion, the physical and inevitable evils being illustrated by the presence of virtue, could be transformed into blessings and become distinguished and enviable.<sup>5</sup> These last evils, dependent upon necessity, Lysis commended to be judged for what they were; that is, to consider as an inevitable consequence of some mistake, as the chastisement or remedy for some vice; and therefore to endure them, and far from irritating them further by impatience and anger, on the contrary to modify them by the resignation and acquiescence of the will to the judgment of Providence. He does not forbid, as one sees in the lines cited, assuaging them by lawful

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<sup>1</sup> Hiérocl., *Aur. Carm.*, v. 14; Phot., *Cod.*, 242 et 214

<sup>2</sup> Diog. Laërt., *In Pythag.*; *ibid.*, *In Emped.*

<sup>3</sup> Hiérocl., Pont, *apud* Diog. Laërt., 1. viii., § 4

<sup>4</sup> Maximus Tyrius has made a dissertation upon the origin of Evil, in which he asserts that the prophetic oracles, having been consulted on this subject, responded by these two lines from Homer:

“We accuse the gods of our evils, while we ourselves  
By our own errors, are responsible for them.”

<sup>5</sup> Hiérocl., *Aur. Carm.*, v. 18

means; on the contrary, he desires that the sage should apply himself to diverting them if possible, and healing them. Thus this philosopher did not fall into the excess with which the Stoics have been justly reproached.<sup>1</sup> He considered pain evil, not that it was of the same nature as vice, but because its nature, a purgative for vice, makes it a necessary consequence. Plato adopted this idea, and made all the inferences felt with his customary eloquence.<sup>2</sup>

As to what Lysis said, always following Pythagoras, that the sage was never exposed to the cruelest evils, this can be understood as Hierocles has understood it, in a simple and natural manner, or in a more mysterious manner as I stated. It is evident at once, in following the inferences of the principles which have been given, that the sage is not, in reality, subject to the severest evils, since, not aggravating by his emotions those which the necessity of destiny [172] inflict upon him, and bearing them with resignation, he alleviates them; living happy, even in the midst of misfortune, in the firm hope that these evils will no more trouble his days, and certain that the divine blessings which are reserved for virtue, await him in another life.<sup>3</sup> Hierocles, after having revealed this first manner of explaining the verse in question, touches lightly upon the second, in saying that the Will of man can have an influence on Providence, when, acting in a lofty soul, it is assisted by succour from heaven and operates with it.<sup>4</sup> This was a part of the doctrine taught in the mysteries, whose divulgence to the profane was forbidden. According to this doctrine, of which sufficiently strong traces can be recognised in Plato,<sup>5</sup> the Will, exerting itself by faith, was able to subjugate Necessity itself, to command Nature, and to work miracles. It was the principle upon which was founded the magic of the disciples of Zoroaster.<sup>6</sup> Jesus saying parabolically, that by means of faith one could remove mountains,<sup>7</sup> only spoke according to the theosophical traditions known to all the sages. "The uprightness of the heart and faith triumphs over all obstacles," said Kong-Tse;<sup>8</sup> "all men can render themselves equal to the sages and to the heroes whose memory the nations revere," said Meng-Tse; "it is never the power which is lacking, it is the will; provided one desires, one succeeds."<sup>9</sup> These ideas of the Chinese theosophists are found in the writings of the Indians,<sup>10</sup> and even in those of some Europeans who, as I have already observed, had not enough erudition to be imitators. "The greater the

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<sup>1</sup> Plutar., *De Repugn. Stoic.*

<sup>2</sup> In *Gorgi.* et *Phileb.*

<sup>3</sup> Hiérocl., *Aur. Carmin.*, v. 18

<sup>4</sup> Hiérocl., *Aur. Carmin.*, v. 18, 49 et 62

<sup>5</sup> In *Phédon*; In *Hipp.*, ii; In *Thecet.*; *De Rep.*, 1. iv., etc.

<sup>6</sup> Hyde, *De Reliq. Vet. Pers.* p. 298

<sup>7</sup> *Evan. S. Math.*, ch. xvii, v. 19

<sup>8</sup> *Vie de Kong-Tzée* (Confucius), p. 324

<sup>9</sup> *Meng-Tzée*, cité par Duhalde, t. ii., p. 334

<sup>10</sup> Krishna, *Bhagavad-Gita*, lect. ii.



will,” said Boehme, “the greater the being and [173] the more powerfully inspired.”<sup>1</sup> “Will and liberty are the same thing.”<sup>2</sup> “It is the source of light, the magic which makes something from nothing.”<sup>3</sup>

The Will which goes resolutely forward is faith; it models its own form in spirit and overcomes all things; by it, a soul receives the power of carrying its influence in another soul, and of penetrating its most intimate essences. When it acts with God it can overthrow mountains, break the rocks, confound the plots of the impious, and breathe upon them disorder and dismay; it can affect all prodigies, command the heavens, the sea, and enchain death itself: it subjugates all. Nothing can be named that cannot be commanded in the name of the Eternal. The soul which executes these great things only imitates the prophets and the saints, Moses, Jesus, and the apostles. All the elect have a similar power. Evil disappears before them. Nothing can harm the one in whom God dwells.”<sup>4</sup>

It is in departing from this doctrine, taught as I have said in the mysteries, that certain gnostics of the Alexandrian school assert that evils never attended the true sages, if there were found men who might have been so in reality; for Providence, image of divine justice, would never allow the innocent to suffer and be punished. Basil, who was one of those who supported this Platonic opinion<sup>5</sup> was sharply reprimanded by the orthodox Christians, who treated him as a heretic, quoting to him the example of the martyrs. Basil replied that the martyrs were not entirely innocent, because there is no man exempt from faults; that God punishes in them, either evil desires, actual and secret sins, or sins that the soul had committed in a previous existence; and as they did not fail to oppose him again with the example of Jesus, who, although fully innocent, had, however, [174] suffered the torture of the cross, Basil answered without hesitation that God had been just, in his opinion, and that Jesus, being man, was no more than another exempt from sin.<sup>6</sup>



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<sup>1</sup> *XL Questions sur l'Ame (Viertzig Fragen von der Sellen Orstand, Essentz, Wesen, Natur und Eigenschafft, etc.* Amsterdam, 1682). Question 1.

<sup>2</sup> *ibid.*

<sup>3</sup> *IX Textes*, text, 1 et 2

<sup>4</sup> *XL Questions*, question 6

<sup>5</sup> Plato, *In Theag.*

<sup>6</sup> Clem. Alex., *Strom.*, 1. iv., p. 506; Beausobre, *Hist. du Munich.*, t. ii., p. 28



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## Selected editions of the Bhagavad Gita

All quotations from, and references to, the *Bhagavad-Gita* are from WQ Judge's recension of 1890. Although verses were not numbered in that edition, chapter and verse numbers are here provided for convenience of reference and study. A versified edition of Judge's *Gita* is now available in our Higher Ethics and Devotion Series.

The list of works below is highly selective. It should be viewed as an illustration of an unprecedented and ever-growing interest in this epic poem. Older editions of the *Bhagavad-Gita* are listed in the Bibliography of *Blavatsky Collected Writings*, V p. 363.

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A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN, IV *pp.* 493-503

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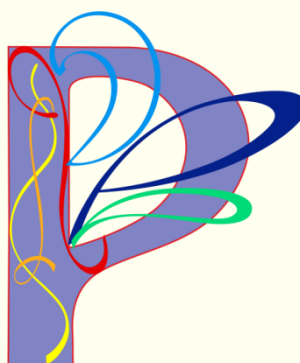
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<sup>1</sup> *Note to Students:* consult our Blavatsky Speaks Series for a wider selection of articles.

THE MYSTERY OF BUDDHA, XIV *pp.* 388-99  
THE NEW CYCLE, XI *pp.* 123-36  
THE ORIGIN OF EVIL, VIII *pp.* 110-25  
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## In lieu of an epilogue

Those who, moved by the majesty of Truth, take courage to live the life commanded by Theosophia, may wish to look at “Stars and Stones on the Path” in the same series: it is the basis of a future companion volume to the present one.

C A B

17<sup>th</sup> November 2009



### *To the Star of Love<sup>1</sup>*

Étoile qui descends vers la verte colline,  
Triste larme d’argent du manteau de la Nuit,  
Toi que regarde au loin le pâtre qui chemine,  
Tandis que pas à pas son long troupeau le suit,  
  
Étoile, où t’en vas-tu, dans cette nuit immense?  
Cherches-tu sur la rive un lit dans les roseaux?  
Où t’en vas-tu si belle, à l’heure du silence,  
Tomber comme une perle au sein profond des eaux?  
  
Ah! si tu dois mourir, bel astre, et si ta tête  
Va dans la vaste mer plonger ses blonds cheveux,  
Avant de nous quitter, un seul instant arrête;  
— Étoile de l’amour, ne descends pas des cieux!

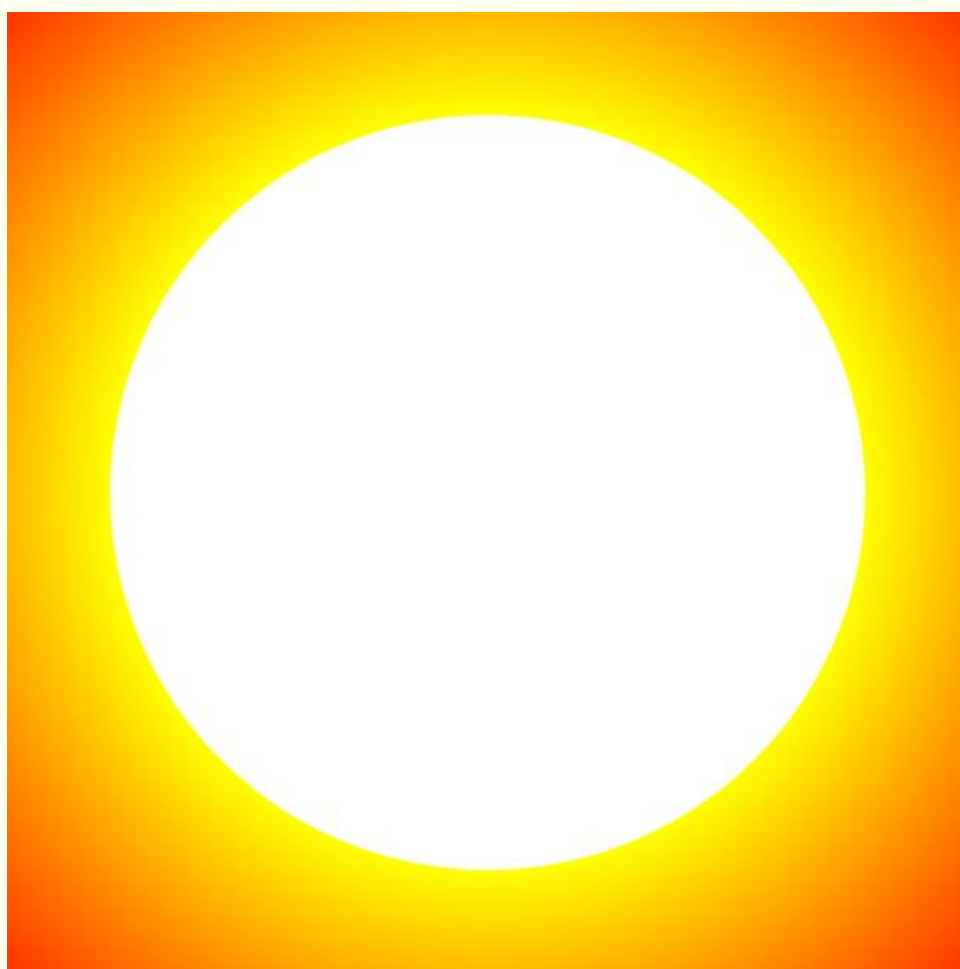
Heavenly star, rolling down the verdant hill,  
Weeping bright tears from the mantle of the night,  
You, who watch from afar the shepherd walking along the path,  
As his faithful herd follows him step by step,  
  
Star, where are you going in this great night?  
Are you looking for a bed in the reeds on the shore?  
Where are you going, beautiful star, in this silent hour,  
Falling like a pearl in the great watery deep?  
  
Ah! If you must die, beautiful star, plunging  
The golden beams of your crown into the boundless sea,  
Before you die, stay on for just one more moment;  
— Star of love, don’t fall from the heavens!



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<sup>1</sup> Alfred Louis Charles de Musset-Pathay: *Le Saule*, Pt. II (Premières Poésies). It was set to music in 1890 by Reynaldo Hahn under the title “À une Étoile.”

*Note to Students:* Consult “The star of love thrills the noble heart,” in our Higher Ethics and Devotion Series.













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