

*The spiritual blindness
of anthropomorphism is the
origin of crass materialism.*



*Abstract and train of thoughts*¹

Anthropomorphism, the origin of crass materialism, is fatally wedded to pessimism, atheism, and despair.

Materialism is the mother of all vices and root of the sin and suffering in the world.

It is the negation of pure Spirit, resulting in brutality, hypocrisy, greed, and selfishness. Further proof of the moral blindness of materialism is the unquestioning belief in the necromantic apparitions of the disembodied “spirits” of the dead.

4

Modern Science cannot unveil the mystery of the Spirit of Cosmos to the eyes of man.

It can collect, classify, and generalize upon phenomena; but the Occultist declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and elevate his Manas (Higher Ego) to the realm of noumena and the sphere of primal causes.

5

To run counter to the views of modern Science’s most eminent exponents, is to court a premature discomfiture in the eyes of the Western world.

5

We dance round in a ring and suppose, but the secret sits in the middle and knows.

Occultism is at odds with the spiritual blindness of anthropomorphism, idealism and hylo-idealism, positivism and the all-denying modern psychology and, not least, the endless speculations of physicists who are at loggerheads with each other.

7

The ancient belief that the Sun is the God of Spiritual and Terrestrial Light, is nowadays regarded as a superstition only by rank materialism, that denies the triadic hypostasis of Deity–Spirit–Soul, and admits no intelligence outside the mind of man.

8

The materialist, who denies that the Soul of Kosmos exists, has no right to trespass upon that metaphysical domain; if he dares to do so, he will soon come to an impasse.

8

Astronomers and physicists are far more illogical in their materialistic views than the physiologists.

9

¹ Frontispiece by Kavan Cardoso.

The ever-concealed Central Spiritual Sun is the all-pervading Spirit of Life animating the playground of numberless Universes, incessantly manifesting and disappearing.

Its creative energy, having originated in the Central Point, is then stored in the visible Sun, the Life- and Health-Giver of the physical world; and then, from deep in the bowels of the Earth, it keeps flowing incessantly out of the North Pole towards the Equator. 10

Francis Bacon was among the first to strike the keynote of materialism, by inverting the order of mental evolution, not only by his inductive method renovated from ill-digested Aristotle, but also by the general tenor of his writings. 10

The Light of Spirit is the eternal Sabbath of the Mystic.

Fiat Lux, esoterically rendered, means “Let there be the Sons of Light,” i.e., the noumena of all phenomena. 11

The Sons of Light are the Logoi of Life shooting out like seven fiery tongues from the infinite Ocean of Light, whose supernal pole is pure Spirit lost in Non-Being, and whose infernal pole condenses and crystallizes into gross matter. 11

The Hierarchy of Compassion (Drawing). 11

Kosmos and Cosmos compared and contrasted. 13

Suggested reading for students.

On Black versus White Magic. 14

On the brutal foot of materialism. 16

On self-adoration and greed. 16



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From *Blavatsky Collected Writings*, (LETTER FROM H.P. BLAVATSKY TO THE SECOND AMERICAN CONVENTION) IX p. 244. Full text in “Open Letters to the American Convention,” in our Blavatsky Speaks Series.

It must be remembered that the [Theosophical] Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all selfishness — but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.



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It can collect, classify, and generalize upon phenomena; but the Occultist declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and elevate his Manas (Higher Ego) to the realm of noumena and the sphere of primal causes.

To run counter to the views of modern Science's most eminent exponents, is to court a premature discomfiture in the eyes of the Western world.

From *The Secret Doctrine*, Vol. I, Part III, § I (REASONS FOR THE ADDENDA TO VOLUME I) pp. 477-82.

Many of the doctrines contained in the foregoing Seven Stanzas and Commentaries having been studied and critically examined by some Western Theosophists, certain of the occult teachings have been found wanting from the ordinary standpoint of modern scientific knowledge. They seemed to encounter insuperable difficulties in the way of their acceptance, and to require reconsideration in view of scientific criticism. Some friends have already been tempted to regret the necessity of so often calling in question the assertions of modern Science. It appeared to them — and I here repeat only their arguments — that

. . . to run counter to the teachings of its most eminent exponents, was to court a premature discomfiture in the eyes of the Western World.

It is, therefore, desirable to define once and for all the position which the writer, who does not agree in this with her friends, intends to maintain. So far as Science remains what in the words of Prof. Huxley¹ it is, viz., “organized common sense”; so far as its inferences are drawn from accurate premises — its generalizations resting on a purely inductive basis — every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely [478] dormant — save in a few rare and exceptional cases — in the constitution of the off-shoots of our present Fifth Root-Race in Europe and America. He can in no

¹ [Thomas Henry Huxley, PC, FRS, Hon. FRSE, FLS, 1825–1895, English biologist and anthropologist specialising in comparative anatomy. He has become known as “Darwin’s Bulldog” for his advocacy of Charles Darwin’s theory of evolution.]

other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

We dance round in a ring and suppose, but the secret sits in the middle and knows.¹

On the other hand, whatever the writer may do, she will never be able to satisfy both Truth and Science. To offer the reader a systematic and uninterrupted version of the Archaic Stanzas is impossible. A gap of 43 stanzas has to be left between the 7th (already given) and the 51st, which is the subject of Volume II, though the stanzas of the latter are made to run from 1 *et seq.*, for easier reading and reference.² The appearance of man on Earth alone occupies as many stanzas, which describe minutely his primal evolution from the human Dhyāni-Chohans, the state of the globe at that time, *etc.* A great number of names referring to chemical substances and other compounds, which have now ceased to combine together, and are therefore unknown to the later offshoots of our Fifth Race, occupy a considerable space. As they are simply untranslatable, and would remain in every case inexplicable, they are omitted, along with those which cannot be made public. Nevertheless, even the little that is given will irritate any follower and defender of dogmatic materialistic Science who happens to read this.

Before proceeding to other Stanzas, it is proposed, therefore, to defend those already given. They are not in perfect accord or harmony with modern Science — this we all know. Had they been, however, as much in agreement with the views of modern knowledge as a lecture by Sir W. Thomson,³ they would have been rejected all the same. For they teach belief:

- In conscious Powers and Spiritual Entities;
- In terrestrial, semi-intelligent, and highly intellectual Forces on other planes;⁴
and
- In Beings that dwell around us in spheres imperceptible, whether through telescope or microscope.

¹ Robert Frost: *The Secret Sits*, a distich in: *The Poetry of Robert Frost* (E.C. Lathem, Ed.). London: Jonathan Cape, 1971; p. 362.

² [Endnote 43 to page 478, by Boris de Zirkoff: The original wording of this sentence in the 1888 edition of *The Secret Doctrine* is as follows:

“A gap of 43 verses or *Ślokas* has to be left between the 7th (already given) and the 51st, which is the subject of Book II, though the latter are made to run from 1 *et seq.* for easier reading and reference.”

It is obvious from careful reading that H.P. Blavatsky meant 43 Stanzas, and not *Ślokas* or verses. If Seven Stanzas “already given” are added to 43 missing ones, the result is 50; therefore the next Stanza would be the 51st, which she chose to number as Stanza I again. Book II means Volume II.]

³ [William Thomson, 1st Baron Kelvin, OM, GCVO, PC, PRS, FRSE, 1824–1907, British mathematician, mathematical physicist, and engineer. Professor of Natural Philosophy at the University of Glasgow for 53 years, he did important work in the mathematical analysis of electricity and formulation of the first and second laws of thermodynamics, and did much to unify the emerging discipline of physics in its contemporary form. He received the Royal Society’s Copley Medal in 1883, was its President 1890–1895, and in 1892 was the first British scientist to be elevated to the House of Lords.]

⁴ Their intellection, of course, being of quite a different nature to any we can conceive of on Earth.

Hence the necessity of examining the beliefs of materialistic Science; of comparing its views about the “Elements” with the opinions of the ancients; and of analysing the physical Forces as they exist in modern perception before the Occultists admit themselves to be in the wrong. We shall touch upon the constitution of the Sun and planets, and the occult characteristics of what are called *Devas* and *Genii*, and are now termed by Science, Force, or “modes of motion,” and see whether esoteric belief is defensible or not.¹ Notwithstanding the efforts made to the contrary, an unprejudiced mind will discover [479] under Newton’s² “agent, material or immaterial” (of his Third Letter to Bentley³), the agent which *causes gravity* and, in his personal *working God*, one finds just as much of the metaphysical *devas* and *genii*, as in Kepler’s⁴ *angelus rector* conducting each planet, and the *species immateriata* by which the celestial bodies were carried along in their courses, according to that astronomer.

Occultism is at odds with the spiritual blindness of anthropomorphism, idealism and hylo-idealism, positivism and the all-denying modern psychology⁵ and, not least, the endless speculations of physicists who are at loggerheads with each other.

We shall have, in Volume II, to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in “Lords of Light”; that he believes in a Sun which, far from being simply “a lamp of day” moving in accordance with physical law, and far from being merely one of those Suns, which according to Richter — “are Sun-flowers of a higher light” — is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods.

In this question, of course, it is the Occultists who will be worsted.⁶ They will be considered on the *prima facie* aspect of the dispute to be ignoramuses, and labelled with more than one of the usual epithets given to those whom the superficially judging public, itself ignorant of the great underlying truths in nature, accuses of believing in mediæval superstitions. Let it be so. Submitting beforehand to every criticism in order to go on with their task, they only claim the privilege of showing that the physi-

¹ See § XV, “Gods, Monads, and Atoms.” [Full text under the title “The Monads of Leibniz are the Jivas of Occultism,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Sir Isaac Newton, PRS, 1642–1726/27, was an English mathematician, physicist, astronomer, alchemist, theologian, and “natural philosopher,” widely recognised as one of the greatest mathematicians and physicists and among the most influential scientists of all time. He was a key figure in the philosophical revolution known as the Enlightenment. His book *Philosophiæ Naturalis Principia Mathematica*, first published in 1687, established classical mechanics. Newton also made seminal contributions to optics, and shares credit with German mathematician Gottfried Wilhelm Leibniz for developing infinitesimal calculus.]

³ [Richard Bentley, 1662–1742, English classical scholar, critic, and theologian, Master of Trinity College, Cambridge. Bentley was the first Englishman to be ranked with the great heroes of classical learning and was known for his literary and textual criticism. Called the “founder of historical philology,” he is credited with the creation of the English school of Hellenism, and introduced the first competitive written examinations in a Western university.]

⁴ [Johannes Kepler, 1571–1630, German astronomer, mathematician, and astrologer. He is a key figure in the 17th century scientific revolution, best known for his laws of planetary motion, and his books *Astronomia nova*, *Harmonices Mundi*, and *Epitome Astronomiæ Copernicanæ*. These works also provided one of the foundations for Newton’s theory of universal gravitation.]

⁵ [Look up suggested reading for students, on page 14. — ED. PHIL.]

⁶ [defeated thoroughly]

cists are as much at loggerheads among themselves in their speculations, as the latter are with the teachings of Occultism.

The ancient belief that the Sun is the God of Spiritual and Terrestrial Light, is nowadays regarded as a superstition only by rank materialism, that denies the triadic hypostasis of Deity–Spirit–Soul, and admits no intelligence outside the mind of man.

The Sun is matter, and the Sun is Spirit. Our ancestors — the “heathen” — along with their modern successors, the Parsis, were and are wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light. Such belief is now regarded as a superstition only by rank materialism, which denies Deity, Spirit, Soul, and admits no intelligence outside the mind of man. But if too much of wrong superstition bred by “Churchianity”¹ — as Lawrence Oliphant² calls it — “renders a man a fool,” too much scepticism makes him mad. We prefer the charge of folly in believing too much, to that of a madness which denies everything, as do Materialism and Idealism. Hence, the Occultists are fully prepared to receive their dues from Materialism, and to meet the adverse criticism which will be poured on this work, not for writing it, but *for believing in that which it contains*.

The materialist, who denies that the Soul of Kosmos exists, has no right to trespass upon that metaphysical domain; if he dares to do so, he will soon come to an impasse.

Therefore the discoveries, hypotheses, and unavoidable objections which will be brought forward by the scientific critics must be anticipated and disposed of. It has also to be shown how far the [480] occult teachings depart from real science, and whether the ancient or the modern theories are the most logically and philosophically correct. The unity and mutual relations of all parts of Kosmos were known to the ancients, before they became evident to modern astronomers and philosophers. And if even the external and visible portions of the Universe and their mutual relations cannot be explained in any other terms than those used by the adherents of the mechanical theory of the Universe in physical science, it follows that no materialist, who denies that the Soul of Kosmos³ (which appertains to metaphysical philosophy) exists, has the right to trespass upon that metaphysical domain. That physical science is trying to, and actually does, encroach upon it, is only one more proof that “might is right,” and no more.

Another good reason for these Addenda is this: Since only a certain portion of the Secret teachings can be given out in the present age, if they were published without any explanations or commentary, the doctrines would never be understood even by

¹ [The deadliest enemy of Christ’s ethics, when men kill one another for Brotherhood’s sake and fight as devils for the love of God.]

² [Laurence Oliphant, 1829–1888, South African-born British author, traveller, diplomat, British intelligence agent, Christian mystic, and Christian Zionist. His best known book in his lifetime was a satirical novel, *Piccadilly: a fragment of contemporary biography*, (1870); also *Scientific religion; or, Higher possibilities of life and practice through the operation of natural forces* (1888). More heed has gone since to his plan for Jewish farming communities in the Holy Land, *The Land of Gilead, with excursions in the Lebanon* (1880). Oliphant was a UK Member of Parliament for Stirling Burghs.]

³ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. Table excerpted on page 13. — ED. PHIL.]

Theosophists. Therefore they must be contrasted with the speculations of modern science. Archaic axioms must be placed side by side with modern hypotheses and comparison left to the sagacious reader.

Astronomers and physicists are far more illogical in their materialistic views than the physiologists.

On the question of the “Seven Governors,” as Hermes calls the “Seven Builders,” the Spirits which guide the operations of nature, the animated atoms¹ of which are the shadows, in their world, of their Primaries in the astral realms — this work will, of course, besides the men of Science, have every materialist against it. But this opposition can, at most, be only temporary. People have laughed at everything and scouted every unpopular idea at first, and then ended by accepting it. Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings. Sir Humphry Davy² was a great scientist, as deeply versed in physics as any theorist of our day, yet he loathed materialism. He says:

I heard with disgust in the dissecting rooms the plan of the physiologist, of the gradual secretion of matter and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.³

Nevertheless, physiologists are not the most to be blamed for speaking of that only which they can see and estimate on the evidence of their physical senses. Astronomers [481] and physicists are, we consider, far more illogical in their materialistic views than even physiologists, and this has to be proved. Milton’s

. . . Light

Ethereal, first of things, quintessence pure,⁴

has become with the materialists only

. . . Prime cheerer, light,

Of all material beings, first and best.

¹ [Note to Students: Atomon (*ατομον*) Anglicised as Atom, or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

² [Sir Humphry Davy, 1st Baronet, PRS, MRIA, FGS, 1778–1829, British chemist and inventor from Cornwall, who invented the Davy lamp and an early form of arc lamp. He is also remembered for isolating, by using electricity, several elements for the first time: potassium and sodium in 1807, calcium, strontium, barium, magnesium, and boron in the following year, as well as for discovering the elemental nature of chlorine and iodine. Davy also studied the forces involved in these separations, inventing the new field of electrochemistry, and the first to discover clathrate or gas hydrates.]

³ [In his Dialogue the Fourth on “The Proteus, or Immortality,” in his *Collected Works*, 1839–40, edited by his brother, John Davy, MD, FRCS, Vol. IX, pp. 345–46.]

⁴ [*Paradise Lost*, VII, lines 243–44]

The ever-concealed Central Spiritual Sun is the all-pervading Spirit of Life animating the playground of numberless Universes, incessantly manifesting and disappearing.¹

Its creative energy, having originated in the Central Point, is then stored in the visible Sun, the Life- and Health-Giver of the physical world; and then, from deep in the bowels of the Earth, it keeps flowing incessantly out of the North Pole towards the Equator.²

Francis Bacon was among the first to strike the keynote of materialism, by inverting the order of mental evolution, not only by his inductive method renovated from ill-digested Aristotle, but also by the general tenor of his writings.

For the occultists it is both Spirit and Matter. Behind the “mode of motion,” now regarded as “the property of matter” and nothing more, they perceive the radiant noumenon. It is the “Spirit of Light,” the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms. Bacon³ was one of the first to strike the keynote of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that

. . . the first Creature of God, in the Works of the Days, was the Light of the Sense;⁴ the last, was the Light of Reason;⁵ and his Sabbath Work, ever since, is the Illumination of his Spirit.⁶

¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. Table excerpted on page 13. — ED. PHIL.]

² [Look up *Commentary* in *The Secret Doctrine*, II p. 400. — ED. PHIL.]

³ [Francis Bacon, 1st Viscount St Alban, PC, 1561–1626, also known as Lord Verulam, was an English philosopher and statesman who served as Attorney General and Lord Chancellor of England. Bacon led the advancement of both natural philosophy and the scientific method and his works remained influential even in the late stages of the Scientific Revolution. He has been called the father of empiricism.]

⁴ [*Genesis* i, 3]

⁵ [*ibid.* ii, 7]

⁶ [Francis Bacon, *Essays*: “1. Of Truth,” (1598); p. 3 in the 1857 ed.]

The Light of Spirit is the eternal Sabbath of the Mystic.

Fiat Lux, esoterically rendered, means “Let there be the Sons of Light,” i.e., the noumena of all phenomena.

The Sons of Light are the Logoi of Life shooting out like seven fiery tongues from the infinite Ocean of Light, whose supernal pole is pure Spirit lost in Non-Being, and whose infernal pole condenses and crystallizes into gross matter.

It is just the reverse. The light of Spirit is the eternal Sabbath of the mystic or occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, “*Fiat Lux*” is, when esoterically rendered,

Let there be the “Sons of Light,”

or the noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, and wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah.

These beings are the “Sons of Light” because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation.

Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none — not even the “Sons of Light,” evolved from its ABSOLUTE DARKNESS — will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the

. . . offspring of Heav’n, first-born,
Or of th’ Eternal Coeternal beam;
May I express thee unblam’d? . . . Since God is light,
And never but in unapproached Light
Dwelt from Eternity, dwelt then in thee,
Bright effluence of bright essence increate.¹



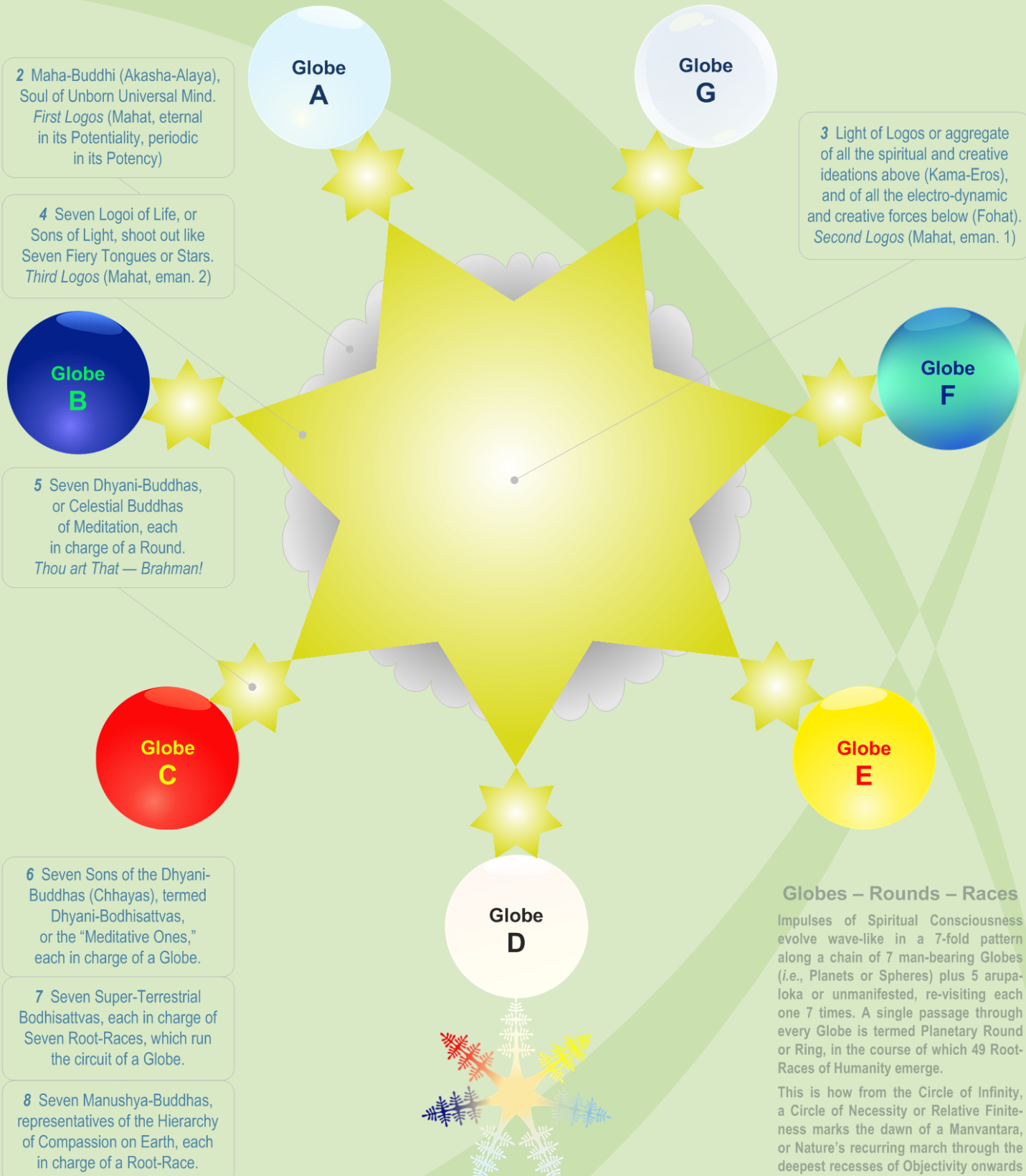
The Hierarchy of Compassion (Drawing).

There now follows a drawing from our Masque of Love Series. — ED. PHIL.

¹ [*Paradise Lost*, III, lines 1-6]

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)

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.

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)

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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Kosmos and Cosmos compared and contrasted.

Kosmos	Cosmos
Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.	Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”
All Universes and Solar Systems.	Our Solar System.
Boundless, because Omnipresent and Changeless.	Finite, Impermanent, Self-modifying World.
Created by the One Life, an “Intra-Cosmic Breath.”	Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.
Directed and controlled by the “Army” of Divine Sentient Beings.	Built and ruled by Sidereal Planetary Spirits and Deities.
Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.	Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.
Ever-concealed, unknown and unknowable noumena.	Perceptions and visible phenomena after a “Night of Brahmā.”
“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.	Plato’s Second God, giving birth to a “Son” or Universe.
Kala-hamsa, a Ray of Parabrahman.	Brahmā or Third Logos.
Manvantaric manifestation as a whole.	Phenomena of a Planetary System.
Out of space and time.	In space and time.
Pythagorean higher decad or Light.	Pythagorean lower decad or Life.
Universal Kosmos of All — Τά Πάντα.	Macrocosmos of our Solar System.
Universal One and Secondless Soul.	Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That One Soul</i> .

Suggested reading for students.



On Black versus White Magic.

- “A Strange Story by Bulwer-Lytton”
- “Adoration of male gods led to phallicism and black magic”
- “Akhund Abdul Ghaffur of Swat”
- “Ancient Magic in Modern Science”
- “Animated statues, trophies of the Black Art”
- “Auras of mediums and adepts”
- “Between Black and White Magic there is but a cobweb thread”
- “Black Magic is in full sway amidst mankind”
- “Black versus White Magic, the two Opposing Powers”
- “Blavatsky on the author of Phallicism”
- “Blavatsky on the malignant fever of unsound scepticism”
- “Buddhist Feminism in Ceylon”
- “Capital punishment is a relic of Jewish barbarity”
- “Christian Lectures on Buddhism”
- “Christianity has retarded the Woman’s progress”
- “Confessions of Cyprianus, the Penitent Sorcerer of Antioch”
- “Does your mind elate with self-adoration”
- “Egyptian Magic, good and bad”
- “Evil is an illusion caused by the Circle of Necessity”
- “Evil is the infernal end of the polarity of spirit-matter”
- “Exact Science versus Archaic Philosophy”
- “Frightening crying children into silence”
- “How can a Black Magician be known”
- “Hugo's La Fin de Satan (1911)”
- “Hylo-Idealism is a fig leaf for Crass Materialism”

- “Insights to the high idealism and quaint wit of Eliphas Levi”
- “Insights to the Occult Arts”
- “Instead of Black and White Magic, read selfish and unselfish motive”
- “Magic is the Occult Knowledge of Natural Law”
- “Mediumship and Adeptship are poles apart”
- “No one has the right to control the mind of another”
- “Occultism and Kabbalah are only masks to hide the sacred truth from the profane”
- “On Astral Intoxication”
- “On malevolent bewitchments and venomous magic”
- “Ormuzd and Ahriman are ever opposing powers, yet inseparable and interdependent”
- “Papal dispensation for murder and mayhem”
- “Phallicism and Phallic Worship”
- “Presentiments of what lies in the bosom of future”
- “Psychological and conjuring tricks”
- “Reflections of an ardent apostle”
- “Religious conversion means absolute perversion”
- “Selfishness is the cause of all sin and suffering”
- “Selfishness is the hallmark of fakirs, hermits, and yogins”
- “Sin by cruel acquiescence in an unworthy fashion”
- “Soul-destroying sophistry is fake wisdom”
- “Spirit and Matter are dual aspects of One Cause”
- “Spiritual progress is not aided by watching the Astral Light”
- “Teraphim are the elemental spirits of ancient divination”
- “The Arabian Nights are echoes from of Lemuria and Atlantis”
- “The Astral Light reflects images of every thought and action”
- “The Ensouled Violin”
- “The Idyll of the White Lotus”
- “The Origin of Good and Evil”
- “The Original Sin is a Jewish Invention”
- “The Pernicious Sophistry of Hypocrisy”
- “The Pitfalls of Occult Arts and Metaphysical Healing”
- “The power of the magician is inversely related to his worldly interests”

- “The process of precipitating handwritten letters explained”
- “The Silent Brother”
- “The Theosophical Society’s position on hypnotism”
- “Theological anthropomorphism is the parent of materialism”
- “Theological malice is the root cause of Satanic Magic”
- “Trained imagination can produce occult phenomena”
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- “Warning to phenomena seekers”
- “When theological ethics speak no longer in man”
- “Why women should avoid the Church like a plague”
- “Yoga is a wolf in sheep’s clothing”



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