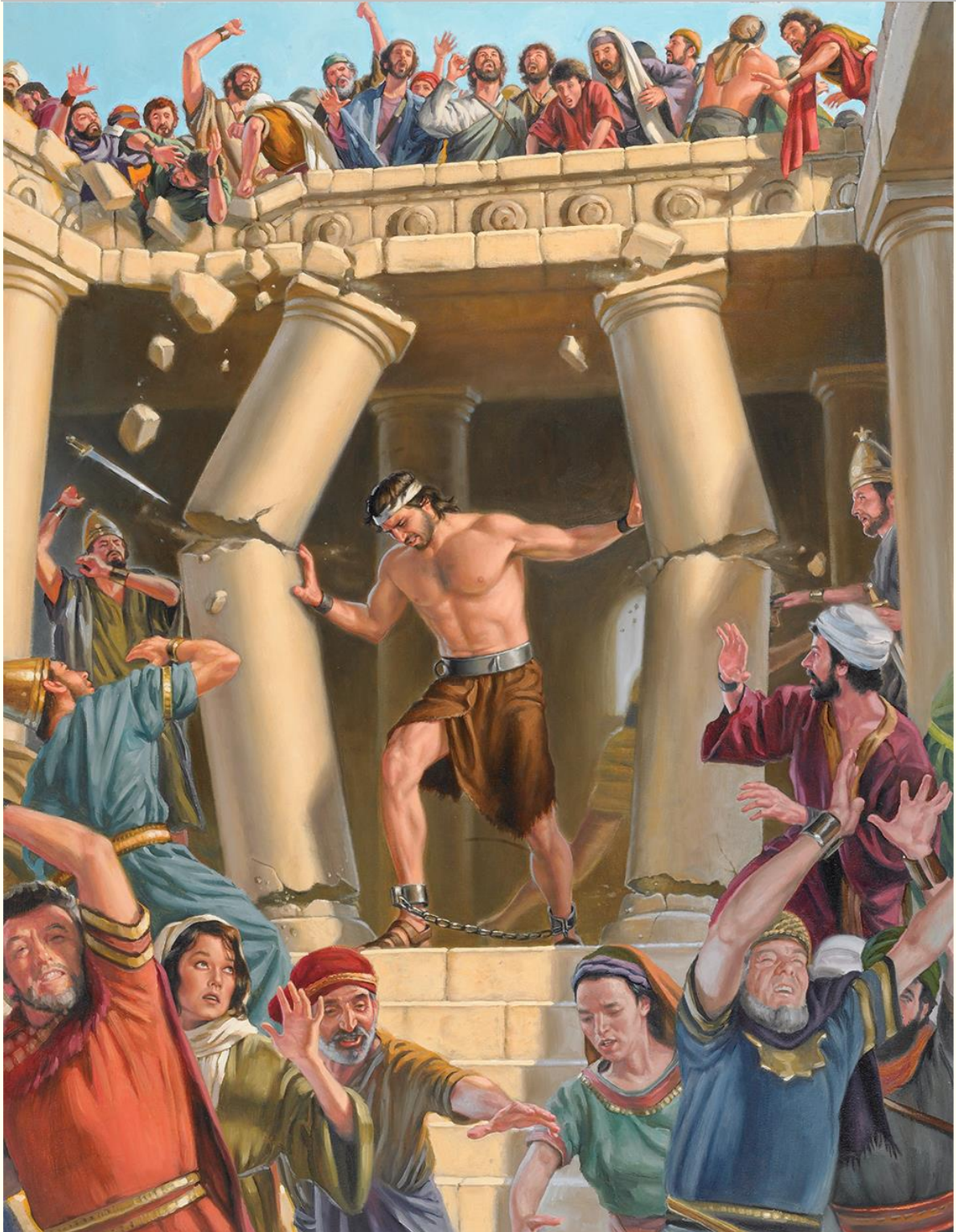


*Samson and Hercules are personifications of neophytes near the end of their trials.*



## *Abstract and train of thoughts*

### **Samson and Samuel were Nazars consecrated to the service of God.**

So were Zoroaster (son of Ishta), Azara-Ezra, and Zorobabel (son of Babylon). 3

Nazars were a monastic class of celibates. Apart from Samson and Samuel, Paul and Joseph were also Nazars. 3

#### **Samson was a true Nazarite, *i.e.*, vowed to the service of God. His hair was his strength.**

His father was Manu. The mother of his counterpart, Samuel, was Anna. 5

An old palm leaf depicts a blind giant of Ceylonian antiquity and fame, with hair reaching to the ground and with outstretched arms embracing the four central pillars of a pagoda, pulling them down onto a crowd of armed enemies. That giant is an antitype of the biblical Samson. 6

Samson was consecrated before his birth to become a Nazarite, *i.e.*, an Adept. His sin with Delilah and the cropping of his long hair shows how well he kept his sacred vow. His allegory is further evidence of the Esotericism of the Bible, as also the character of the "Mystery Gods" of the Jews. 7

#### **Biblical Samson is the Hindu Ganesha; Samuel is the Hebrew Hercules and double of Samson; both are fictitious characters.**

King David is the Israelitish King Arthur. 8

Samson and Hercules are personifications of neophytes to Initiation, near the end of their trials. They kneel before the hierophant, who cuts off seven locks of their hair representing the golden beams of the sun; and these are replaced by a wreath of sharp ligneous spines, symbolizing the loss. 9

#### **There are two crucifixions, astronomically connected: the crucifixion of the Serpent of Wisdom falling from on high to illumine the hearts and minds of men, and the "crucifixion" of Jesus-Chrēstos, the virtuous man, fabricated by Ecclesiastical Christianity.**

The neophyte who can overcome the dreadful trials of Initiation (on the cross of his worldly passions) dies in the Chrēstos condition (freed from the clutches of matter) before his second and triumphant birth in Spirit as Christos. 10

#### **Suggested reading for students.**

Further reading. 16



## Samson and Samuel were Nazars consecrated to the service of God.

### So were Zoroaster (son of Ishta), Azara-Ezra, and Zorobabel (son of Babylon).

From *Isis Unveiled*, II p. 128.

The real meaning of the word *nazar*, נזר, signifies to vow or consecrate one's self to the service of God. As a noun it is a *diadem* or emblem of such consecration, a head so consecrated.<sup>1</sup> Joseph was styled a *nazar*.<sup>2</sup> "The head of Joseph, the vertex of the *nazar* among his brethren." Samson and Samuel (שמשון and שמואל, Shimshōn and Shemūēl) are described alike as *nazars*. Porphyry, treating of Pythagoras, says that he was purified and initiated at Babylon by Zar-adas, the head of the sacred college. May it not be surmised, therefore, that the Zoro-Aster was the *nazar* of Ishtar, Zar-adas or Na-Zar-Ad,<sup>3</sup> being the same with change of idiom? Ezra, or עזרא, was a priest and scribe, a hierophant; and the first Hebrew colonizer of Judea was זרובבל, Zoro-Babel or the Zoro or *nazar* of Babylon.

### Nazars were a monastic class of celibates. Apart from Samson and Samuel, Paul and Joseph were also Nazars.

From the *Theosophical Glossary*.

Nazar (*Hebrew*): One "set apart"; a temporary monastic class of celibates spoken of in the *Old Testament*, who married not, nor did they use wine during the time of their vow, and who wore their hair long, cutting it only at their initiation. Paul<sup>4</sup> must have belonged to this class of Initiates, for he himself tells the *Galatians*<sup>5</sup> that he was *separated* or "set apart" from the moment of his birth; and that he had his hair cut at Cenchrea, because "he had a vow,"<sup>6</sup> *i.e.*, had been initiated as a Nazar; after which he became a "master-builder."<sup>7</sup> Joseph is styled a Nazar.<sup>8</sup> Samson and Samuel were also Nazars, and many more.

<sup>1</sup> *Jeremiah* vii, 29: "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places."

<sup>2</sup> *Genesis* xlix, 26

<sup>3</sup> Nazareth? [Cf. Clemens Alexandrinus, *Stromateis* [Miscellanies], I, xv; Apuleius, *Florida*, II, xv]

<sup>4</sup> [Consult "Paul an Initiate and founder of Christianity" and "Peter not an Initiate and the enemy of Paul." in our Buddhas and Initiates Series. — ED. PHIL.]

<sup>5</sup> i, 15

<sup>6</sup> *Acts* xviii, 18

<sup>7</sup> *1 Corinthians* iii, 10

<sup>8</sup> *Genesis* xlix, 26

## Samson was a true Nazarite, *i.e.*, vowed to the service of God. His hair was his strength.

From *Isis Unveiled*, II p. 151.

In a pretended letter of Lentulus, a senator and a distinguished historian, to the Roman senate, there is a description of the personal appearance of Jesus. The letter itself,<sup>1</sup> written in horrid Latin, is pronounced a bare-faced forgery; but we find therein an expression which suggests many thoughts. Albeit a forgery it is evident that whosoever invented it has nevertheless tried to follow tradition as closely as possible. The hair of Jesus is represented in it as

. . . wavy and curling . . . flowing down upon his shoulders, [and as] *having a parting in the middle of the head after the fashion of the Nazarenes.*

This last sentence shows:

1. That there was such a tradition, based on the biblical description of John the Baptist, the *Nazaria*, and the custom of this sect.
2. Had Lentulus been the author of this letter, it is difficult to believe that Paul should never have heard of it; and had he known its contents, he would never have pronounced it a *shame* for men to wear their hair long,<sup>2</sup> thus shaming his Lord and Christ-God.
3. If Jesus did wear his hair long and “parted in the middle of the forehead, after the fashion of the Nazarenes” (as well as John, the only one of his apostles who followed it), then we have one good reason more to say that Jesus must have belonged to the sect of the Nazarenes, and been called NAZARIA for this reason and not because he was an inhabitant of Nazareth; for they never wore their hair long. The Nazarite, who *separated* himself unto the Lord, allowed “no razor to come upon his head.”

He shall be holy, and shall let the locks of the hair of his head grow.<sup>3</sup>

Samson was a Nazarite, *i.e.*, vowed to the service of God, and in his hair was his strength.

No razor shall come on his head; the child shall be a Nazarite unto God from the womb.<sup>4</sup>

But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim. The *Talmud*, speaking of

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<sup>1</sup> [Ioannes Iacobus Grynæus, *Monumenta S. Patrum Orthodoxographa: hoc est theologiæ sacrosanctæ ac syn-cerioris fidei doctores*, Vol. I, p. 2; Basilæ: Ex officina Henric Petrina, 1569. Cf. Charles William King (1818–1888). *The Gnostics and their remains, ancient and mediæval*. London: Bell & Daldy, 1864; p. 69]

<sup>2</sup> *1 Corinthians* xi, 14

<sup>3</sup> *Numbers* vi, 5

<sup>4</sup> *Judges* xiii, 5



the Nazaria, or the Nazarenes (who had abandoned the world like Hindu yogis or hermits) calls them a sect of physicians, of wandering exorcists; as also does Jervis.<sup>1</sup>

They went about the country, living on alms and performing cures.<sup>2</sup>

Epiphanius<sup>3</sup> says that the Nazarenes come next in heresy to the Corinthians whether having existed

. . . before them or after them, nevertheless *synchronous*, [and then adds that] all Christians at that time were equally called *Nazarenes!*<sup>4</sup>

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### His father was Manu. The mother of his counterpart, Samuel, was Anna.

*From Isis Unveiled, II p. 491.*

The sign and myth of the mother and child [of the Saviour] were known thousands of years before the Christian era. The drama of the Mysteries of Demeter represents Persephone, her daughter, as carried away by Pluto or Hadēs into the world of the dead; and when the mother finally discovers her there, she has been installed as queen of the realm of Darkness. This myth was transcribed by the Church into the legend of Ste. Anna<sup>5</sup> going in quest of her daughter Mary, who has been conveyed by Joseph into Egypt. Persephone is depicted with two ears of wheat in her hand; so is Mary in the old pictures; so was the Celestial Virgin of the constellation. Albumazar,<sup>6</sup> the Arabian, indicates the identity of the several myths . . .



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<sup>1</sup> [Sir John Jervis-White Jervis (1766–1830). *Bereshit: Genesis elucidated; a new translation from the Hebrew, compared with the Samaritan text and the Septuagint and Syriac versions*. London: Samuel Bagster and sons, 1852; p. 324]

<sup>2</sup> Isaac Marcus Jost (1793–1860), “The Israelite Indeed,”\* Vol. II, p. 238; *Talmud, Mishnah Nazir*.  
\* [A periodical edited by Gideon R. Lederer, 1804–1879.]

<sup>3</sup> [Epiphanius of Salamis (c. 310–20 to 403) bishop of Salamis, Cyprus, at the end of the 4<sup>th</sup> century.]

<sup>4</sup> *Panarion*, lib. I, tom. II, Hær. XXIX, i; XXX, i

<sup>5</sup> Anna is an Oriental designation from the Chaldean *ana*, or heaven, whence Anaïtis and Anaïtres. *Durgā*, the consort of Śiva, is also named *Annapūrna*, and was doubtless the original St. Anna. The mother of the prophet Samuel was named Anna, the father of his counterpart, Samson, was *Manu*.

<sup>6</sup> [Abu Ma’shar al-Balkhi (787–886), Latinized as Albumasar, was an early Persian Muslim astrologer, thought to be the greatest astrologer of the Abbasid court in Baghdad.]

**An old palm leaf depicts a blind giant of Ceylonian antiquity and fame, with hair reaching to the ground and with outstretched arms embracing the four central pillars of a pagoda, pulling them down onto a crowd of armed enemies. That giant is an antitype of the biblical Samson.**

From *Isis Unveiled*, I pp. 577-78.

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence.

For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish Kabbalah and the Bible repeating the Babylonian “myths,”<sup>1</sup> and the Oriental and Chaldean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoin (monks), and in the popular but oldest traditions of Ceylon.

In the latter place, we have an old and valued acquaintance whom we have also met in other parts of the globe, a Pāli scholar and a native Singhalese, who has in his possession a curious palm leaf, to which, by chemical processes, a time-proof durability has been given, and an enormous conch, or rather one-half of a conch — for it has been split in two. On the leaf we saw the representation of a giant of Ceylonian antiquity and fame, blind, and pulling down — with his outstretched arms, which are embracing the four central pillars of a pagoda — the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic that the blind giant was “Somona, the Little”; so called in contradistinction with Somona-Kadom, the Siamese Saviour. Moreover, the Pāli legend, in its important particulars, corresponds with that of the biblical Samson.

The shell bore upon its pearly surface a pictorial engraving, divided in two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our day at Jaffa and Jerusalem. In the first panel is represented Śiva, with all his Hindu attributes, sacrificing his son — whether the “only-begotten,” or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god’s face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile with the weapon plunged in its side, and the intended victim — Śiva’s son — free, and helping the god to kindle the fire upon the sacrificial altar.

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<sup>1</sup> See Berosus and Sanchoniathon in Cory’s *Ancient Fragments*; \* Movers’ *Die Phönizier*, \*\* and others.

\* [Isaac Preston Cory (1802–1842). *Ancient fragments of the Phoenician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other writers with an introductory dissertation and an inquiry into the philosophy and trinity of the ancients*. 1<sup>st</sup> ed., 1828; 2<sup>nd</sup> ed. 1832, London: W. Pickering. A searchable PDF of the 2<sup>nd</sup> ed. can be found in our Theosophy and Theosophists Series.

\*\* Von Dr. F.C. Movers (1806–1856), 2-vols. Bonn: E. Weber, 1841–1856. — ED. PHIL.]

**Samson was consecrated before his birth to become a Nazarite, i.e., an Adept. His sin with Delilah and the cropping of his long hair shows how well he kept his sacred vow. His allegory is further evidence of the Esotericism of the Bible, as also the character of the “Mystery Gods” of the Jews.<sup>1</sup>**

*From Blavatsky Collected Writings, (THE MYSTERY OF “SUN OF INITIATION”) XIV p. 272 & fn.*

And the Angel of the Lord said unto him [Manoah]:

Why askest thou thus after my name, seeing it is secret?<sup>2</sup>

Samson, Manoah’s son, was an Initiate of that “Mystery” Lord, Ya-va; he was consecrated before his birth to become a “Nazarite” (a chela), an Adept. His sin with Delilah, and the cropping of his long hair that “no razor was to touch” shows how well he kept his sacred vow. The allegory of Samson proves the Esotericism of the Bible, as also the character of the “Mystery Gods” of the Jews. True, Movers gives a definition of the Phoenician idea of the ideal sunlight as a spiritual influence issuing from the highest God, Iaō, “the light conceivable only by intellect — the physical and spiritual Principle of all things; out of which the soul emanates.” It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the first two principles, co-eternal and infinite, were already with the primitive Phoenicians, spirit and matter. But this is the echo of Jewish thought, not the opinion of Pagan Philosophers.

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## Biblical Samson is the Hindu Ganesha; Samuel is the Hebrew Hercules and double of Samson; both are fictitious characters.

*From Isis Unveiled, II pp. 438-39.*

To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews.<sup>3</sup> They may as well be the exiled Chandālas, or Pariahs, of old India, the “bricklayers” mentioned by Vīna-Snati, Veda-Vyāsa, and Manu, as the Phœnicians of Herodotus, or the Hyksos of Josephus, or descendants of Pāli shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them.<sup>4</sup>

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<sup>1</sup> [Note to Students: The First Cause is manifesting itself in its creatures as a hermaphrodite deity: the male principle is the vivifying invisible spirit; the female, mother nature. The two are the Alpha and Omega, moved by the Hierarchy of Compassion, making IAΩ the trilateral name of the mystery-God, a breath of life. But Yaho IAΩ, the supreme deity of the Semites, is not the Lord God of other nations. Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

<sup>2</sup> *Judges* xiii, 18

<sup>3</sup> [Consult “The Origin of Good and Evil” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. — ED. PHIL.]

<sup>4</sup> They might have been also, as Pococke thinks, simply the tribes of the “Oxus,” a name derived from the “Ookshas,” those people whose wealth lay in the “Ox,” for he shows *Ookshan* to be a crude form of *Ooksha*, an ox (in Sanskrit *ox* is as in English). He believes that it was they, “the lords of the Oxus,” who gave their name to the sea around which they ruled in many a country, the *Euxine* or *Ooksh-ine*.

“Pāli means a shepherd, and *s’thān* is a land . . . The warlike tribes of the Oxus . . . penetrated into Egypt, then swept onward to Palestine (PĀLI-STĀN), ‘the land of the Pālis or shepherds,’ and there effect-

There is more than one important character in the Bible, whose biography proves him a mythical hero. Samuel is indicated as the personage of the Hebrew Commonwealth. He is the *doppel*<sup>1</sup> of Samson, of the *Book of Judges*, as will be seen — being the son of Anna and EL-KAINA, as Samson was of Manua or Manoah. Both were fictitious characters, as now represented in the revealed book; one was the Hebrew Hercules, and the other Ganesha. Samuel is credited with establishing the republic, as putting down the Canaanite worship of Baal and Astarte, or Adonis and Venus, and setting up that of Jehovah. Then the people demanded a king, and he anointed Saul, and after him David of Bethlehem.

### King David is the Israelitish King Arthur.

David is the Israelitish King Arthur. He did great achievements and established a government in all Syria and Idumaea. His dominion extended from Armenia and Assyria on the north and northeast, the Syrian Desert and Persian Gulf on the east, Arabia on the south, and Egypt and the Levant on the west. Only Phoenicia was excepted.



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ed more permanent settlements.” — *India in Greece*, 1852, p. 198. [Professor Pococke’s searchable PDF can be found in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

Yet, if even so, it would only the more confirm our opinion that the Jews are a hybrid race, for the Bible shows them freely intermarrying, not alone with the Canaanites, but with every other nation or race they come in contact with.

<sup>1</sup> [double]



**Samson and Hercules are personifications of neophytes to Initiation, near the end of their trials. They kneel before the hierophant, who cuts off seven locks of their hair representing the golden beams of the sun; and these are replaced by a wreath of sharp ligneous spines, symbolizing the loss.**

From *Blavatsky Collected Writings*, (THE TRIAL OF THE SUN INITIATE) XIV pp. 261-62. Full text under the title “Blavatsky on the Trials and Triumph of Initiation,” in our Buddhas and Initiates Series.

In the mystical representations of his character, Viśvakarman is often called Vithobā, and is pictured as the “Victim,” the “Man-God,” or the Avatāra crucified in space:<sup>1</sup>

[At this point the WMS, pp. 207-9, reads as follows:]

In the secret work upon the Mysteries and rites of initiation, in which very rough but correct points are given in the sacramental postures and trials to which the postulant was subjected — together with the test, the following details are found. (1) The neophyte representing the sun as Sahasra-Kirana — “he of the thousand rays” — is shown kneeling before the hierophant. The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,<sup>2</sup> and, in the following (2) illustration, the postulant’s bright crown of golden beams is thrown off and replaced by a wreath of sharp ligneous spines, symbolizing the loss.<sup>3</sup> This was enacted in India.

In trans-Himalayan regions it was the same.



<sup>1</sup> [See drawings, pp. 41-41.]

<sup>2</sup> See *Judges* xvi, 19, where Samson, also a symbolic personification of the sun, as Hercules speaks of hair, which, if cut off, will deprive him of his strength, of “seven green withes,” etc.

<sup>3</sup> No need of explaining that Sañjñā, pure spiritual *conscience* is the *inner* perception of the neophyte (or chela) and initiate; the scorching of it by the most ardent beams of the sun being symbolical of the terrestrial passions. Hence the *seven* locks symbolical of the seven cardinal sins. As to the seven cardinal virtues, in order to be regained by the sakridāgāmin (the candidate “for new birth”) they could be attained by him only through severe trials and suffering.

## There are two crucifixions, astronomically connected: the crucifixion of the Serpent of Wisdom falling from on high to illumine the hearts and minds of men, and the “crucifixion” of Jesus-Chrēstos, the virtuous man, fabricated by Ecclesiastical Christianity.<sup>1</sup>

**The neophyte who can overcome the dreadful trials of Initiation (on the cross of his worldly passions) dies in the Chrēstos condition (freed from the clutches of matter) before his second and triumphant birth in Spirit as Christos.<sup>2</sup>**

In order to become a “Perfect” one the sakridāgāmin (“he who will receive new birth,” *lit.*) had, among other trials to descend into pātāla, the “nether world,” after which process only he could hope to become an anāgāmin — “one who will be reborn no more.” The full initiate had the option of either entering this (second) Path by appearing at will in the world of men under a human form, or he could choose to first rest in the *World of Gods* (the Devachan of the initiate), and then only to be reborn on this our earth. Thus the next stage shows the postulant preparing for this journey. (3)

Every kind of temptation (we have no right to enumerate these or speak of them) was being placed in his way. If he came out victorious from these, then one more initiation was proceeded with; if he fell — *it was delayed*, and often

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<sup>1</sup> [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

<sup>2</sup> [Let us for a moment examine the drama of the Sun-Initiate in the terms of the Theosophical Constitution of Man. The key to the hitherto unfathomable mystery of Jesus is hidden in the paronomasia of Chrēst(os) and Christ(os). Cf.

He who will not ponder over and master the great difference between the meaning of the two Greek words, *Χρηστικός* and *Χριστός*, must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

*Blavatsky Collected Writings, (THE ESOTERIC CHARACTER OF THE GOSPELS – I) VIII p. 172 fn.*

There are two “crucifixions,” astronomically connected:

1. The crucifixion of the Serpent or Dragon of Wisdom falling from on high to illumine the hearts and minds of men.

Anointed by the Great Breath, a Ray of Universal Consciousness (Christos or Logos) forms man’s individualised Higher Triad by sacrificing herself for an eternity in an earthy prison — a willing candidate for a long series of tortures, mental and physical. In the allegorical language of the *Commentaries*, that Ray becomes “crucified between two thieves”: the lower, impure tendencies that after death dissipate in *Kama-Loka*, and the higher aspirations that survive death and reascend the cyclic arc.

2. The commonly known “crucifixion,” that of Jesus, has been fabricated by the Churches. Jesus-Chrēst is Chrēstos, the virtuous man,

... who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the “sepulchre” of his sinful flesh (*ibid.*, p. 173), and who manages to overcome his lower nature and to reclaim his former spiritual status,

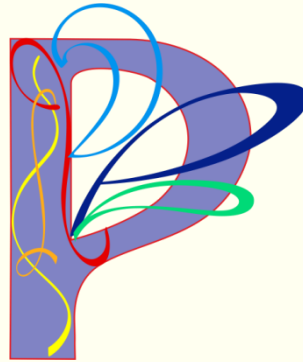
*i.e.*, a purely allegorical “crucifixion.”

Humanity at large is the only Deity on Earth, whose body is the cross of flesh, on, through, and in which we are ever “crucifying” and putting to death Christ, the Divine Logos — our true benefactor and best friend. Jesus the man was crucified by his own Church, not by Scripture.

Initiation aims at restoring man’s lower mortal quaternary to its pristine *status quo ante*, *i.e.*, Higher Tetractys, Turiya State, the Fourth Path of *The Voice of the Silence*. Or, in other words, to roll back the stone of matter from the door of the inner sanctuary so that man of matter can become Man of Spirit, Absolute Life and Light, here on earth. Thus the mystery of the “Golden Ass,” or animal man made divine, is no more.

For an in-depth analysis of who is crucifying whom, look up “Crucified between to thieves” in our Buddhas and Initiates Series. — ED. PHIL.]

entirely lost for him. These rules lasted *seven* days. During the first three, as said, he was tried and examined as to his proficiency in Occult learning. On the fourth day <sup>(4)</sup> he was tied, extended full length, and with his arms stretched out on *a wooden lathe*, symbolical of purification, his impurities having to be smoothed off, like a piece of rough, unfashioned wood. After this he was left alone in a subterranean crypt, in utter darkness, for two days and two nights.]<sup>1</sup>



There now follow two illustrations from our Buddhas and Initiates Series. — ED. PHIL.

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<sup>1</sup> [For a comparison of two versions of this ancient rite of Initiation, see “Born from the pores of the skin” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]







## Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS

**BUDDHAS AND INITIATES SERIES**  
**SUGGESTED READING FOR STUDENTS**

- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON





**Further reading.**

- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY  
— *in our Blavatsky Speaks Series.*
- HAIR IS THE RETAINER OF PRANA  
— *in our Constitution of Man Series.*
- OXFORD DON AND SELF-PROCLAIMED RISHI PROFANES VEDIC HYMN  
— *in our Down to Earth Series.*
- BORN FROM THE PORES OF THE SKIN
- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS
- LUCIFER IS CHRISTOS, INNER LIGHT.  
— *in our Secret Doctrine's Third Proposition Series.*

