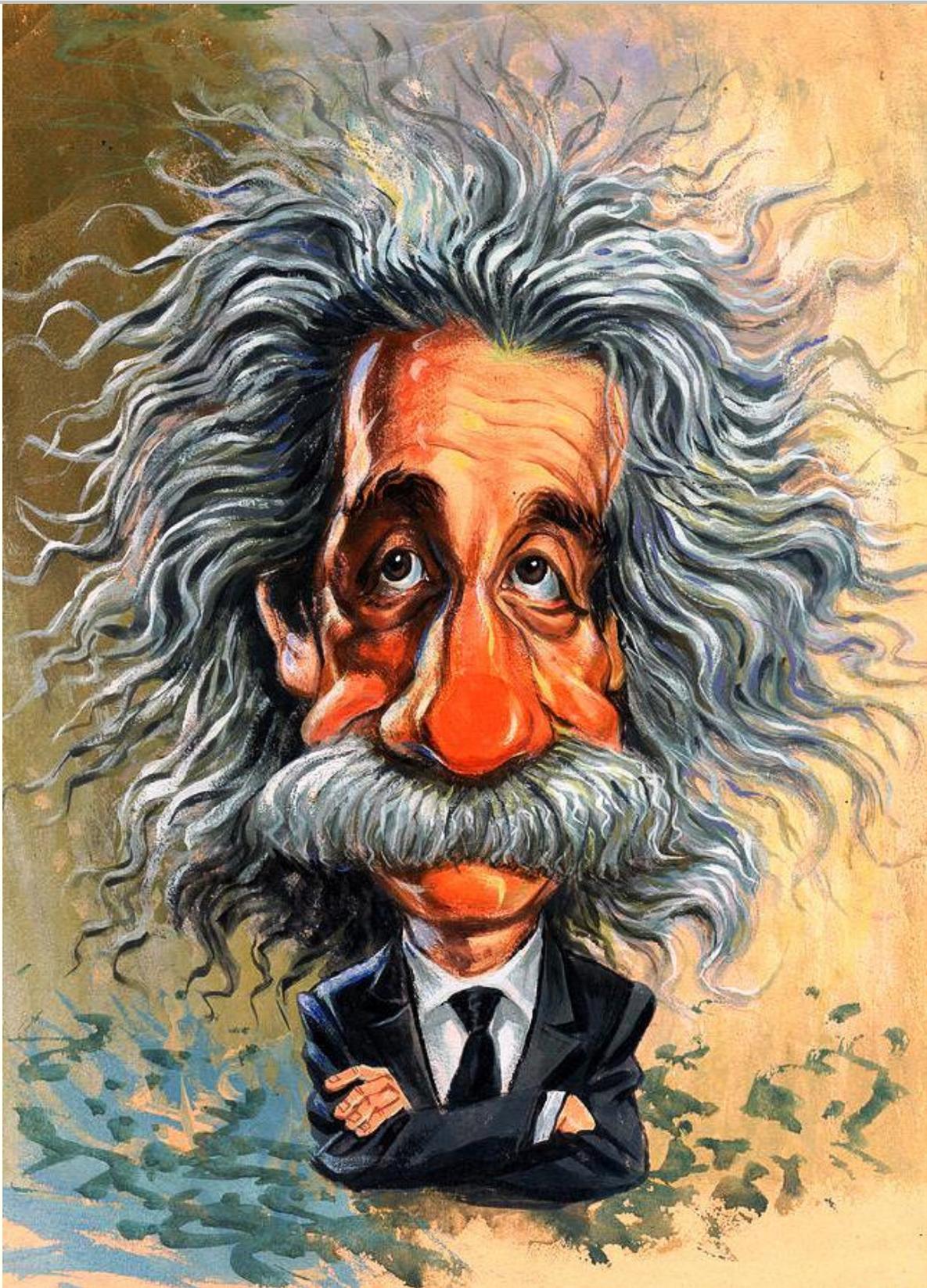


# *Great genius and counterfeits*



## *Abstract and train of thoughts*<sup>1</sup>

### **The flame of Genius is lit by one's own Spirit.**

**But the flame is distinct from the log of wood which serves it temporarily as fuel.**

According to Coleridge, Genius is at least “the faculty of growth”; yet, as to the inward intuition of man, which of the two is genius? Is it an abnormal aptitude of the lower mind? Or a brain fit to receive and manifest the divinity of man's over-soul? 5

No Ego differs from another Ego in its primordial or original essence and nature. That which makes one mortal a great man, and another a vulgar, is the quality and makeup of the physical casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the Inner Man (Reincarnating Ego). And this aptness or inaptness is the result of Karma. 6

“The manifestations of genius” in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form, the man of clay, in the matter-of-fact, daily life of the latter. 6

The flame of Genius is lit by no anthropomorphic hand, save that of one's own Spirit. Therefore great Genius, if true and innate (and not merely an abnormal expansion of the human intellect), it can never copy or stoop to imitate but will ever be original, sui generis, in its creative impulses and realizations. 6

On the other hand, artificial genius — so often confused with its higher counterpart and master, which is but the outcome of life-long study and training — will never be more than the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. 8

Between the true and the counterfeit genius, one born from the Light of the Imperishable Ego, the other from the cerebrations of the mortal intellect, there is a chasm to be spanned only by him who never loses sight (even when immersed in the abyss of mud) of his guiding star — his Divine Mind and Soul. 9

It is much easier for the personality to gravitate toward the lower quaternary than to soar to its immortal triad. Thus modern philosophy, though proficient on the counterfeit, knows nothing of the true genius and, by propelling the lower to fanciful heights, it dwarfs the Divine Light on the Procrustean bed of narrow-mindedness. 10

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<sup>1</sup> Frontispiece by Mark Ashkenazi. Illustration on page 23, by Ilene Meyer.

**The much-prized intellectuality, by stifling intuition, paralyses spiritual conceptions.**

Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a Great Soul (Mahatma), full of divine love for mankind, and are thus capable of recognizing a Great Genius for, without such noble qualities, no man has a right to the name. 10

True genius is a synonym of self-existent and infinite mind, mirrored faithfully by the intellect, yet it fails to find in the modern definitions of the term anything approaching correctness. 11

It is the so-called uneducated, unsophisticated masses alone who, because of the lack of sophisticated reasoning in them, upon coming in contact with an unusual, out-of-the-way noble character, feel that there is in him something more than the mere mortal man of flesh and bundle of intellectual attributes. 11

**If superstition makes a man a fool, scepticism makes him mad.**

There are things in the universe, and around us, of which we know nothing. In this sense, "superstition" becomes a feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. 12

Theosophy's twin doctrines of Karma and Reincarnation, if examined and understood correctly, will allow the unacknowledged Genius within to reveal to our innermost perceptions the causes of the seemingly undeserved suffering in the world we live in. 12

**What we have within, that only can we see without.**

Can morality be said to have any principle distinguishable from religion, or religion any substance divisible from morality? 13

I have no life but truth; and if truth be advanced by my suffering, then my life also. 14

All things compelled by force, will fly back with the greater earnestness on the removal of that force. 15

Enmity begets insecurity; and while men live in the flesh, and in enmity to any party, there cannot be but perpetual wars. 15

**To soar is nobler than to creep.**

As goodness is contradistinguished from mere prudence, so the true genius is contradistinguished from mere talent. 17

The unhealthful preponderance of impulse over motive which, though no part of genius, is too often its accompaniment, banishes prudence and it thus deprives virtue of her guidance and guardianship. Hence benevolence squanders its shafts and still misses its aim — like the bewitched bullet that, levelled at the wolf, brings down the shepherd! 17

**True genius is the armour against evil.**

Out of all earthly things there come good and evil hand-in-hand: the good through the pure heart, the evil from the evil heart. 19

**Postscript on genius, talent, sense, and cleverness.**

The comparative eminence which characterizes individuals and even countries, may be considered under four kinds: genius, talent, sense, and cleverness. 20

If Genius be the initiative, and Talent the administrative, Sense is the conservative branch in the intellectual republic. 20

Cleverness is a sort of Genius for Instrumentality, the brain in the hand. In literature, Cleverness is more frequently accompanied by wit; Genius and Sense, by humour; Imagination is implied in Genius. 21

The craving of sympathy marks the German, inward pride the Englishman, vanity the Frenchman. So again, enthusiasm and foresight are the tendency of the German; zeal and zealotry, of the English; fanaticism, of the French. 22

Scotchmen in general have a more learned education than the same social ranks in other countries. 22

### **Virgins and counterfeits.**

The founders of Christianity were so little gifted with originality, that they copied from the Egyptian and Hindu religions their several apostrophes to their respective Virgin-mothers. The juxtaposition of few examples will make this clear. 24

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

From our Secret Doctrine's Third Proposition Series. 26



## The flame of Genius is lit by one's own Spirit.

**But the flame is distinct from the log of wood which serves it temporarily as fuel.**

**According to Coleridge, Genius is at least “the faculty of growth”; yet, as to the inward intuition of man, which of the two is genius? Is it an abnormal aptitude of the lower mind? Or a brain fit to receive and manifest the divinity of man's over-soul?**

First published in *Lucifer*, Vol. V, No. 27, November 1889, pp. 227-33.  
Republished in *Blavatsky Collected Writings*, (GENIUS) XII pp. 13-22.

Genius! Thou gift of Heaven! Thou light divine!  
Amid what dangers art thou doom'd to shine!  
Oft will the body's weakness check thy force,  
Oft damp thy vigour, and impede thy course;  
And trembling nerves compel thee to restrain  
Thy nobler efforts, to contend with pain;  
Or Want (sad guest!) . . .

— CRABBE, *Tales xi*, lines 1-7

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed “a gift of Heaven”? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then only this alternative; to agree with the believer in a *personal* god, “to refer the appearance of every single individual to a *special act of divine will and creative energy*,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly — to every outward appearance, at least — “the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius — an abnormal aptitude of mind — that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelary deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence* — observe the distinction, reader — and the presence of both manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men — what we perceive of his substance “is not here” →

For what you see is but the smallest part  
And least proportion of humanity:  
I tell you, madam, were the whole frame here,  
It is of such a spacious lofty pitch,  
Your roof were not sufficient to contain it.<sup>1</sup>

**No Ego differs from another Ego in its primordial or original essence and nature. That which makes one mortal a great man, and another a vulgar, is the quality and makeup of the physical casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the Inner Man (Reincarnating Ego). And this aptness or inaptness is the result of Karma.**

**“The manifestations of genius” in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form, the man of clay, in the matter-of-fact, daily life of the latter.**

**The flame of Genius is lit by no anthropomorphic hand, save that of one's own Spirit. Therefore great Genius, if true and innate (and not merely an abnormal expansion of the human intellect), it can never copy or stoop to imitate but will ever be original, sui generis, in its creative impulses and realizations.**

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.<sup>2</sup> This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form — the man of clay — in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may —

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<sup>1</sup> [Henry VI, Part I, Act ii, scene 3, lines 52-56]

<sup>2</sup> The period of one full Manvantara composed of Seven Rounds.

to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact.

From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy,”

says a Book of Hermes. Paul, the “wise Master-Builder,”<sup>1</sup> but echoes Thoth-Hermes when telling the Corinthians:

We speak wisdom among them that are perfect [the initiated] . . . the wisdom of God in a MYSTERY, even the *hidden* Wisdom.<sup>2</sup>

Yet, to this day the Ancients are accused of blasphemy and fetishism for their “hero worship.” But have the modern historians ever fathomed the cause of such “worship”? We believe not. Otherwise they would be the first to become aware that that which was “worshipped,” or rather that to which honours were rendered was neither the man of clay, nor the *personality* — the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul — but the divine imprisoned Spirit, the *exiled* “god” *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as “Princes”) — whose official duty it was to prepare the city for such processions — were ignorant of the true significance of the alleged “worship”? Verily was Paul right in declaring that

. . . we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this [profane] world knew,

but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets, no *profane*, not even an “Archon” or ruler *outside the fane* of the sacred Mysteries, knoweth; none “save the spirit of man [the Ego] which is *in him*.”<sup>3</sup>

Were Chapters ii and iii of *1 Corinthians* ever translated in the Spirit in which they were written — even their dead letter is now disfigured — the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero’s name after his death — occult philosophy tells us the reason why this was done. It saith,

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<sup>1</sup> (*1 Corinthians* iii, 10). A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

<sup>2</sup> Cf. *ibid.*, ii, 6, 7

<sup>3</sup> *ibid.*, ii, 11

Behold, in every manifestation of genius — *when combined with virtue* — in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailer thou art, Oh man of matter!

Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers — called genius in their collectivity — is due to no blind chance, to no innate qualities through hereditary tendencies — though that which is known as atavism may often intensify these faculties — but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy — the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

**On the other hand, artificial genius — so often confused with its higher counterpart and master, which is but the outcome of life-long study and training — will never be more than the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness.**

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect — can never copy or condescend to imitate — but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks of the highest plateaux of the Nilgiri Hills,<sup>1</sup> true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual — *i.e.*, each may be made to serve two ends, evil as well as good — so will artificial genius betray itself. Born out of the chaos of terrestrial sensations of perceptive and retentive faculties, yet of finite memory,

<sup>1</sup> [Look up “The Nilgiri Sannyāsīs” in our Living the Live Series. — ED. PHIL.]

it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.<sup>1</sup>

**Between the true and the counterfeit genius, one born from the Light of the Imperishable Ego, the other from the cerebrations of the mortal intellect, there is a chasm to be spanned only by him who never loses sight (even when immersed in the abyss of mud) of his guiding star — his Divine Mind and Soul.**

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius —

If not protected, pruned, and fed with care,  
Soon dies, or runs to waste with fitful glare . . . <sup>2</sup>

— can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Mānasaputras*, the Sons of Wisdom, for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater<sup>3</sup> calculated that

. . . the proportion of genius [in general] to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions.

This is indeed interesting, though not too complimentary to *human* nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, pruned, and fed,” and not the genius we speak of. Moreover, such genius is always apt to lead to the extremes of weal or woe, him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

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<sup>1</sup> [Myalba, the state of Avīchi on earth, which is the real hell. — ED. PHIL.]

<sup>2</sup> [From “Active Christian Benevolence: the Source of sublime and lasting Happiness,” a poem by Carlos Wilcox, in: *The American common-place book of Poetry, with occasional notes*, by George Barrell Cheever (1807–1890). Boston: Carter & Hendee, 1832; 405pp.]

<sup>3</sup> [Johann Kaspar Lavater, 1741–1801, Swiss poet and physiognomist.]

**It is much easier for the personality to gravitate toward the lower quaternary than to soar to its immortal triad. Thus modern philosophy, though proficient on the counterfeit, knows nothing of the true genius and, by propelling the lower to fanciful heights, it dwarfs the Divine Light on the Procrustean bed of narrow-mindedness.**

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tattvas* to gravitate toward the lower quaternary than to soar to its triad — modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form — the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius requires cultivation,” says one; “Genius is vain and self-sufficient,” declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!”<sup>1</sup> It is useless to argue with such, or tell them that original and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

**The much-prized intellectuality, by stifling intuition, paralyzes spiritual conceptions.**

**Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a Great Soul (Mahatma), full of divine love for mankind, and are thus capable of recognizing a Great Genius for, without such noble qualities, no man has a right to the name.**

Hence, true genius has small chance indeed of receiving its clue in our age of conventionalities, hypocrisy, and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a true “great soul” full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is prov-

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<sup>1</sup> Lord Kames [Henry Home, Lord Kames, 1696–1782, Scottish advocate, judge, philosopher, writer and agricultural improver. A central figure of the Scottish Enlightenment, founder member of the Philosophical Society of Edinburgh, and active in the Select Society, his protégés included James Boswell, David Hume, and Adam Smith.]

en on their own admission. It seems a long time since in the XIII<sup>th</sup> century the “Angelic Doctor” snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that:

. . . the age of the Church is past in which she said “Silver and gold have I none!”

“True,” was the ready reply,

but the age is also past when she could say to a paralytic, “Rise up and walk.”

And yet from that time, and far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim

A Christian State [is] *impossible* on Christian Principles.<sup>1</sup>

Hence no Christ-like (or “Buddha-like”) way of life is possible in civilized States.

**True genius is a synonym of self-existent and infinite mind, mirrored faithfully by the intellect, yet it fails to find in the modern definitions of the term anything approaching correctness.**

**It is the so-called uneducated, unsophisticated masses alone who, because of the lack of sophisticated reasoning in them, upon coming in contact with an unusual, out-of-the-way noble character, feel that there is in him something more than the mere mortal man of flesh and bundle of intellectual attributes.**

The occultist then, to whom “true genius is a synonym of self-existent and infinite mind,” mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a “soul” in him, is the vehicle of [a] genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a “crass superstition.” As to the popular feeling — the only approximately correct one because purely intuitional — it will not be even taken into account. The same elastic and convenient epithet “superstition” will, once more, be made to explain why there never was yet a universally recognized genius — whether of one or the other kind — without a certain amount of weird, fantastic and often uncanny tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophisticated reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular

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<sup>1</sup> See “Going to and Fro in the Earth,” 1<sup>st</sup> article; [Full text under the holding title “Prometheus, the Light-bringer, hurled down to the bowels of the earth,” in our Down to Earth Series. — ED. PHIL.]

masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . the Weak to bend, the Proud to pray  
To Pow'r unseen, and mightier far than they.<sup>1</sup>

This is now called SUPERSTITION . . .

## If superstition makes a man a fool, scepticism makes him mad.

**There are things in the universe, and around us, of which we know nothing. In this sense, “superstition” becomes a feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition.**

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these “phantoms” prove in no wise that that “darkness” — which is only another term for the *invisible* and the *unseen* — is really empty of any *Presence* save our own. So that if in its exaggerated form, “superstition” is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we knew nothing. In this sense “superstition” becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing, “nothing whatever, in that darkness”; nor can there be anything since they, the wiseacres, have failed to discern it.

**Theosophy’s twin doctrines of Karma and Reincarnation, if examined and understood correctly, will allow the unacknowledged Genius within to reveal to our innermost perceptions the causes of the seemingly undeserved suffering in the world we live in.**

*Eppur si muove!*<sup>2</sup> Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine cause*. Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, *i.e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding<sup>3</sup> — a sort of Genius in his way, too — has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that

*If superstition makes a man a fool, SCEPTICISM MAKES HIM MAD.*

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<sup>1</sup> [Quoting Alexander Pope’s *Essay on Man*, Epistle III, “Of the Nature and State of Man with respect to Society,” p. 35]

<sup>2</sup> [And yet it moves!]

<sup>3</sup> [Henry Fielding, 1707–1754, English novelist and dramatist, known for his rich earthy humour and satirical prowess, and as the author of the *Tom Jones*.]

## What we have within, that only can we see without.

### Can morality be said to have any principle distinguishable from religion, or religion any substance divisible from morality?

Samuel Taylor Coleridge, *The Friend: a series of essays to aid the formation of fixed principles in politics, morals and religion, with literary amusements interspersed.*<sup>1</sup> London: G. Bell, 1875; 389pp. Section the Second. "On the Grounds of Morals and Religion, and the Discipline of the Mind Requisite for a True Understanding of the Same." Essay I, pp. 364-75, from the 1<sup>st</sup> American Edition, reprinted from the 2<sup>nd</sup> London Edition, Burlington [Vt.]: Chauncey Goodrich, 1831; 510pp.

We cannot but look up with reverence to the advanced natures of the naturalists and moralists in highest repute amongst us; and wish they had been heightened by a more noble principle, which had crowned all their various sciences with the principal science, and in their brave strayings after truth helped them to better fortune than only to meet with her handmaids, and kept them from the fate of Ulysses, who wandering through the shades met all the ghosts, yet could not see the queen [of wisdom].<sup>2</sup>

— J.H.,<sup>3</sup> his *Motion to the Parliament of England concerning the Advancement of Learning.*

The preceding section<sup>4</sup> had for its express object the principles of our duty as citizens, or morality as applied to politics. According to this scheme there remained for *The Friend* first, to treat of the principles of morality generally, and then of those of religion. But since the commencement of this [second] edition, the question has repeatedly arisen in my mind, whether morality can be said to have any principle distinguishable from religion, or religion any substance divisible from morality? Or should I attempt to distinguish them by their objects, so that morality were the religion which we owe to things and persons of this life, and religion our morality toward God and the permanent concerns of our own souls, and those of our brethren: yet it would be evident, that the latter must involve the former, while any pretence to the former without the latter would be as bold a mockery as if, having withheld an estate from the rightful owner, we should seek to appease our conscience by the plea, that

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

<sup>2</sup> [Inner Wisdom]

<sup>3</sup> [John Hall?]

<sup>4</sup> [Section the First, "On the Principles of Political Knowledge."]

we had not failed to bestow alms on him in his beggary. It was never my purpose, and it does not appear to be the want of the age, to bring together the rules and inducements of worldly prudence. But to substitute these for the laws of reason and conscience, or even to confound them under one name, is a prejudice, say rather a profanation, which I became more and more reluctant to flatter by even an appearance of assent, though it were only in a point of form and technical arrangement.

At a time when my thoughts were thus employed, I met with a volume of old tracts, published during the interval from the captivity of Charles the First to the restoration of his son. Since my earliest manhood it had been among my fondest regrets, that a more direct and frequent reference had not been made by our historians to the books, pamphlets, and flying sheets of that momentous period, during which all the possible forms of truth and error<sup>1</sup> bubbled up on the surface of the public mind as in the ferment of a chaos. It would be difficult to conceive a notion or a fancy, in politics, ethics, theology, or even in physics or physiology, which had not been anticipated by the men of that age; in this as in most other respects sharply contrasted with the products of the French Revolution, which was scarcely more characterized by its sanguinary and sensual abominations than (to borrow the words of an eminent living poet) by

A dreary want at once of books and men.<sup>2</sup>

**I have no life but truth; and if truth be advanced by my suffering, then my life also.**

The parliament's army was not wholly composed of mere fanatics. There was no mean proportion of enthusiasts; and that enthusiasm must have been of no ordinary grandeur which could draw from a common soldier, in an address to his comrades, such a dissuasive from acting in "the cruel spirit of fear!" and such sentiments as are contained in the following extract, which I would fain rescue from oblivion,<sup>3</sup> both for the honour of our forefathers, and in proof of the intense difference between the republicans of that period, and the democrats, or rather demagogues, of the present.

I judge it ten times more honourable for a single person in witnessing a truth to oppose the world in its power, wisdom and authority, this standing in its full strength, and he singly and nakedly, than fighting many battles by force of arms, and gaining them all. I have no life but truth; and if truth be advanced by my suffering, then my life also. If truth live, I live; if justice live, I live; and these cannot die, but by any man's suffering for them are enlarged, enthroned. Death cannot hurt me. I sport with him, am above his reach. I live an immortal life. What we have within, that only can we see without. I cannot see death; and he that hath not this freedom is a slave. He is in the arms of that, the phantom of which he beholdeth and seemeth to himself to flee from. Thus, you see that the king hath a will to redeem his present loss. You see it by means of the lust after

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<sup>1</sup> The latter being themselves for the greater part caricatures of truth.

<sup>2</sup> [Wordsworth]

<sup>3</sup> The more so because every year consumes its quota. The late Sir Wilfred Lawson's predecessor, from some pique or other, left a large and unique collection of pamphlets, published from the commencement of the Parliament war to the restoration, to his butler, and it supplied the chandlers' and druggists' shops of Penrith and Kendal for many years.

power in your own hearts. For my part I condemn his unlawful seeking after it. I condemn his falsehood and indirectness therein. But if lie should not endeavour the restoring of the kingliness to the realm, and the dignity of its kings, he were false to his trust, false to the majesty of God that he is intrusted with. The desire of recovering his loss is justifiable. Yea, I should condemn him as unbelieving and pusillanimous, if he should not hope for it. But here is his misery and yours too at present, that ye *are* unbelieving and pusillanimous, and are, both alike, pursuing things of hope in the spirit of fear. Thus you condemn the parliament for acknowledging the king's power so far as to seek to him by a treaty; while by taking such pains against him you manifest your own belief that he hath a great power — which is a wonder, that a prince despoiled of all his authority, naked, a prisoner, destitute of all friends and helps, wholly at the disposal of others, tied and bound too with all obligations that a parliament can imagine to hold him, should yet be such a terror to you, and fright you into such a large, remonstrance, and such perilous proceedings to save yourselves from him. Either there is some strange power in him, or you are full of fear that are so affected with a shadow.

**All things compelled by force, will fly back with the greater earnestness on the removal of that force.**

But as you give testimony to his power, so you take a course to advance it: for there is nothing that hath any spark of God in it, but the more it is suppressed the more it rises. If you did indeed believe that the original of power were in the people, you would believe likewise that the concessions extorted from the king would rest with you, as, doubtless, such of them as in righteousness ought to have been given, would do; but that your violent courses disturb the natural order of things, on which they still tend to their centre: and so far from being the way to secure what we have got, they are the way to lose them, and (for a time at least) to set up princes in a higher form than ever. For all things by force compelled from their nature will fly back with the greater earnestness on the removal of that force; and this, in the present case, must soon weary itself out, and hath no less an enemy in its own satiety than in the disappointment of the people. Again:

**Enmity begets insecurity; and while men live in the flesh, and in enmity to any party, there cannot be but perpetual wars.**

You speak of the king's reputation — and do not consider that the more you crush him, the sweeter the fragrance that comes from him. While he suffers, the spirit of God and glory rests upon him. There is a glory and a freshness sparkling in him by suffering, an excellency that was hidden, and which you have drawn out. And naturally men are ready to pity sufferers. When nothing will gain me, affliction will. I confess his sufferings make me a royalist, who never cared for him. He that doth and can suffer shall have my heart; you had it while you suffered. But now your severe punishment of him for his abuses in government, and your own usurpations, will not only win the hearts of the people to the oppressed suffering king, but provoke them to rage against you, as having robbed them of the interest which they had in his royalty. For the king is in the people, and the people in the king. The king's being is not solitary, but

as he is in union with his people, who are his strength in which he lives; and the people's being is not naked, but an interest in the greatness and wisdom of the king who is their honour which lives in them. And though you will disjoin yourselves from kings, God will not, neither will I. God is King of kings, kings' and princes' God, as well as people's, theirs as well as ours, and theirs eminently<sup>1</sup> by a near and especial kindred and communion. Kingliness agrees with all Christians, who are indeed Christians. For they are themselves of a royal nature, made kings with Christ, and cannot but be friends to it, being of kin to it: and if there were not kings to honour, they would want one of the appointed objects upon which to bestow that fullness of honour which is in their breasts. A virtue lie unemployed within them, and in prison, pining and restless from the want of its outward correlative. It is a bastard religion, that is inconsistent with the majesty and the greatness of the most splendid monarch. Such spirits are strangers from the kingdom of heaven. Either they know not the glory in which God lives, or they are of narrow minds that are corrupt themselves, and not able to bear greatness, and so think that God will not, or cannot, qualify men for such high places with correspondent and proportionable power and goodness. Is it not enough to have removed the malignant bodies which eclipsed the royal sun, and mixed their bad influences with his? And would you extinguish the sun itself to secure yourselves? Oh! this *is the spirit of bondage to fear, and not of love and a sound mind*. To assume the office and the name of champions for the common interest, and of Christ's soldiers, and yet to act for self-safety is so poor and mean a tiling that it must needs produce most vile and absurd actions, the scorn of the old pagans, but for Christians, who in all things are to love their neighbour as themselves, and God above both, it is of all affections the unworthiest. Let me be a fool and boast, if so I may show you, while it is yet time, a little of that rest and security which I and those of the same spirit enjoy, and which you have turned your backs upon; self, like a banished thing, wandering in strange ways. First, then, I fear no party, or interest, for I love all, I am reconciled to all, and therein I find all reconciled to me. I have enmity to none but the son of perdition. It is enmity begets insecurity; and while men live in the flesh, and in enmity to any party, or interest, in a private, divided, and self good, there will be, there cannot but be, perpetual wars; except that one particular should quite ruin all other parts and live alone, which the universal must not, will not, suffer. For to admit a part to devour and absorb the others were to destroy the whole, which is God's presence therein; and such a mind in any part doth not only fight with another part, but against the whole. Every faction of men, therefore, striving to make themselves absolute, and to owe their safety to their strength, and not to their sympathy, do directly war against God who is love, peace, and a general good, gives being to all and cherishes all, and therefore can have neither peace nor security. But we being enlarged into the largeness of God, and comprehending all things in our bosoms by the Divine Spirit, are at rest with all, and delight in all: for we know nothing but what is, in its essence, in our own hearts. Kings, nobles, are much

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<sup>1</sup> As the speech enforces, God of Israel, that is, Israel's God above all other nations; and so King of kings.

beloved of us, because they are in us, of us, one with us, we as Christians being kings and lords by the anointing of God.

## To soar is nobler than to creep.

**As goodness is contradistinguished from mere prudence, so the true genius is contradistinguished from mere talent.**

But such sentiments, it will be said, are the flights of SPECULATIVE MINDS. Be it so! yet to soar is nobler than to creep. We attach, likewise, some value to a thing on the mere score of its rarity; and speculative minds, alas! have been rare, though not equally rare, in all ages and countries of civilized man. With us the very word seems to have abdicated its legitimate sense. Instead of designating a mind so constituted and disciplined as to find in its own wants and instincts an interest in truths for their TRUTH'S SAKE, it is now used to signify a practical schemer, one who ventures beyond the bounds of experience in the formation and adoption of new ways and means for the attainment of wealth or power. To possess the end in the means, as it is essential to morality in the moral world, and the contra-distinction of goodness from mere prudence, so is it, in the intellectual world, the moral constituent of genius, and that by which true genius is contra-distinguished from mere talent.<sup>1</sup>

**The unhealthful preponderance of impulse over motive which, though no part of genius, is too often its accompaniment, banishes prudence and it thus deprives virtue of her guidance and guardianship. Hence benevolence squanders its shafts and still misses its aim — like the bewitched bullet that, levelled at the wolf, brings down the shepherd!**

The man of talent, who is, if not exclusively, yet chiefly and characteristically a man of *talent*, seeks and values the means wholly in relation to some object not therein contained. His means may be peculiar; but his ends are conventional, and common to the mass of mankind. Alas! in both cases alike, in that of genius, as well as in that of talent, it too often happens, that this diversity in the "*morale*" of their several intellects, extends to the feelings and impulses properly and directly moral, to their dispositions, habits, and maxims of conduct. It characterizes not the intellect alone, but the whole man.

The one substitutes prudence for virtue, *legality* in act and demeanour for warmth and purity of heart; and too frequently becomes jealous, envious a coveter of other men's good gifts, and a detractor from their merits, openly or secretly, as his fears or his passions chance to preponderate.<sup>2</sup>

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<sup>1</sup> See the postscript at the end of this essay.

<sup>2</sup> According to the principles of Spurzheim's Cranioscopy (a scheme, the indicative or *gnomonic* parts of which have a stronger support in facts than the theory in reason or common sense) we should find in the skull of such an individual the organs or *circumspection* and *appropriation* disproportionately large and prominent compared with those of *ideality* and *benevolence*. It is certain that the organ of appropriation or (more correctly) the part of the skull asserted to be significant of that tendency and correspondent to the organ, is striking large in a cast of the head of the famous Dr. Dodd; and it was found of equal dimension in a literary man, whose skull puzzled the cranioscopist more than it did me. Nature, it should seem, makes no distinction between manuscripts and money-drafts, through the law does.

The other, on the contrary, might remind us of the zealots for legitimate succession after the decease of our sixth Edward, who not content with having placed the rightful sovereign on the throne, would wreak their vengeance on “the meek usurper,” who had been seated on it by a will against which she had herself been the first to remonstrate. For with that unhealthy preponderance of impulse over motive, which, though no part of genius, is too often its accompaniment, he lives in continued hostility to prudence, or banishes it altogether; and thus deprives virtue of her guide and guardian, her prime functionary, yea, the very organ of her outward life.

Hence a benevolence that squanders its shafts and still misses its aim, or like the charmed bullet that, levelled at the wolf, brings down the shepherd! Hence the desultoriness, extremes, exhaustion —

## True genius is the armour against evil.

Let it not be forgotten, however, that these evils are the disease of the *man*, while the records of biography furnish ample proof that genius, in the higher decree, acts as a preservative against them: more remarkably, and in more frequent instances, when the imagination and preconstructive power have taken a scientific or philosophic direction; as in Plato, indeed in almost all the first-rate philosophers in Kepler, Milton, Boyle, Newton, Leibnitz, and Berkeley. At all events, a certain number of speculative minds is necessary to a cultivated state of society, as a condition of its progressiveness; and nature herself has provided against any too great increase in this class of her productions. As the gifted masters of the divining Rod to the ordinary miners, and as the miners of a country to the husbandmen, mechanics, and artisans, such is the proportion of the *Trismegistoi*<sup>1</sup> to the sum total of speculative minds, even of those, I mean, that are truly such; and of these again, to the remaining mass of useful labourers and “*operatives*” in science, literature, and the learned professions.

This train of thought brings to my recollection a conversation with a friend of my youth, an old man of humble estate, but in whose society I had great pleasure. The reader will, I hope, pardon me if I embrace the opportunity of recalling old affections, afforded me by its fitness to illustrate the present subject. A sedate man he was, and had been a miner from his boyhood. Well did he represent the old “*long syne*,”<sup>2</sup>

- When every trade was a mystery and had its own guardian saint;
- When the sense of self-importance was gratified at home, and ambition had a hundred several lotteries, in one or other of which every freeman had a ticket, and the only blanks were drawn by sloth, intemperance, or inevitable calamity;
- When the detail of each art and trade (like the oracles of the prophets, interpretable in a double sense) was ennobled in the eyes of its professors by being spiritually *improved* into symbols and mementoes of all doctrines and all duties, and every craftsman had, as it were, two versions of his Bible, one in the

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<sup>1</sup> [Thrice Great]

<sup>2</sup> [Anglicized variation of old Scottish lang-syne, *i.e.*, long since.]

common language of the country, another in the acts, objects, and products of his own particular craft.

There are not many things in our older popular literature more interesting to me than those contests, or Amœbæan eclogues,<sup>1</sup> between workmen for the superior worth and dignity of their several callings, which used to be sold at our village fairs, in stitched sheets, neither untitled nor undecorated, though without the superfluous cost of a separate title-page.

**Out of all earthly things there come good and evil hand-in-hand: the good through the pure heart, the evil from the evil heart.**

With this good old miner I was once walking through a cornfield at harvest time, when that part of the conversation to which I have alluded took place. Said I,

At times, when you were delving in the bowels of the arid mountain or foodless rock, it must have occurred to your mind as a pleasant thought, that in providing the scythe and the sword you were virtually reaping the harvest and protecting the harvest-man.

He replied with a sigh, that gave a fuller meaning to his smile:

Ah!, out of all earthly things there come both good and evil; the good through God, and the evil from the evil heart. From the look and weight of the ore I learnt to make a near guess, how much iron it would yield; but neither its heft, nor its hues, nor its breakage would prophesy to me, whether it was to become a thievish pick-lock, a murderer's dirk, a slave's collar, or the woodman's axe, the feeding ploughshare, the defender's sword, or the mechanic's tool. So, perhaps, my young friend! I have cause to be thankful, that the opening upon a fresh vein gives me a delight so full as to allow no room for other fancies, and leaves behind it a hope and a love that support me in my labour, even for the labour's sake.

As, according to the oldest philosophy, life, being in its own nature æriform, is under the necessity of renewing itself by inspiring the connatural, and therefore assimilable air, so is it with the intelligential soul with respect to truth: for it is itself of the nature of truth.

[ . . . καὶ φύσει γινόμενον θεώρημα, καὶ μοι ] γενομένη ἐκ θεωρίας [τῆς ὠδὶ τὴν] φύσιν ἔχειν φιλοθεάμονα ὑπάρχειν.<sup>2</sup>

But the occasion and brief history of the decline of true speculative philosophy, with the origin of the separation of ethics from religion, I must defer to the following number.



<sup>1</sup> [Lines of verse dialogue in a pastoral poem that answer each other alternately.]

<sup>2</sup> Plotinus [*Ennead* III 8.4. "It is a Vision silent but somewhat blurred, for there exists another a clearer of which Nature is the image: hence all that Nature produces is weak; the weaker act of intuition produces the weaker object." tr. MacKenna and Page. Full text in our Hellenic and Hellenistic Papers. — ED. PHIL.]

## Postscript on genius, talent, sense, and cleverness.

**The comparative eminence which characterizes individuals and even countries, may be considered under four kinds: genius, talent, sense, and cleverness.**

As I see many good and can anticipate no ill consequences, in the attempt to give distinct and appropriate meanings to words hitherto synonymous, or at least of indefinite and fluctuating application, if only the proposed sense be not passed upon the reader as the existing and authorized one, I shall make no other apology for the use of the word, talent, in this preceding essay and elsewhere in my works, than by annexing the following explanation. I have been in the habit of considering the qualities of intellect, the comparative eminence in which characterizes individuals and even countries, under four kinds genius, talent, sense, and cleverness.

**If Genius be the initiative, and Talent the administrative, Sense is the conservative branch in the intellectual republic.**

[GENIUS] The first I use in the sense of most general acceptance, as the faculty which adds to the existing stock of power and knowledge by new views, new combinations, &c. In short, I define genius as originality in intellectual construction; the moral accompaniment and actuating principle of which consists, perhaps, in the carrying on of the freshness and feelings of childhood into the powers of manhood.

By TALENT, on the other hand, I mean the comparative facility of acquiring, arranging, and applying the stock furnished by others and already existing in books or other conservatories of intellect.

By SENSE I understand that just balance of the faculties which is to the judgment what health is to the body. The mind seems to act *en masse*, by a synthetic rather than an analytic process; even as the outward senses, from which the metaphor is taken, perceive immediately, each as it were by a peculiar tact or intuition, without any consciousness of the mechanism by which the perception is realized. This is often exemplified in well-bred, unaffected, and innocent women. I know a lady, on whose judgment, from constant experience of its rectitude, I could rely almost as on an oracle. But when she has sometimes proceeded to a detail of the grounds and reasons for her opinion — then, led by similar experience, I have been tempted to interrupt her with — “I will take your advice,” or, “I shall act on your opinion: for I am sure, you are in the right. But as to the *fors* and *because*s, leave them to me to find out.” The general accompaniment of Sense is a disposition to avoid extremes, whether in theory or in practice, with a desire to remain in sympathy with the *general mind* of the age or country, and a feeling of the necessity and utility of *compromise*. If Genius be the initiative, and Talent the administrative, Sense is the *conservative*, branch in the intellectual republic.

**Cleverness is a sort of Genius for Instrumentality, the brain in the hand. In literature, Cleverness is more frequently accompanied by wit; Genius and Sense, by humour; Imagination is implied in Genius.**

By CLEVERNESS<sup>1</sup> I mean a comparative readiness in the invention and use of means for the realizing of objects and ideas — often of such ideas which the man of genius only could have originated, and which the clever man perhaps neither fully comprehends nor adequately appreciates, even at the moment that he is prompting or executing the machinery of their accomplishment. In short, Cleverness is a sort of genius for instrumentality, it is the brain in the hand. In literature, Cleverness is more frequently accompanied by wit, Genius and Sense by humour.

If I take the three great countries of Europe, in respect of intellectual character, namely, Germany, England, and France, I should characterize them thus — premising only that in the first line of the first two tables I mean to imply that genius, rare in all countries, is equal in both of these, the instances equally numerous — and characteristic therefore not in relation to each other, but in relation to the third country. The other qualities are more general characteristics.

### **Germany**

Genius  
Talent  
Fancy

The latter chiefly as exhibited in wild combination and in pomp of ornament.

N.B. *Imagination* is implied in Genius.

### **England    France**

Genius	Cleverness
Talent	Talent
Humour	Wit

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So again with regard to the forms and effects, in which the qualities manifest themselves, *i.e.*, intellectually.→

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<sup>1</sup> Which I dare not with Dr. Johnson call a low word, while there is a sense to be expressed which it alone expresses.

Germany	England	France
Idea, or Law anticipated <sup>1</sup>	Law discovered <sup>2</sup>	Theory invented
Totality <sup>3</sup>	Selection	Particularity <sup>4</sup>
Distinctiveness	Clearness	Palpability

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**The craving of sympathy marks the German, inward pride the Englishman, vanity the Frenchman. So again, enthusiasm and foresight are the tendency of the German; zeal and zealotry, of the English; fanaticism, of the French.**

Lastly, we might exhibit the same qualities in their moral, religious, and political manifestations; in the cosmopolitanism of Germany, the contemptuous nationality of the Englishman, and the ostentatious and boastful nationality of the Frenchman. The craving of sympathy marks the German, inward pride the Englishman, vanity the Frenchman. So again, enthusiasm, visionariness seems the tendency of the German; zeal, zealotry of the English; fanaticism of the French. But the thoughtful reader will find these and many other characteristic points contained in, and deducible from, the relations in which the mind of the three countries bears to TIME.

Germany	England	France
Past and Future	Past and Present	The Present

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**Scotchmen in general have a more learned education than the same social ranks in other countries.**

A whimsical friend of mine, of more genius than discretion, characterizes the Scotchman of literature (confining his remark, however, to the period since the Union) as a dull Frenchman and a superficial German. But when I recollect the splendid exceptions of HUME, ROBERTSON, SMOLLETT, REID, THOMPSON,<sup>5</sup> DUGALD STEWART,

<sup>1</sup> This as co-ordinate with genius in the first table, applies likewise to the few only; and conjoined with the two following qualities, as general characteristics of German Intellect, includes or supposes, as its consequences and accompaniments, speculation, system, method; which in a somewhat lower class of minds appear as notionality, (or a predilection for *noumena*, *mundus intelligibilis*, as contra-distinguished from *phænomena*, or *mundus sensibilis*) scheme; arrangement; orderliness.

<sup>2</sup> See the following *Essays on Method*. It might have been expressed — as the contemplation of ideas *objectively*, as existing powers, while the German of equal genius is predisposed to contemplate law *subjectively*, with anticipation of a correspondent in nature.

<sup>3</sup> In totality I imply encyclopædic learning, exhaustion of the subjects treated of, and the passion for completing and the love of the complete.

<sup>4</sup> Tendency to individualize, embody, insulate, *ex. gr.* [or *e.g.*, *exempli gratia*] the vitreous and the resinous fluids instead of the positive and negative forces of the power of electricity. Thus too, it was not sufficient that oxygen was the principal, and with one exception, the only then known acidifying substance; the power and principle of acidification must be embodied and as it were impersonated and *hypostasized* in this gas. Hence the *idolism* of the French, here expressed in one of its results, *viz.*, palpability. Ideas are here out of the question. I had almost said, that *Ideas* and a Parisian philosopher are incompatible terms, since the latter half, I mean, of the reign of Lewis XIV. But even the *Conceptions* of a Frenchman, whatever he admits to be *conceivable*, must be *imageable*, and the imageable must lie fancied tangible — the non-apparency of either or both being accounted for by the disproportion of our senses, not by the nature of the conceptions.

<sup>5</sup> If this last instance be not objected to as savouring of geographical pedantry, that truly amiable man and genuine poet having been born but a few furlongs from the English border.

BURNS, WALTER SCOTT, HOGG, and CAMPBELL — not to mention the very numerous physicians and prominent dissenting ministers, burn and bred beyond the Tweed — I hesitate in recording so wild an opinion, which derives its plausibility chiefly from the circumstance, so honourable to our northern sister, that Scotchmen generally have more, and a more learned, education than the same ranks in other countries, below the first class; but in part likewise, from the common mistake of confounding the general character of an emigrant, whose objects are in one place and his best affections in another, with the particular character of a Scotchman: to which we may add, perhaps, the clannish spirit of provincial literature, fostered undoubtedly by the peculiar relations of Scotland, and of which therefore its metropolis may be a striking, but is far from being a solitary, instance.



## Virgins and counterfeits.

The founders of Christianity were so little gifted with originality, that they copied from the Egyptian and Hindu religions their several apostrophes to their respective Virgin-mothers. The juxtaposition of few examples will make this clear.<sup>1</sup>



The Wise Virgins (1965) Paul Delveaux

<sup>1</sup> After *Isis Unveiled*, II pp. 208-9

<b>Hindu</b>	<b>Egyptian</b>	<b>Roman Catholic</b>
<b>Litany of our Lady Nārī: Virgin</b>	<b>Litany of our Lady Isis: Virgin</b>	<b>Litany of our Lady of Loretto: Virgin</b>
1 Holy Nārī — Mariāma, Mother of perpetual fecundity.	Holy Isis, universal Mother — Mut.	Holy Mary, mother of Divine Grace.
2 Mother of an incarnated God — Vishnu (Devakī).	Mother of Gods — Hathor.	Mother of God.
3 Mother of Krishna.	Mother of Horus.	Mother of Christ.
4 Eternal Virginity — Kanyābhāva.	Virgo-generatrix — Neith.	Virgin of Virgins.
5 Mother — Pure Essence, Ākāśa.	Mother-soul of the universe — Anuki	Mother of Divine Grace.
6 Virgin most chaste — Kanyā.	Virgin sacred earth — Isis.	Virgin most chaste.
7 Mother Tanmātra, of the five virtues or elements.	Mother of all the virtues — Maāt, with the same qualities.	Mother most pure. Mother undefiled. Mother inviolate. Mother most amiable. Mother most admirable.
8 Virgin Triguna (of the three elements, power or richness, love, and mercy).	Illustrious Isis, most powerful, merciful, just. (Book of the Dead)	Virgin most powerful. Virgin most merciful. Virgin most faithful.
9 Mirror of Supreme Conscience — Ahamkāra.	Mirror of Justice and Truth — Maāt.	Mirror of Justice.
10 Wise Mother — Sarasvatī.	Mysterious mother of the world — Mut (secret wisdom).	Seat of Wisdom.
11 Virgin of the white Lotus, Padma or Kamala.	Sacred Lotus.	Mystical Rose.
12 Womb of Gold — Hiran-yagarbha.	Sistrum of Gold.	House of Gold.
13 Celestial Light — Lakshmī.	Astartē (Syrian), Ashtōreth (Jewish).	Morning Star.
14 Ditto.	Argua of the Moon.	Ark of the Covenant.
15 Queen of Heaven, and of the universe — Śakti.	Queen of Heaven, and of the universe — Sati.	Queen of Heaven.
16 Mother soul of all beings — Paramātman.	Model of all mothers — Hathor.	Mater Dolorosa.
17 Devakī is conceived without sin, and immaculate herself. (According to the Brāhmanic fancy).	Isis is a Virgin Mother.	Mary conceived without sin. (In accordance with later orders).



## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- LUCIFER IS CHRISTOS, INNER LIGHT
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN
- PROPOSITION 3 - MIND IS THE MAN

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.

**SECRET DOCTRINE'S THIRD PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS**

- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES,  
GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE

