

*A Master of Wisdom  
on the Spirit of Truth*



You have still to learn that so long as there are three men worthy of our Lord's<sup>1</sup> blessing, in the Theosophical Society, it can never be destroyed.

— M.<sup>2</sup>

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

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

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

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<sup>1</sup> Gautama Buddha.

<sup>2</sup> *Letters from the Masters of the Wisdom* (First Series 1881-1888), Theosophical Publishing House, 1919; [quoting and paraphrasing *Matthew* xviii, 15-20. “This is not strictly speaking a letter; it is a sentence from certain statements of her Master M. written down by H.P.B. It appears in her Instruction No. III to the Esoteric School.” — *Mahātma Letter* 53; Chronological ed., quoted verbatim in the second excerpt below.]

<sup>3</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 587-88

having to avoid association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement — there “where two or three are gathered” in the name of the SPIRIT OF TRUTH — there that Spirit of Theosophy *will be in the midst of them.*<sup>1</sup>



*Compassion the Spirit of Truth* (2009), the first of our Major Works. Students may also wish to consult with profit the study notes and drawings in our “Higher Ethics and Devotion,” “Living the Life,” and “The Masque of Love” Series. — J.B.

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