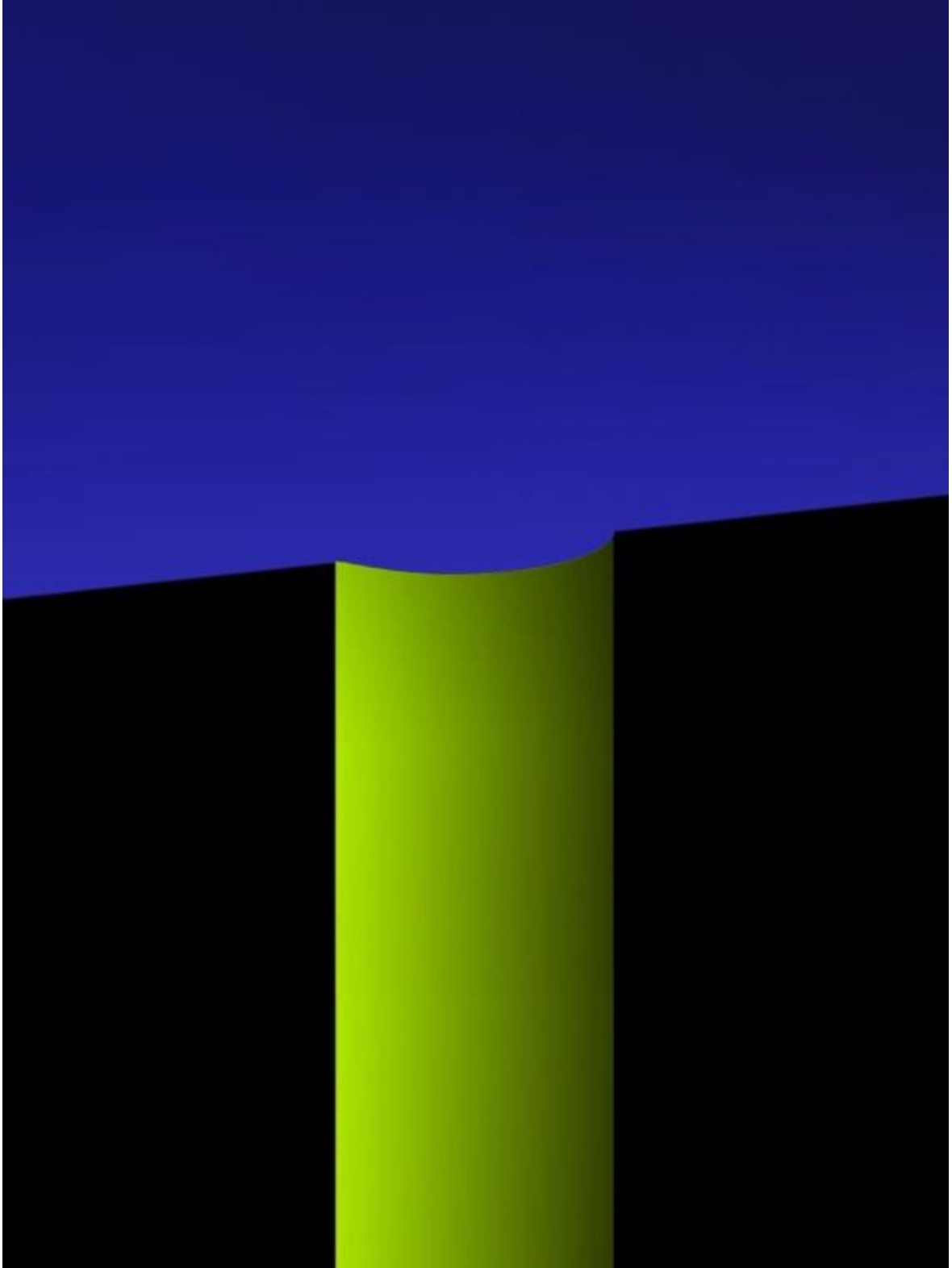


Aletheia is our God and Dogma



Abstract¹

It is in the Heart that semen finds its support. For, through the Heart we come to know Truth.

Modern Science and Religions dissemble Truth. Only the Theogony of the Ancient Wisdom-Religion may afford a rare glimpse of Truth. And then Nature will give up her secrets to those who seek Truth for her own sake. And to those who are devoted to Truth, who disregard personal benefit, and who persevere and teach.

Verily, that which is justice is truth. As a thing is not just because God wills it, but God wills it because it is just, so there can be no Religion more true or just, than to know the things that are, no Religion higher than Truth.

Neither can happiness exist where Truth is absent and where intellectual progress refuses to be subordinated to ethical growth. If bereft of Truth, the whole world will turn upside down. That is why Philaletheia is every true Theosophist's god and dogma.



¹ Frontispiece: Ellipticae by Clint Cline.

Aletheia [is] the breath of God, or Life,
the conscious mind in man.

— ALEXANDER WILDER¹

The false is nothing but an imitation of the true.

— MARCUS TULLIUS CICERO²

Let us, then, pitch upon some man perfectly acquainted with the most excellent arts; let us present him for awhile to our own thoughts, and figure him to our own imaginations. In the first place, he must necessarily be of an extraordinary capacity; for virtue is not easily connected with dull minds. Secondly, he must have a great desire of discovering truth, from whence will arise that threefold production of the mind; one of which depends on knowing things, and explaining nature; the other, in defining what we ought to desire and what to avoid; the third, in judging of consequences and impossibilities, in which consists both subtlety in disputing and also clearness of judgment.

— MARCUS TULLIUS CICERO³



**It is in the Heart that
semen finds its support.**

What deity are you identified with in the west?

With the deity Varuna (the god of rain).

In what does Varuna find his support?

Water.

In what does water find its support?

Semen.⁴

In what does semen find its support?⁵

The heart⁶ [said Yājñavalkya]. Therefore they say of a new-born child who resembles [his father] that it seems as if he has sprung from [his father's] heart — that he has been created of [his father's] heart, as it were. Therefore, it is in the heart that semen finds its support.

Just so, Yājñavalkya.⁷

¹ *Blavatsky Collected Writings*, (THE SCIENCE OF LIFE) VIII p. 249; [quoting Alexander Wilder.]

² Cicero: *Novellae*; (tr. withheld)

³ Cicero: *Tusculan Disputations*, V xxiv; (tr. Yonge)

⁴ Cf. Aristotle's expression "τῶν ἀστρῶν στοιχείω," in: *Blavatsky Collected Writings*, (THE IDOLS AND THE TERAPHIM) VII p. 239; [on *στοιχεῖα* signifying elements as well as generative cosmological principles and constellations of the Zodiac. "This refers to Aristotle's statement concerning a special substance contained in the *pneuma*, itself contained within the semen of man. He says that 'this substance is analogous to the element which belongs to the stars.' " According to other notations, the reference is 736b, line 39. — Boris de Zirkoff, *ibid. fn.*]

⁵ *Bṛihadāranyaka Upanishad* III, ix, 21; tr. Nikhilananda; [Śākalya to Yājñavalkya.]

⁶ The semen is the effect of the heart. Lust is a modification of the heart; for the semen issues from the heart of a man under its influence.

⁷ *Bṛihadāranyaka Upanishad* III, ix, 21; tr. Nikhilananda; [Śākalya to Yājñavalkya.]

**For, through the Heart we
come to know Truth.**



1

**Modern Science and Reli-
gions dissemble Truth.**

**Only the Theogony of the
Ancient Wisdom-Religion
may afford a rare glimpse
of Truth.**

**And then Nature will give
up her secrets to those
who seek Truth for
her own sake.**

What deity are you identified with in the north?

With the deity Soma (the moon and the creeper of that name).

In what does Soma find its support?

The initiatory rite.²

I what does initiation find its support?

Truth. Therefore they say to the one who is initiated: “Speak the truth”; for it is in the truth that initiation finds its support.

In what does the truth find its support?

The heart, [said Yājñavalkya,] for through the heart one knows the truth; therefore it is in the heart that the truth finds its support.

Just so, Yājñavalkya.³

This Cause of Truth, for the acceptance of which, by Science and the Christian World, I am ready to lay down my life without a moment’s hesitation. Those who know me, well know I speak sincerely and say but what I feel. Because I study Occultism, or *Ancient Spiritualism*, I am thought an enemy to the cause [of Truth] pure and simple.⁴

“Man cannot possess Truth (Aletheia) except he participates in the Gnōsis.” So we may say now: No man can know the Truth unless he studies the secrets of the Plērōma of Occultism; and these secrets are all the in the Theogony of the ancient Wisdom-Religion, which is the Aletheia of Occult Science.⁵

Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.⁶

¹ “Turnabouts,” wallpaper by Florence Broadhurst.

² The initiated sacrificer purchases the soma creeper and, performing sacrifice with it along with meditation, attains identity with the north, of which the presiding deity is the moon. The moon is named after soma.

³ *Bṛihadāranyaka Upanishad* III, ix, 23; *tr.* Nikhilananda; [Śākalya to Yājñavalkya.]

⁴ *Blavatsky Collected Writings*, (A CRISIS FOR SPIRITUALISM) I p. 199

⁵ *ibid.*, (E.S. INSTRUCTION No. II) XII p. 570

⁶ *ibid.*, (THE DUAL ASPECT OF WISDOM) XII p. 315. *Cf.* “I ask for no defence, expect no help, plead for no one’s sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH, and in accordance with *my* sacred pledge and vows, which I, at least, *will never break*. But I demand, in the name of Humanity, stern justice only, and that I should be judge on *facts*, not on the word of my enemies, none of whom have I ev-

And to those who are devoted to Truth, who disregard personal benefit, and who persevere and teach.

There are several ways of acquiring knowledge: (a) by accepting blindly the dictat of the church or modern science; (b) by rejecting both and starting to find the truth for one-self. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and unwavering perseverance.¹

“Verily, that which is justice is truth.”

. . . Justice is the controller of the kshatriya. Therefore there is nothing higher than justice. So even a weak man hopes [to defeat] a stronger man through justice, as one does with the help of a king.² Verily, that which is justice is truth. Therefore if a man speaks the truth, they say he speaks what it just, and if he speaks what it just, they say he speaks the truth; for justice alone is both these.³

As “a thing is not just because God wills it, but God wills it because it is just,”

. . . said the angel of the schools.⁴ It is as if he said: The absolute is reason. Reason is self-existent; it is because it is, and not because we suppose it; it is or nothing is; could you wish anything to exist without reason? Madness itself does not occur without it. Reason is necessity, is law, is the rule of all liberty and the direction of all initiative. If God exists, it is by reason. The conception of an absolute God outside or independent of reason is the idol of black magic and the phantom of the fiend. The demon is death masquerading in the cast-off garments of life, the spectre of Hirrenkesept throned upon the rubbish of ruined civilisations, and concealing a loathsome nakedness by the rejected salvage [cast-off clothes] of the incarnations of Vishnu.⁵

er offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath.” — *ibid.* (AN OPEN LETTER TO ALL THE FELLOWS OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY) XI p. 559

¹ *Blavatsky Collected Writings*, (MISTAKEN NOTIONS ON THE SECRET DOCTRINE) XII p. 236

² *Cf.* “But I have no words for the wonder with which I hear Kinghood still spoken of, even among thoughtful men, as if governed nations were a personal property, and might be bought and sold, or otherwise acquired, as sheep, of whose flesh their king was to feed, and whose fleece he was to gather; as if Achilles’ indignant epithet of base kings, ‘people-eating,’ were the constant and proper title of all monarchs; and enlargement of a king’s dominion meant the same thing as the increase of a private man’s estate! Kings who think so, however powerful, can no more be the true kings of the nation than gadflies are the kings of a horse; they suck it, and may drive it wild, but do not guide it.” — J. Ruskin: *Sesame and Lilies*. (3rd ed. of 1871) Lecture I. Sesame — Of Kings’ Treasuries, ¶ 43; [& quoting *Iliad*, I, 231.]

³ *Brihadāranyaka Upanishad* I, iv, 14; (tr. Nikhilananda)

⁴ [St. Thomas. — ED. PHIL.]

⁵ *Transcendental Magic*, pp. 169-70

so “ . . . there can be no Religion more true or just, than to know the things that are . . . ”

. . . and to acknowledge thanks for all things, to Him that made them, which thing I shall not cease continually to do.

What then should a man do, O Father, to lead his life well; seeing there is nothing here true?

Be Pious and Religious, O my Son; for he that doth so, is the best and highest Philosopher, and without Philosophy it is impossible even to attain to the height and exactness of Piety and Religion.¹

“ . . . no Religion higher than Truth.”

But those, whom no hardships, providing they lead them to the eternal TRUTH, can ever discourage, I address in the words of the great American poet, whose lips are now cold and mute: “Up and onward for evermore!” Let this be the motto of the E.S., applied to *Death* of Selfishness and Sin through the bright dawn of the resurrection of the Divine Science now known as THEOSOPHY.²

Neither can happiness exist where Truth is absent and where intellectual progress refuses to be subordinated to ethical growth.

Happiness cannot exist where Truth is absent. Erected upon the shifting sands of human fiction and hypotheses, happiness is merely a house of cards tumbling down at the first whiff; it cannot exist in reality as long as egotism reigns supreme in civilized societies. As long as intellectual progress will refuse to accept a subordinate position to ethical progress, and egotism will not give way to the Altruism preached by Gautama and the true historical Jesus (the Jesus of the pagan sanctuary, not the Christ of the Churches), happiness for all the members of humanity will remain a Utopia. Whereas the Theosophists are the only ones at present to preach this sublime altruism (. . .), and some of them alone, in the midst of a defiant and sneering mob sacrifice themselves body and soul, honour and possessions, ready to live misunderstood and derided, if only they can succeed in sowing the good seed of a harvest which will not be theirs to reap, those who



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¹ *Divine Pymander*, bk. I, p. 1, ¶ 2-4; (tr. Everard)

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 599; [quoting Emerson’s Essay II on *Compensation*: “We cannot part with our friends. We cannot let our angels go. We do not see that they only go out, that archangels may come in. We are idolaters of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, ‘Up and onward for evermore!’ We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards.”]

³ Truth, by Natsuki.

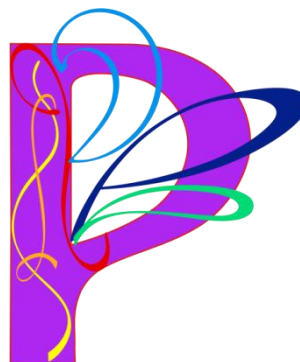
are interested in the destiny of the miserable people should at least abstain from vilifying them.¹

**If bereft of Truth,
the whole world will turn
upside down.**

If the senses of those persons [respectable eyewitnesses] are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic: "If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand." Indeed no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down.²

**That is why Philaletheia
is every true Theosophist's
god and dogma.**

Theosophists see in the priest of any religion a useless if not a pernicious being. They preach against every dogmatic and infallible religion and recognize no other deity, which dispenses suffering and recompense, than *Karma*, an arbiter created by their own actions. The only God which they worship is Truth; the only devil which they recognize and which they fight against with unabated fury is the Satan of egotism and human passions.³



¹ *Blavatsky Collected Writings*, (MISCONCEPTIONS) VIII p. 77

² *ibid.*, (WAS IT "SPIRITS" OR WHAT?) IV p. 249

³ *ibid.*, (MISCONCEPTIONS) VIII p. 80