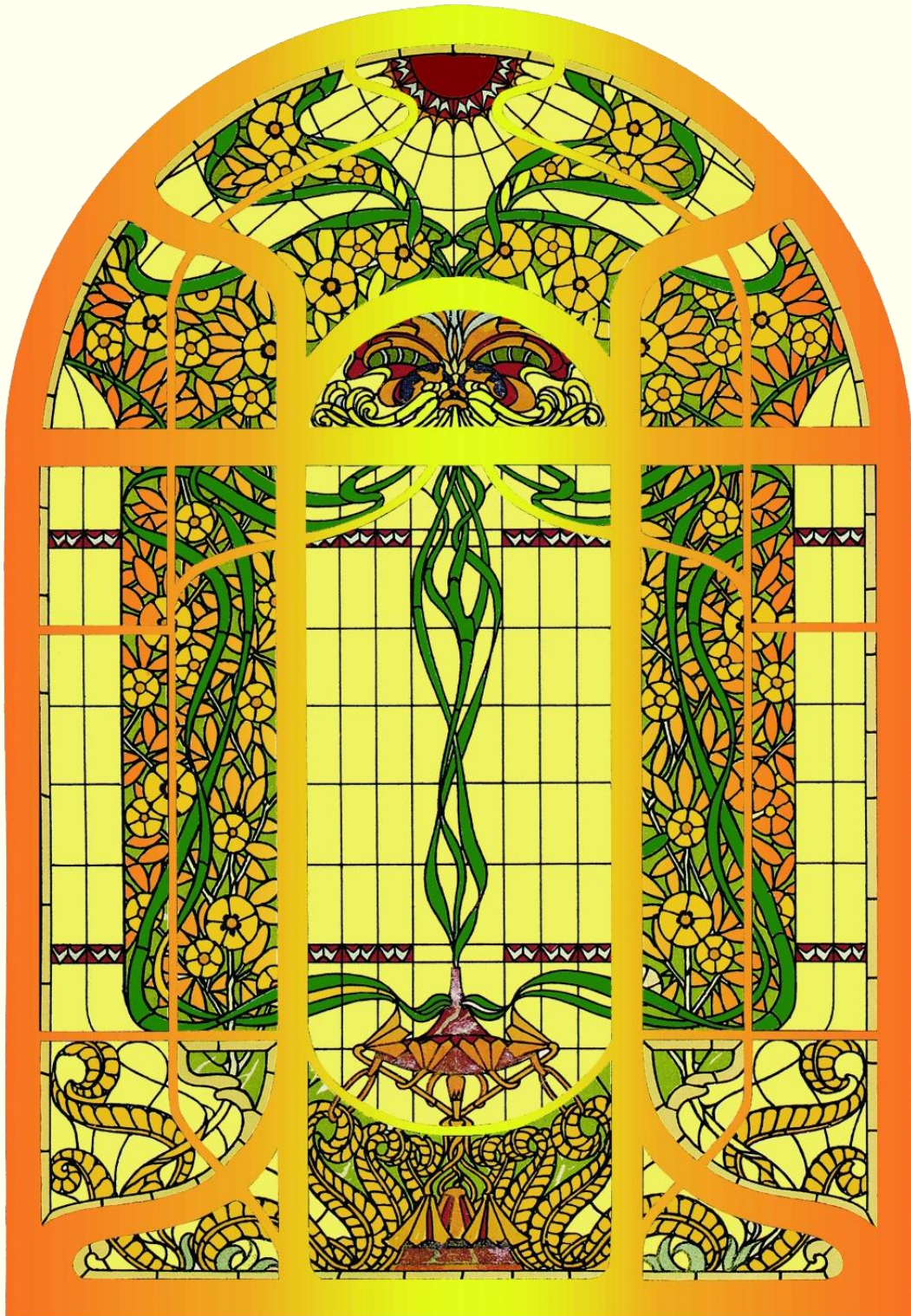


*Archaic Theosophy is pre-  
Buddhist Wisdom-Religion*



## *Abstract and train of thoughts*

**Foreword by the Compiler of “Echoes of the Orient.”**

### **Theosophy is the Aletheia of Occult Science and the Religion of Reason.**

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The elementals are spirits of the four elements of the terrestrial world. Our Earth is densely populated by these mystifying centres of energy. By coalescing around our thoughts, and being coloured by them, they act as impartial agents of karma. 15

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As universal law contains within itself the means for its own accomplishment, and the punishment for its violation, it requires no further authority to carry out its decrees. 16

#### **The origin of man, his “original sin,” and his destiny.**

The doctrine of reincarnation. 17

The inner constitution of man. 17

#### **The real hell is life on earth.**

The bliss of “paradise” is a delusion of the lower self stemming from the “heresy of individuality,” which heresy determines the monad’s future birth. 18

Upheld through Eternity, Karma decrees harmony across the Universe. Since Compassion is the Spirit of Truth, karma follows its behests and manifests as the Law of ethical causation. It is the One Law that governs the World of Being impartially, to Cosmos, Man, and Angel alike. 18

The universal onward march of evolutionary progress proceeds along contrary directions – spirit falling gradually into matter, and matter ascending to its original condition, that of a pure spiritual substance. 19

Greatness is measured by the standard of genuine spiritual (not psychic) development, i.e., the acquirement of soul-wisdom by personal effort and merit. 19

**Heart-wisdom and head-learning are divergent paths.**

A mountain abyss separates the two, so hopelessly impassable and obstructive to the traveller. 20

The law of spiritual development supersedes the purely intellectual growth; the latter is more of an impediment than of help. 20

Humble because of knowledge; mighty by sacrifice. 21

Theosophy, being the only system of true religion and philosophy, offers lucid explanations and solutions to the puzzles of life. 22

**A rebuke to the Theosophical Publication Society.**

We are not seeking to cater to fiction readers and curiosity hunters, but to the pressing needs of earnest minds. 25

The United States contain more theosophists and possible subscribers and readers than the whole of Europe. They do not want fiction. They want no padding in their search for truth. They are perfectly able to grasp that which the Theosophical Publication Society in London deems to be “too advanced.” 25

**Suggested reading for students.**

From our Theosophy and Theosophists Series. 30



## Foreword by the Compiler of “Echoes of the Orient.”<sup>1</sup>

William Q. Judge was our first Theosophical pamphleteer. He was tireless in seeking new methods to reach the common man with practical Theosophy. Besides this, he knew how to tap the ethical roots of an expanding new nation. Thus the Movement grew and thrived under his direction in America. We include with his tracts and leaflets, in the following section, several branch papers and addresses, as well as an article on practical work in America. His chairmanship of the 2<sup>nd</sup> annual European Convention expressed the verve of the country he represented.

We open this section [III, Tracts and Pamphlets] with “A Theosophical Tract” — originally issued in December 1887 — later to be known as “An Epitome of Theosophy.” An outline of it was printed in *The Path*, Vol. II, January 1888, pp. 320-24, for those wishing to order it from the Āryan T.S. of New York. It was compiled under the direction of Mr. Judge and due to popular demand he later revised and enlarged it for publication in England, an effort endorsed by H.P.B. In the summer of 1888 it was issued by the Theosophical Publication Society of London,<sup>2</sup> and since then has been published by several Theosophical groups.

DARA EKLUND



<sup>1</sup> Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 1<sup>st</sup> ed. San Diego: Point Loma Publications, Inc., 1975-87 [4-vols.]: Vol. I, 1975; Vol. II, 1980; Vol. III, 1987; Index Vol. IV, 1993. 2<sup>nd</sup> ed. Pasadena: Theosophical University Press, 2009-11 [4-vols.]: Vols. I & II, 2009; Vol. III, 2010; Index Vol. IV, 2011.

<sup>2</sup> [Probably following Judge’s rebuke of the Theosophical Publication Society; look up pages 24-25. — ED. PHIL.]

# Theosophy is the Aletheia of Occult Science and the Religion of Reason.

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.

— PHILLIPS JAMES BAILEY<sup>1</sup>

## Theosophy in a nutshell.

From William Quan Judge, “An Epitome of Theosophy,” in: Dara Eklund (*Comp.*). *Echoes of the Orient: The Writings of William Quan Judge*. 2<sup>nd</sup> ed. Pasadena: Theosophical University Press, 2009-11 [4-vols.]: Vol. III, 2010, § III, Tracts and Pamphlets, pp. 51-77. Headings, subheadings, annotations from *H.P. Blavatsky Collected Writings*, and cross-references to our study notes, have been provided by the Series Editor. For a list of forty-eight terms, which are synonymous with Theosophy, look up our Chart entitled “Theosophia - Fountain, Perspectives, Practice,” herein presented on page 29 of this study.

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God (not in the sense of a personal anthropomorphic God, but in that of divine “godly” wisdom), and the term “God” being universally accepted as including the whole of both the known and the unknown, it follows that “Theosophy” must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by Those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages, using the term in its highest sense. Of late they have been called Mahatmas and Adepts. In ancient times they were known as the Rishis and Maharishis — the last being a word that means Great Rishis.

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<sup>1</sup> Bailey: *Festus*, scene v, “A Country Town”

It is not claimed that these exalted beings, or Sages, have existed only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

### **Prerequisites and qualifications and for aspirants.**

There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the “practical” Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

## **Fundamental propositions of the Secret Doctrine.**

The following are some of the fundamental propositions of Theosophy:<sup>1</sup>

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

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<sup>1</sup> [For a quick overview of the three cardinal propositions of Theosophy, consult “Opening Thoughts,” in: C.A. Bartokas (Comp. & Ed.). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021; pp. 29-56. This is our first Major Work. — ED. PHIL.]

## Proposition 1 — Cosmogogenesis.<sup>1</sup>

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated “Deity” by Western Philosophers, and “Para-Brahma” by the Hindu Vedāntins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations.

Further, it is taught that there is no creation of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does periodically, it emanates a Power or “The First Cause” so called because it itself is the rootless root of that Cause, and called in the East the “Causeless Cause.” The first Cause we may call Brahmā, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called “breath of Brahmā” causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long aeons the out-breathing, evolutionary influence slackens, and the universe begins to go into obscurity, or pralaya, until, the “breath” being fully indrawn, no objects remain, because nothing is but Brahmā. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahman) and Brahmā the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara “between”) and the completion of the in-breathing brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of “creation” and the “last judgment” have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically and forever.

For the purpose of a Manvantara two so-called eternal principles are postulated, that is, Purusha and Prakriti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is called “spirit,” and Prakriti “matter,” but this Purusha is not the unmanifested, nor is Prakriti matter as known to science; the Ar-

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<sup>1</sup> [The Universe is underpinned by an Omnipresent Reality, One and Secondless, Attributeless, Eternal, Impersonal, Perfect Consciousness. Although Parentless Itself, It is the Universal Parent of All. It is *That of the Chhândogya Upanishad*, the *Parabrahman* of the Vedāntist, *The One Life* of the Buddhist, *The Absolute* of Hegel. *That* contains within Itself the root of self-consciousness and the substratum of matter, different aspects of which It, the Infinite, exhibits periodically “to the perception of finite Minds” through:

*First Logos*: Unconscious Universal Mind, or Divine Intelligence *in potentia*, an ever-concealed fount and origin of powers and potencies.

*Second Logos*: Semiconscious Universal Mind, or Dawn of Intelligence.

*Third Logos*: Conscious Universal Mind, or Light of Intelligence and Life, a Son of Necessity.

On the plane of manifestation, Spirit and Matter or duality pre-eminently, are two illusionary aspects of One Reality. They are inseparable, interdependent, and interchangeable permutations of One Consciousness, the One and only Capacity of Perception ever reflecting upon Itself through the self-modifying apperceptions of lower minds. — From *Compassion: The Spirit of Truth*, pp. 35-36. — ED. PHIL.]

yan Sages therefore declare that there is a higher spirit still, called Purushōttama.<sup>1</sup> The reason for this is that at the night of Brahmā, or the so-called indrawing of his breath, both Purusha and Prakriti are absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression — “remaining in the bosom of the Father.”

### Proposition ② — Law governs Cosmos and Man.<sup>2</sup>

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion. The Spirit, or Purusha, they say, proceeds from Brahma through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world from the lowest form. The lowest form is one unknown as yet to modern science. Thus, therefore, the mineral, vegetable and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha.<sup>3</sup>

These sparks struggle to “return to the Father,” or in other words, to secure self-consciousness and at last come into the highest form, on Earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each spark of divinity has, therefore, millions of ages in which to accomplish its mission — that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human form of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual’s own will and efforts. Each particular spirit thus goes through the Manvantara, or enters into manifestation for its own enrichment and for that of the Whole. Mahatmas and Rishis are thus gradually evolved during a Manvantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manvantaras — or days of Brahmā — made the efforts, and became in the course of that long period Mahatmas.

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<sup>1</sup> [Purushōttama is “the Divine Spirit, which in its capacity of Nārāyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the ‘Golden Mundane Egg,’ in which the male Brahmā is created.” — *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV, p. 241]

<sup>2</sup> [Volitional impulses from a quenchless desire for self-analysing reflection give rise to an eternal procession of Divine Consciousness unfolding from Darkness to Light, through countless worlds and planets, cycles and epicycles. At the end of a premeditated duration, the objective world withdraws and regresses Klein bottle-like into the subjectivity of Itself.

The appearance and disappearance of the Universe are pictured as outbreathing and inbreathing of the “Great Breath,” which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two.

Periodicity is indissolubly linked with Necessity. Compassion, Necessity, and Periodicity constitute the highest “deity” or LAW that human intellect can ever hope to approximate. Their unmanifested essence is Universal Love and Harmony. And the ever-pulsating Great Heart that in contracting forgets and in expanding remembers the TRUTH of Truths, brings about the “Eternity of the Pilgrim” or Man.

Man is that noble endogenous plant which grows, like the palm, from within without.

Amnesia and memory of the One Reality alternate within us cyclically as day and night, consciousness and unconsciousness. Life goes around in circles like the flow of blood that, when the Central Spiritual Heart contracts, is thrust away from Be-ness; and when It expands, Life returns the experience of Being into the adytum of Non-Being. — From *Compassion: The Spirit of Truth*, p. 36. — ED. PHIL.]

<sup>3</sup> [Consult Diagram and Diagram Notes on the “Triune Law Governs Universe and Man,” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]



### Proposition 3 — Anthropogenesis.<sup>1</sup>

Each Manvantara is for the same end and purpose, so that the Mahatmas who have now attained those heights, or those who may become such in the succeeding years of the present Manvantara, will probably be the planetary spirits of the next Manvantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of “Universal Brotherhood,” constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man’s “spiritual nature”; this is frequently said to be as susceptible of culture as his body or his intellect.



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<sup>1</sup> [Once more, from the Circle of Infinity or Zero arises a Circle of Necessity or relative finiteness. It marks the dawn of another Manvantara, or Consciousness’ recurring pilgrimage to the deepest recesses of materiality before rising from the bowels of the underworld, onward and upward, to higher realms of Unconscious Immateriality. By successive incarnations and by the toils and drudgery of life, souls keep spiralling up toward their immortal counterpart. Individually, men are companions along a journey of Self-discovery, of finding Self through self. Collectively, Man is One, a Son of Necessity.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image* . . . and acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma).

This periodic apostasy of the Great Mind, from the asylum of unconscious subjectivity to the discord of conscious objectivity (that we all know too well) endows every part with “Infinite Potency born from the concealed Potentiality.” Eventually, those who understood the purpose and fundamental integrity of life will begin renouncing their worldly egos by acting altruistically for the whole. Only then will they be able to identify anew with the “Over Soul” of Love, Truth, and Wisdom, and bring back the nectar of personal experience to the Spiritual Heart. — From *Compassion: The Spirit of Truth*, p. 36-37. — ED. PHIL.]

## “Spiritual” nature cannot be “cultivated.”

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the “subconscious mind.” Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only “cultivated” in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self — being the spark of the Divine before alluded to — overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him. It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, “conjoined with the Gods, it feeds upon Ambrosia.” The object of the student is to let the light of that spirit shine through the lower coverings.

This “spiritual culture” is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgment or admission is first made that IT alone *is*. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire even for spiritual attainment for our own sake remains, so long is the desired end put off. Hence the above term “demands of the flesh” really covers also demands that are not of the flesh, and its proper rendering would be “desires of the personal nature, including those of the individual soul.”

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, “They are able to look directly upon ideas”; and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called “miraculous,” though really but the result of larger knowledge of natural law. What these powers are may be found in Patañjali’s “Yoga Philosophy.”

Their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages, we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal and human forms, as they are called.

These “passive life elementals” are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

**A sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age.**

Each Kalpa, or grand period, is divided into four ages or yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-Yuga (or age of truth), the Tretā-Yuga, the Dvāpara-Yuga, and our present Kali-Yuga (or age of darkness), which began five thousand years back.<sup>1</sup> The word “darkness” here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age — a fact due to the intensified momentum of “evil,” as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to the well-being of the race, by the removal of immediate causes of crime or disease.

## Planetary rounds, globes, and races.

[Students should be fully conversant with the metaphysical concepts and learning aids set out in our Planetary Round and Globes Series and especially with the Drawing “Our Planetary Chain of Seven Rounds,” presented at the end of this study. — ED. PHIL.]

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (*i.e.*, Planets or Spheres) plus 5 arūpa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races. Every Round repeats on a higher scale the evolutionary work<sup>[1]</sup> of the preceding Round.<sup>2</sup>

Our Earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. (The other planets of our solar system belong each to a chain of seven.) And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution

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<sup>1</sup> [Consult “Kali-Yuga and the Kalki-Avatāra,” in our Buddhas and Initiates Series. — ED. PHIL.]

<sup>2</sup> [Cf. *Secret Doctrine*, I p. 187. — ED. PHIL.]

of forms is coincident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to receive the human life wave. Of these globes our Earth is the fourth.

### **What is the “moment of choice”?**

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and reincarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes, little is permitted to be said. We have to concern ourselves with our Earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolute man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as “the moment of choice” and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophes of nature, such as the subsidence of continents and great natural convulsions. Coincidentally with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.<sup>1</sup>

The Sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended, and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent cycles to two interlaced circles, where the circumference of one touches the centre of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permitted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanskrit by the term “Jñānis,” descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe.<sup>2</sup>

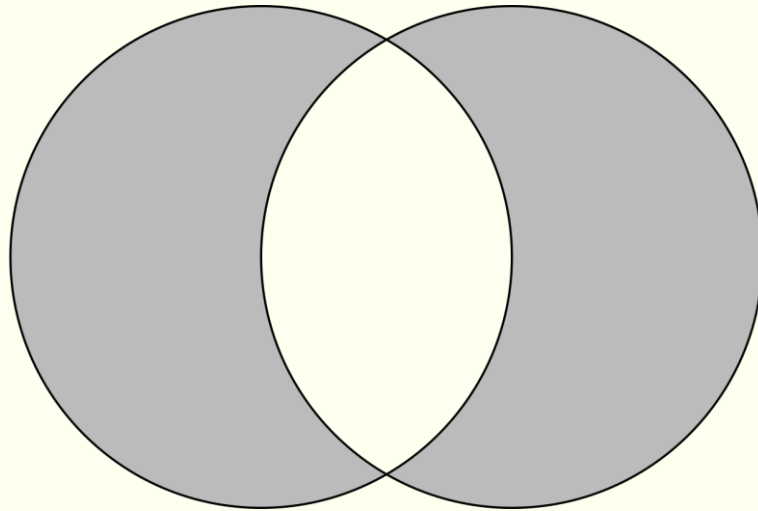
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<sup>1</sup> [Consult “Occult truth is Nature without the illusory veil of the senses,” in our Theosophy and Theosophists Series, and “Sixth Sense is Reason over Instinct,” in our Constitution of Man Series. — ED. PHIL.]

<sup>2</sup> [Consult “Descent and Ascent of the Saviours of the World,” in our Masque of Love Series. — ED. PHIL.]

In like manner they leave this sphere when our cycle approaches darkness. These Minis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of darkness to the end that such Jñānis may turn again towards this sphere.

[Please refer to Drawing “Forces and States of Consciousness,” from our Buddhas and Initiates Series, herein presented on page 27 of this study. — ED. PHIL.]



## Akasha versus Astral Light.<sup>1</sup>

[Please refer to Table “Akasha versus Astral Light,” from our Secret Doctrine’s First Proposition Series, herein presented on page 28 of this study. — ED. PHIL.]

Theosophy also teaches the existence of a universal diffused and highly ethereal medium, which has been called the “Astral Light” and “Ākāṣa.” It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Ākāṣa, however, is a misnomer when it is confused with Ether or the astral light of the Kabbalists. Ākāṣa is the noumenon of the phenomenal Ether or astral light proper, for Ākāṣa is infinite, impartite, intangible, its only production being Sound.<sup>2</sup>

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<sup>1</sup> [Astral Light is the same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the æther of modern science. Metaphysically, and in its spiritual, or occult sense, æther is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall’s “promise and potency of all terrestrial life,” but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal æther, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The “grand magisterium” asserts itself in the phenomenon of mesmerism, in the “levitation” of human and inert objects, and may be called the æther from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as “immortal, luminous, and starlike.” The root of this word may be found, perhaps, in the Scythic *aist-aer* — which means star, or the Assyrian *Ishtar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which “fell down into generation and matter,” but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent fount of all — the astral light. “The stars attract from us to themselves, and we again from them to us,” he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. “Magic is the philosophy of alchemy,” he says again. Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

“As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars surround the whole earth, as a shell does the egg; through the shell comes the air, and penetrates to the centre of the world.”

The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day’s activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one’s self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *Akasha*, a word which we will now explain. (*Isis Unveiled*, I pp. xxv-xxvii) — ED. PHIL.]

<sup>2</sup> Ākāṣa in the mysticism of the Esoteric Philosophy is, properly speaking, the female “Holy Ghost,” “Sound” or speech being the Logos — the manifested Verbum of the unmanifested Mother. See *Sāṅkhyasāra*, Preface, p. 33, *et seq.* [*Sāṅkhyasāra*, by Vijñāna Bhikshu, ed. by Fitzedward Hall, Asiatic Society of Bengal, Calcutta, 1862]

And this astral light is material and not spirit.<sup>1</sup> It is, in fact, the lower principle of that cosmic body of which Ākāśa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives.

*First.* Their own as an image.

*Second.* The impress left by them in the matrix of the astral light.

In the upper realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought.

In the astral light are all the differentiated sounds as well. The elementals are energetic centres in it. The shades of departed human beings and animals are also there. Hence, any seer or entranced person can see in it all that anyone has done or said, as well as that which has happened to anyone with whom he is connected. Hence, also, the identity of deceased persons — who are supposed to report specially out of this plane — is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

**The elementals are spirits of the four elements of the terrestrial world. Our Earth is densely populated by these mystifying centres of energy. By coalescing around our thoughts, and being coloured by them, they act as impartial agents of karma.**<sup>2</sup>

Through the means of the Astral Light and the help of elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as soon to fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power.

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<sup>1</sup> [Consult "Astral Light is a term very little understood," in our Confusing Words Series, "Dazzled glimpses into the Astral Light," in our Down to Earth Series, "Judge on Astral Intoxication," and "Spiritual progress is not aided by watching the Astral Light," in our Black versus White Magic Series and, finally, "Akasha vs. Astral Light," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

<sup>2</sup> [Consult "Blavatsky on Elementals and Elementaries," in our Blavatsky Speaks Series. — ED. PHIL.]

It can easily be seen that this process is going on every instant. Therefore, each thought exists as an entity. Its length of life depends on two things:

- 1 The original force of the person's will and thought;
- 2 The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains its constitution and direction from the thought it may from time to time carry.

## **Curses, like chickens, come home to roost.**

**As universal law contains within itself the means for its own accomplishment, and the punishment for its violation, it requires no further authority to carry out its decrees.**

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

This is the origin of the popular saying that "curses, like chickens, come home to roost," and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man — who is conscious of them — by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus moulded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Deity — his higher spirit.





## The origin of man, his “original sin,”<sup>1</sup> and his destiny.<sup>2</sup>

Theosophy also tells of the origin, history, development, and destiny of mankind.

Upon the subject of Man it teaches:

### The doctrine of reincarnation.

*First.* That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.

*Second.* That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.

*Third.* That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan — the soul being therein prepared for its next advent into material life.

### The inner constitution of man.<sup>3</sup>

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.



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<sup>1</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>2</sup> [“What is destiny?” As understood by the Occultist, it is merely the chain of causation producing its correspondently series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning *Devachan* and future re-births, knows that every individual is his own creator or his own father, *i.e.*, our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. . . .

Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature — the *Ākāśa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career.

— *Blavatsky Collected Writing*, (ASTROLOGY) VI p. 228. The full text of this article can be found under the title “Stars, Numbers, and True Astrology,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

<sup>3</sup> [Students may consult with profit the metaphysical concepts and learning aids set out in our Constitution of Man Series. — ED. PHIL.]

## The real hell is life on earth.

**The bliss of “paradise” is a delusion of the lower self stemming from the “heresy of individuality,” which heresy determines the monad’s future birth.<sup>1</sup>**

The state of spiritual but comparative rest known as Devachan<sup>2</sup> is not an eternal one, and so is not the same as the eternal heaven of Christianity. Nor does “hell” correspond to the state known to Theosophical writers as Avīchi.<sup>3</sup>

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

“Hell” and Avīchi are thus not the same. Avīchi is the same as the “second death,” as it is in fact annihilation that only comes to the “black Magician” or spiritually wicked, as will be seen further on.

**Upheld through Eternity, Karma decrees harmony across the Universe. Since Compassion is the Spirit of Truth, karma follows its behests and manifests as the Law of ethical causation. It is the One Law that governs the World of Being impartially, to Cosmos, Man, and Angel alike.<sup>4</sup>**

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives — upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

“Karma” — a term signifying two things,

The law of ethical causation (Whatever a man soweth, that shall he also reap); and

The balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call “luck” is in reality “desert” — desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principle cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in, and by which, the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man’s thoughts during a life, sure to bring about its results in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the ripening of past Karma. There is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life — or thought — will

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<sup>1</sup> [Cf. *Blavatsky Collected Writings*, (DEVACHAN) V p. 78. — ED. PHIL.]

<sup>2</sup> [Consult “Devachan, dream realm where pure souls are rewarded,” in our Constitution of Man Series. — ED. PHIL.]

<sup>3</sup> [Consult “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

<sup>4</sup> [For the remarkable concordance of Karma-Action in the *Bhagavad-Gita*, and in the Light of Theosophy, consult *Compassion: The Spirit of Truth*, pp. 119-34. — ED. PHIL.]

influence the soul in that direction for sometimes three lives, before the beneficial or bad effect of any other sort of Karma can be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

**The universal onward march of evolutionary progress proceeds along contrary directions — spirit falling gradually into matter, and matter ascending to its original condition, that of a pure spiritual substance.<sup>1</sup>**

The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

**Greatness is measured by the standard of genuine spiritual (not psychic) development, i.e., the acquirement of soul-wisdom by personal effort and merit.**

As to the process of spiritual development, Theosophy teaches:

- ① That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.
- ② That this is attained along four lines, among others,
  - The entire eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in, and effort for the good of others.
  - The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patañjali, i.e., incessant striving to an ideal end.
  - The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
  - The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

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<sup>1</sup> [Cf. *Secret Doctrine*, I p. 247. *Food for thought*: As spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*, the inner senses that were innate in the first human races, atrophied during racial growth and the material development of the outer senses. — Cf. *Secret Doctrine*, II p. 294. Also consult "Evolution of the human life-wave on earth," in our *Secret Doctrine's* Third Proposition Series. — ED. PHIL.]

③ That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual and spiritual, by which the internal faculties are first aroused and then developed.

④ That an extension of this process is reached in Adeptship, Mahatmaship, or the states of Rishis, Sages, and Dhyāni-Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

## Heart-wisdom and head-learning are divergent paths.

**A mountain abyss separates the two, so hopelessly impassable and obstructive to the traveller.<sup>1</sup>**

**The law of spiritual development supersedes the purely intellectual growth; the latter is more of an impediment than of help.<sup>2</sup>**

As to the rationale of spiritual development it asserts:

- 1 That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.
- 2 That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

- 3 That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.
- 4 That still more is gained by a career of duty, piety, and beneficence.
- 5 That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.
- 6 That every race and individual of it reaches in evolution a period known as “the moment of choice,” when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any

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<sup>1</sup> [Cf. *Mahatma Letter 29* (29) p. 217; 3<sup>rd</sup> Combined ed.]

<sup>2</sup> [*Food for thought*: “There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *Self-Redeemed*.” *Secret Doctrine*, II p. 420 — ED. PHIL.]

individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution. A few individuals of it will have outstripped its progress and attained Adeptship or Mahatmaship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life wave into the next globe, which they are the first souls to people; the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil *per se*), sever the connection with the Divine Spirit, or the Monad, which forever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Ísvara or divine spark is complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manvantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.<sup>1</sup>

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men — a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the “sin against the Holy Ghost,” which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be resumed. But innumerable opportunities for return offer themselves throughout the dissolving process, which lasts thousands of years.

### **Humble because of knowledge; mighty by sacrifice.<sup>2</sup>**

There is also a fate that comes to even Adepts of the Good Law which is somewhat similar to a loss of “heaven” after its enjoyment for incalculable periods of time. When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call a “Deva” — or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life “in the bosom of the Father,” but has to pass down into matter at the next new “creation,” performing certain functions that could not now be made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into

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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 Third Proposition Series. — ED. PHIL.]

<sup>2</sup> Rudyard Kipling: *The Islanders*

Avīchi. And again between the two he can choose the middle state and become a Nirmānakāya — one who gives up the bliss of Nirvana and remains in conscious existence outside of his body after its death; in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.<sup>1</sup>

**Theosophy, being the only system of true religion and philosophy, offers lucid explanations and solutions to the puzzles of life.**

It may be added that Theosophy is the only system of religion and philosophy, which gives satisfactory explanation of such problems as these:

**1** The object, use, and inhabitation of other planets than this earth, which planets serve to complete and prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

**2** The geological cataclysms of earth;

The frequent absence of intermediate types in its fauna;

The occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture;

The nature of extinct civilizations and the causes of their extinction;

The persistence of savagery and the unequal development of existing civilizations;

The differences, physical and internal, between the various races of men;

The line of future development.

**3** The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

**4** The existence of evil, of suffering, and of sorrow — a hopeless puzzle to the mere philanthropist or theologian.

**5** The inequalities in social condition and privilege;

The sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness;

The appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity;

The frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavour;

The violent antithesis between character and condition;

The occurrence of accident, misfortune and untimely death — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.

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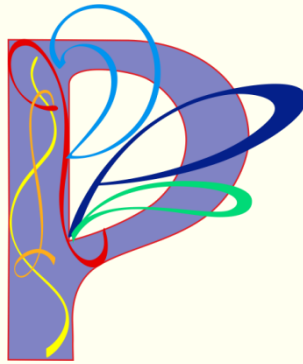
<sup>1</sup> [Consult "The Masque of Love," in the eponymous Series. Students may also consult with profit the works in our Buddhas and Initiates Series. — ED. PHIL.]

6 The possession by individuals of psychic powers — clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and statuvolism.<sup>1</sup>

7 The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

8 The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject.



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<sup>1</sup> [A state of trance brought about by one's own efforts, *i.e.*, self-hypnosis.]

## A rebuke to the Theosophical Publication Society.

From *Letters That Have Helped Me*, Vol. I, Letter 4 by William Quan Judge, pp. 76-78. The *Letters* is a holding title for two series of letters published fourteen years apart.

The first series, being the correspondence between Quan Judge and Julia Wharton Lewis Campbell Ver Planck, later Mrs. Archibald Keightley,<sup>1</sup> first appeared in *The Path*, 4<sup>th</sup> ed., New York & London, 1891, 90pp. under the title *Letters That Have Helped Me*.<sup>2</sup>

A further collection of *Letters*, compiled by “Jasper Niemand” and Thomas Green, was added to the first series (subsequently known as Vol. I, or Book I) and published by the latter in Radlett, Hertfordshire, England, in 1905. Vol. II contains W.Q. Judge’s notes for “An Occult Novel,” and valuable data about his life. It has been reprinted many times, often with both series together.

Our reference edition of the two-volume *Letters That Have Helped Me* is the semi-centennial edition of 21<sup>st</sup> March 1946, of The Theosophy Company, Los Angeles & New York.

Further selections from the *Letters That Have Helped Me*, Vol. I, can be found in our Higher Ethics and Devotion Series, under the following titles:

“A worthy life is a virtuous life of noble and heroic acts”

“Real life thrills in the seven brains of the heart, not in the whims and wobbles of the mind”

And from Vol. II, in our Theosophy and Theosophists Series, under the title:

“The Theosophical Movement heralds a new era in the affairs of the world”

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To The Theosophical Publication Society:

It is with great regret that I learn from recent London advices that the Managers of the Society there think that the Tract, “Epitome of Theosophy,” which appeared in *The Path*, is

. . . too advanced to be reprinted now, and that what is needed is “stepping-stone from fiction to philosophy.”

Permit me to say that I cannot agree with this opinion, nor with the policy which is outlined by it. The opinion is erroneous, and the policy is weak as well as being out of accord with that of the Masters. Those Masters have approved the project of the new Society and are watching the unfolding of its policy.

If I had made up that Epitome wholly myself I might have some hesitation in speaking in this way, but I did not. The general idea of such a series of tracts was given to me some two years ago, and this one was prepared by several students who know what the people need. It is at once comprehensive and fundamental. It covers most of the ground, and if any sincere reader grasps it he will have food for his reflection of the sort needed.

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<sup>1</sup> For the biographies of Dr. Archibald Keightley (1859–1930), Mrs Julia Wharton Keightley (1851–1915), and Mr. Bertram Keightley (1860–1944) look up “De Zirkoff on three Eminent Theosophists,” in our Theosophy and Theosophists Series. — ED. PHIL.]

<sup>2</sup> Students should bear in mind that W.Q. Judge is signing his letters as “Z.” Julia Ver Planck is responding under the nom de plume of “Jasper Niemand.”



**We are not seeking to cater to fiction readers and curiosity hunters, but to the pressing needs of earnest minds.**

If, however, we are to proceed by a mollified passage from folly (which is fiction) to philosophy, then we at once diverge from the path marked out for us by the Masters; and for this statement I can refer to letters from Them in my hands. I need only draw your attention to the fact that when those Masters began to cause Their servants to give out matter in India, They did not begin with fiction, but with stern facts such as are to be found in the *Fragments of Occult Truth*,<sup>1</sup> which afterwards became Mr. Sinnett's *Esoteric Buddhism*. We are not seeking to cater to a lot of fiction readers and curiosity hunters, but to the pressing needs of earnest minds. Fiction readers never influenced a nation's progress. And these earnest minds do not desire, and ought not to be treated to a gruel which the sentence just quoted would seem to indicate as their fate.

**The United States contain more theosophists and possible subscribers and readers than the whole of Europe. They do not want fiction. They want no padding in their search for truth. They are perfectly able to grasp that which the Theosophical Publication Society in London deems to be "too advanced."**

Then again, I beg to remind my English brothers in this enterprise that they should remember that the United States contain more theosophists and possible subscribers and readers than the whole of Europe. They do not want fiction. They want no padding in their search for truth. They are perfectly able to grasp that which you call "too advanced." The Master some years ago said that the U.S. needed the help of the English body of theosophists. That they did not get, and now do not require it so much, and their ideas and needs must be considered by us. We have twenty-one Branches to your three in Great Britain, and each month, nearly, sees a new Branch. Several have written me that they understand the T.P.S. is to give them *good* and *valuable* reprints and not weak matters of fiction.

I therefore respectfully urge upon you that the weak and erroneous policy to which I have referred shall not be followed, but that strong lines of action be taken, and that we leave fiction to the writers who profit by it or who think that thus people's minds can be turned to the Truth. If a contrary line be adopted then we will not only disappoint the Master (if that be possible) but we will in a very large sense be guilty of making false representations to a growing body of subscribers here as well as elsewhere.

I am, Fraternaly Yours,

WILLIAM Q. JUDGE



---

<sup>1</sup> [Note by Boris de Zirkoff: "This series of articles was started in the October 1881 issue of *The Theosophist*, the second instalment appearing in March 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A.P. Sinnett* and several of H.P.B.'s own letters, it can be conclusively demonstrated that these three instalments were written by A.O. Hume, even though they exhibit here and there a few characteristics of H.P.B.'s style. Later instalments under the same title are by A.P. Sinnett." — *Blavatsky Collected Writings*, Vol. III p. 384 fn.]



Globe  
Z

**Duration of each Round**

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)



Globe  
A

Globe  
G

Globe  
B

Globe  
F

Globe  
C

Globe  
E

We are here! On Globe D,  
Round 4, Root-Race 5, our  
Beautiful Earth, fulcrum  
of the Great Kalpa, with  
its Seven Root-Races.

Globe  
D

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

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**OUR PLANETARY CHAIN  
OF SEVEN ROUNDS**

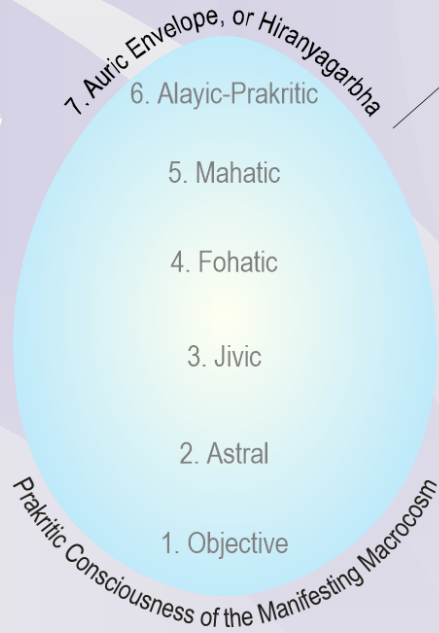
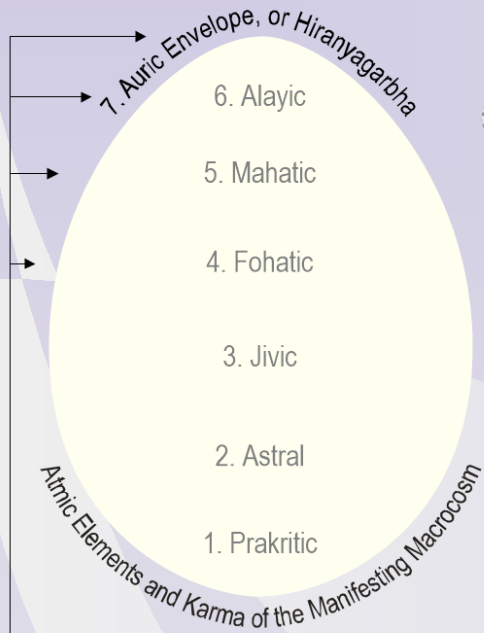
Diagram cum Emblem  
After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

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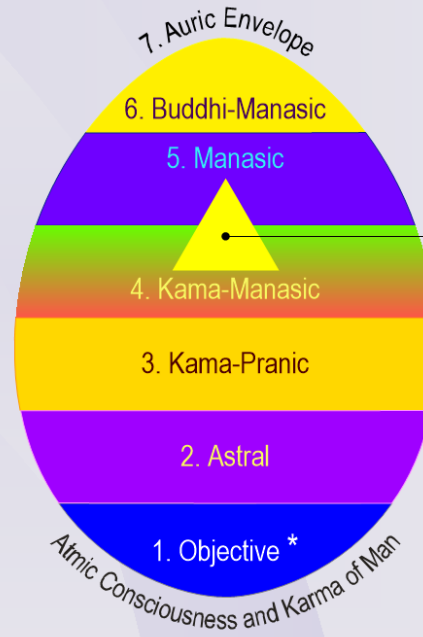
**Macrocosmic Planes  
Spirit of our Solar System**

**Prakritic Planes  
Body of our Solar System**



*Note to Students:* Blavatsky left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prakritic consciousness, or that on the objective plane of the solar systems — objective as regards the systems, i.e., densest as to material — had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system.

**Microcosmic Planes  
Human States of Consciousness  
on every Prakritic Plane**



\* The Forth Globe [D] of every Planetary Chain.

Special attention should be paid to the triangle with its apex in the Manasic state and its base in the Kama-Manasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes "crucified between two thieves." For the personal Ray is partly pure, partly impure, dragged down by Kama on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One "thief," the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kama, and is dissipated with it in Kama-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kamic Ego is dissipated in Kama-Loka; the Manasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism.

**Terrestrial Consciousness' Sub-Planes  
of the Lowest Prakritic Plane**



The three upper divisions of this plane can only be reached by the highest Adept in Samadhi, the highest state on earth attainable while in the body. When such an Adept begins his Samadhi, he is on a par with some of the Dhyani-Chohans, but transcends them as he rises to the seventh plane, Nirvana. Beyond that, the Initiate must become a Nirmanakaya. The highest Adept begins his Samadhi on the fourth macrocosmic plane, and cannot pass out of the solar system.

The Buddha of Selfishness or Pratyeka-Buddha. (VS, II p. 43) Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is only the Buddha of Compassion that can transcend this third macrocosmic plane.

The "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "Great Sacrifice, the Maha-Guru. For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? (Cf. SD, I pp. 207-8)

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**FORCES AND STATES OF CONSCIOUSNESS IN OUR SOLAR SYSTEM**

After E.S. Instruction No. IV  
Blavatsky Collected Writings XII, pp. 657-60

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Revision 10.14 presented 7 March 2015



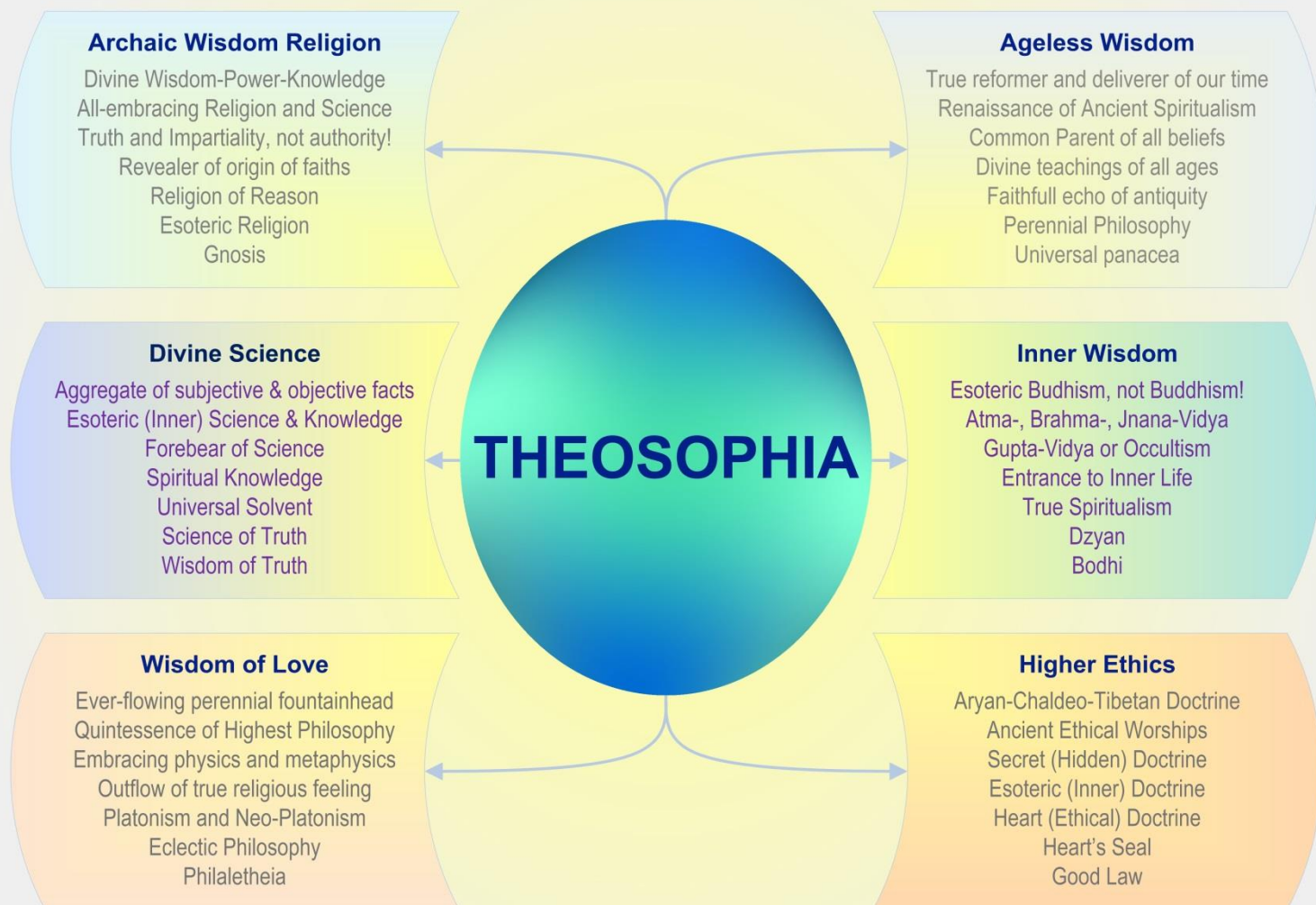
# Akasha versus Astral Light.<sup>1</sup>

Akasha (Alaya)	Astral Light
<p>Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness</p> <p>Field 1 — Latent Consciousness (1<sup>st</sup> and 2<sup>nd</sup> Logos)</p> <p>Field 2 — Differentiated Consciousness (3<sup>rd</sup> Logos, <i>Mahat</i>)<sup>2</sup></p> <p style="padding-left: 40px;">Dhyāni-Chohans, collectively</p> <p style="padding-left: 40px;">Plato's <i>The Good</i> (Το Αγαθόν) <i>The Good</i> cannot measure anything.</p> <p style="padding-left: 40px;">Represented by the <i>Mānasaputras</i>, subjectively,</p> <p style="padding-left: 40px;">Eternal Unconsciousness <i>i.e.</i>, Perfect, Divine Consciousness</p> <p style="padding-left: 40px;">Ideal Divine Mind</p> <p style="padding-left: 40px;">Germ within Acorn</p> <p style="padding-left: 40px;">“So himself was indeed</p> <p style="padding-left: 40px;">Soul of the World, of Thought and Compassion</p> <p style="padding-left: 40px;">Primordial Cosmic Substance</p> <p style="padding-left: 40px;">Vehicle of Divine Thought</p> <p>Not <i>Thought-Substance</i> but recorder of every thought and deed of the spiritual man</p> <p style="padding-left: 40px;">Spiritual plane</p> <p style="padding-left: 40px;">Reality</p>	<p>or Humanity at large.</p> <p>Man is the measure of all things.</p> <p>and by <i>Fohat</i>, objectively.</p> <p>periodically displaying aspects of Itself. to the perception of self-conscious minds.</p> <p>reflected and reversed in human thoughts and aspirations.</p> <p>Acorn</p> <p>(his own) son.”</p> <p>Body of the World, of Perception and Action.</p> <p>Aggregate of all possible perceptions (matter).</p> <p>Storehouse of human (psychic) iniquities.</p> <p>and of the animal man.</p> <p>Psychic plane</p> <p>Illusion</p>

<sup>1</sup> From “Akasha vs. Astral Light,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

<sup>2</sup> The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

*Irrigated by Compassion and Charity Immortal, there is a constant outpouring of Spiritual Knowledge, Love, and Guidance for the Great Orphan.  
It emanates from the Highest Noëtic Realms of the Universe,  
from Regents of Rounds and Races, Higher and Lower Avatars,  
Gautama Buddha and his Incarnations, Rishis and Mahatmas.*



*Practical Theosophia is far more important than Esoteric Knowledge.*

BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (GUPTA-VIDYĀ) DEPICTS — THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.

*Blavatsky Collected Writings XII, (E.S. INTRODUCTION) p. 503; [quoting from a Master of Wisdom's Letter.]*



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- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
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- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN OCCULTISM IS THE PARENT STREAM OF INNER WISDOM
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
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- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
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- OUR ONLY DELIVERER AND SAVIOUR
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