

*Isis Unveiled is the
Majesty of Truth Unveiled*



Abstract and train of thoughts¹

The trinity of man is the master key to the wonders of nature.

The sorcerer is society's deadliest enemy.

All those who have a voice in the education of the masses should first know, and then teach, that the safest guides to human happiness and enlightenment are those writings on genuine science and theology that descended to us from the remotest antiquity. 4

The world needs neither churches nor temples. The real Temple of God is within every man, walled-in by the impenetrable jungle of matter. Only the pure in heart see God and obey the behests of the Spirit of Truth. 5

The trinity of nature is the lock of magic, and the trinity of man is the master key to the wonders of nature.

The spirit must hold in complete subjection the combativeness of educated reason, until cold sophistry is vanquished beyond the skewed reality. 5

Triune Law Governs Universe and Man (Drawing). 5

Magic cannot be mastered by the white-skinned people for they are unfit physically, morally, and psychologically. Inflamed by dogmatic superstition, and the self-aggrandising sense of cultural superiority and national destiny over those whom the Anglo-Saxons term so contemptuously niggers, the white European would hardly submit himself to the practical tuition of Copt, Brahman, or Lama. 7

Book learning of magic formulæ, unlit by spiritual intuition and bereft of higher mental faculties, is not only utterly useless but also fraught with unspeakable dangers for those who dabble in occult practices while their animal passions are rampant. 7

Spiritualism is neither science, nor religion, nor philosophy. Is the boa constrictor of error resulting in spiritual ruin.

Ignoring the teachings of the past, modern spiritualists have discovered no substitute. A thousand mortifying rebuffs have failed to open up their higher faculties above reason and sense. 8

The spiritualists, bewildered by the contradictions they encounter, keep waiting for their tentative hypotheses to be verified by further experience. 8

Modern spiritualists are unconscious necromancers.

They are disinclined to admit the axiomatic truths of Ancient Spiritualism (i.e. Eastern Occult Sciences), now so derided by crass materialism. 10

¹ Frontispiece by Likakinsky.

They start with the fallacy that all phenomena are caused by the action of departed human spirits; they have not looked into the powers of the Protean power of spirit; and they do not know the extent to which spirit acts, how far it reaches, what it underlies. 10

Christian theology is subversive of, rather than promotive of, spirituality and morality. Instead of expounding the rules of divine law and justice, it teaches but itself.

Modern science, powerless to satisfy the aspirations of the race, makes the future shallow and meaningless and, by feeding on the putrescence of matter, it bereaves man of hope. 11

Every religious faith is an offshoot from One Tree, the Archaic Wisdom-Religion.

Combined, their aggregate represents One Eternal Truth; separate, they are but shades of human error and signs of imperfection. 11

The world's religions sprung from pre-Vedic Brahmanism and Buddhism.

Judaism, Christianity, and Islamism, were inspired by Paganism, i.e., Ancient Wisdom, replete with Deity. 13

Theosophia: Fountain, Perspectives, Practice (Diagram). 13

Suggested reading for students.

From our Theosophy and Theosophists Series. 15

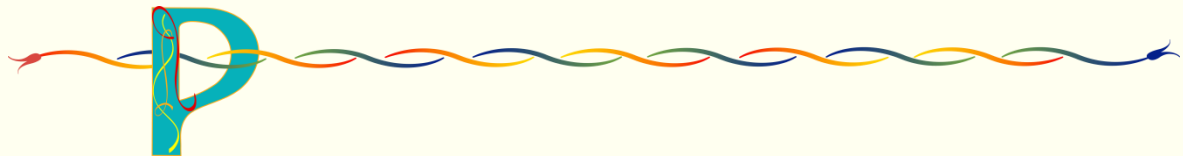
On Ecclesiastical Christianity. 19

On self-adoration and greed. 19

On spirit, spirits, and spiritualism. 20

On the brutal foot of materialism. 20

On Truth versus falsehood. 20



The trinity of man is the master key to the wonders of nature.

The sorcerer is society's deadliest enemy.

From *Isis Unveiled*, Vol. II, pp. 634-40; closing thoughts.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book¹ tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice.

- Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world?
- Would we replace modern spiritualism with the ancient magic?

Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.

All those who have a voice in the education of the masses should first know, and then teach, that the safest guides to human happiness and enlightenment are those writings on genuine science and theology that descended to us from the remotest antiquity.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. [635] We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

¹ [*Isis Unveiled*]

The world needs neither churches nor temples. The real Temple of God is within every man, walled-in by the impenetrable jungle of matter. Only the pure in heart see God and obey the behests of the Spirit of Truth.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, and the trinity of man is the master key to the wonders of nature.

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

Who art thou, O fair being?

— inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Paradise.

I am, O Soul, *thy good and pure thoughts, thy works and thy good law . . . thy angel . . . and thy god.*¹

The spirit must hold in complete subjection the combativeness of educated reason, until cold sophistry is vanquished beyond the skewed reality.

Then man, or the soul, is reunited with ITSELF, for this “Son of God” is one with him; it is his own mediator, the *god* of his human soul and his “Justifier.” Says Plato in the *Symposium*.²

God not revealing himself immediately to man, the spirit is his interpreter.



Triune Law Governs Universe and Man (Drawing).

There now follows a Drawing from our Secret Doctrine’s Second Proposition Series.

— ED. PHIL.

¹ [*Khordah-Avesta*, yasht xxii, § 10 *et. seq.*]

² [202e-203a]

UNKNOWABLE FIRST CAUSE

The Breath (Heat) of the One Existence is Force or Energy, an ever-acting Cause (Karana). It is that Force or Deity that underpins Cosmic Motion.¹ The One Eternal Element, or element-containing Vehicle, is Abstract Space, (Chaos) dimensionless in every sense; not a void but “the container and the body of the universe” (SD I 342) co-existent with:²

Noumenon of Matter

Origin and root of Nature’s intelligent operations. (SD I 16)

Endless duration

Primordial (hence indestructible), giving rise to Succession or Time.

Motion

Absolute “perpetual motion” which is the “breath” of the “One” Element.

YUGAS³

1 Kama-Eros-Pothos

It’s Flame descends into primordial matter. The Heat produced “causes its particles to move.”⁵ The active Power, the “Perpetual motion of the great Breath” awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion.⁸ For, Eternal vibration in the Unmanifested changes to vortical motion in the manifested. (SD I 118 fn)¹⁰

KARMA⁴

YAJNA⁶

2 Mulaprakriti

“First, diffused Cosmic Matter.” (SD I 22, Stanza V)⁷
A Veil over Parabrahman.

3 First Logos

“It is Motion which begets the Logos, the Word, in occultism.” (SD I 67 fn)⁹

Motion Unmanifested

Eternal Vibration is the spiritual term for Motion Unmanifested, Unconscious, Innate, Noumenal. It is the “Great Breath” of the One Eternal Element (Existence) or Absolute “Perpetual Motion.”²

Motion Manifested

Vortical Motion is the material term for Motion Manifested, Conscious, External, Phenomenal.¹¹

CONSCIOUSNESS

Energising, Differentiating, Individualising, Motivating All

Motion or Deity becomes the One Whirlwind or Heat.⁵ “Motion . . . assumes an evergrowing tendency . . . to circular movement.” Wheels are centres of Force, around which primordial Cosmic Matter expands, becomes spheroidal, and ends by being transformed into globes or spheres.¹⁶

Left Contrary Force

Centrifugal - Evil¹²
Expansion¹³
Terrestrial Attraction
Spirit evolving
through Matter¹⁴
All Nature¹⁵

Right Contrary Force¹⁷

Centripetal - Good
Contraction
Spiritual Attraction
Spirit redeeming itself
from Matter
Differentiated Spirit

Integrative Theosophical Studies
**The Secret Doctrine’s
Second Proposition Expanded**

For the superscripted annotations and further analysis, see “Proposition 2 – Notes to Diagram” in the same series.

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Only Consciousness’ Descending Path is illustrated here. The direction of Force is reversed in the Ascending Path.



Magic cannot be mastered by the white-skinned people for they are unfit physically, morally, and psychologically. Inflamed by dogmatic superstition, and the self-aggrandising sense of cultural superiority and national destiny over those whom the Anglo-Saxons term so contemptuously niggers, the white European would hardly submit himself to the practical tuition of Copt, Brahman, or Lama.

Book learning of magic formulæ, unlit by spiritual intuition and bereft of higher mental faculties, is not only utterly useless but also fraught with unspeakable dangers for those who dabble in occult practices while their animal passions are rampant.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally — its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted — either physically, morally, or psychologically — to become a practical magician, and not one in ten million would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favouring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the [636] Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of *training*, if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable — though quite unwarranted — sense of superiority over those whom the English term so contemptuously “niggers,” the white European would hardly submit himself to the practical tuition of either Copt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic — most imperative of mistresses — brooks no rival. Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.



Spiritualism is neither science, nor religion, nor philosophy. Is the boa constrictor of error resulting in spiritual ruin.

Ignoring the teachings of the past, modern spiritualists have discovered no substitute. A thousand mortifying rebuffs have failed to open up their higher faculties above reason and sense.

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions, they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of “intelligences,” which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed — not without cause — both by scientists and theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

- Are we unjust?
- Does any intelligent spiritualist complain that we have misstated the case?
- To what can he point us but to a confusion of theories, a tangle of hypotheses mutually contradictory?
- Can he affirm that spiritualism, even with its thirty years of phenomena, has any defensible [637] philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

The spiritualists, bewildered by the contradictions they encounter, keep waiting for their tentative hypotheses to be verified by further experience.

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement.

- 1 How is it then that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy?
- 2 This is from no lack of moral courage, as their writings well show.

- 3 Nor because of indifference, for enthusiasm abounds, and they are sure of their facts.
- 4 Nor is it from lack of capacity, because many are men of mark, the peers of our best minds.

It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for their tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.¹

Spiritualism, whose aspect is rather that of aggression than of defence, has tended toward iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims.

- Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts — the agency of *human disembodied spirits*, and the medium's complete subjection to them.
- They will attack those who differ in views with them with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements:

- 1 Observation of facts;
- 2 Induction of laws from these facts; and
- 3 Verification of those laws by constant practical experience.

What experienced observer will maintain that spiritualism presents either one of three elements? The medium is not uniformly surrounded [638] by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of those hypotheses by experience. In short, the prime element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing,² or accused of withholding credit for advances ac-

¹ [Consult "Gravitation is the Law of Attraction and Repulsion," in our Planetary Rounds and Globes Series. — ED. PHIL.]

² [1877]

tually made, we will cite a few passages from the London *Spiritualist* of March 2nd, 1877. At the fortnightly meeting, held February 19th, a debate occurred upon the subject of “Ancient Thought and Modern Spiritualism.” Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M.A.¹ who has recently given some attention to the relation between ancient and modern phenomena. He said:

Modern spiritualists are unconscious necromancers.

They are disinclined to admit the axiomatic truths of Ancient Spiritualism (i.e. Eastern Occult Sciences), now so derided by crass materialism.

They start with the fallacy that all phenomena are caused by the action of departed human spirits; they have not looked into the powers of the Protean power of spirit; and they do not know the extent to which spirit acts, how far it reaches, what it underlies.

Popular Spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric Spiritualism is, to a large extent, devoted to presumed communion with personal friends, or to the gratification of curiosity, or the mere evolution of marvels . . . The truly esoteric science of Spiritualism is very rare, and not more rare than valuable. To it we must look to the origination of knowledge which may be developed exoterically . . . We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions — a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. . . . We have not even mastered the elementary truths which the ancients knew and acted on, *e.g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them . . . We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of Spiritualism. Spiritualists start with a fallacy, *viz.*: that all phenomena are caused by the action of departed human spirits; they *have not looked into the powers of the human spirit*; they do not know the extent to which spirit acts, how far it reaches, what it underlies.

Our position could not be better defined. If Spiritualism has a future, it is in the keeping of such men as Mr. Stainton Moses. [639]

¹ [William Stainton Moses, 1839–1892, English cleric and spiritualist medium, often writing under the pen name of M.A. Oxon, guided by a spirit called “Imperator.” He was a member of the Spiritualist Group in England, as well as of The Theosophical Society, but he estranged himself from the latter.]

Christian theology is subversive of, rather than promotive of, spirituality and morality. Instead of expounding the rules of divine law and justice, it teaches but itself.

Modern science, powerless to satisfy the aspirations of the race, makes the future shallow and meaningless and, by feeding on the putrescence of matter, it bereaves man of hope.

Our work is done — would that it were better done! But, despite our inexperience in the art of bookmaking, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope. In one sense, it is like the Baital Pachisi,¹ the Hindu vampire of popular fancy, which lives in dead bodies, and feeds but on the rottenness of matter. The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive of, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but *itself*. In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself! “Lead us not into temptation” is the aspiration of Christians. Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelary genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted David to sin; it is — the *Bible*-God of Israel!

Every religious faith is an offshoot from One Tree, the Archaic Wisdom-Religion.

Combined, their aggregate represents One Eternal Truth; separate, they are but shades of human error and signs of imperfection.

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicoloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth;

¹ [Endnote 84 by Boris de Zirkoff: This term is a dialectical corruption of *Vetāla-panchavimsāti*, or “Twenty-five Tales of Vetāla,” a collection of fairy tales about a demon known as Vetāla, who is supposed to occupy corpses. These stories are known to English readers under the title of *Vikram and the Vampire*, translated by Sir Richard Francis Burton, London: Longmans, Green & Co. 1870, and as *The Baital Pachisi*, translated by W.B. Barber and edited by E.B. Eastwick, London: Hertford, Stephen Austin, 1855.]

separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *Pitris*¹ is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.



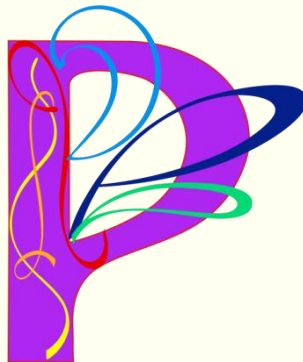
¹ [i.e., the fathers or progenitors of our lower principles. Cf. “The Pitris are not the ancestors of the present living men but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mānava-Dharma-Śāstra* they are called the Lunar Ancestors.” *Blavatsky Collected Writings*, (ELEMENTALS) VI pp. 189-90. Full text under the title “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

The world's religions sprung from pre-Vedic Brahmanism and Buddhism.¹

Judaism, Christianity, and Islamism, were inspired by Paganism, i.e., Ancient Wisdom, replete with Deity.

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvana is the ocean to which all tend. [640]

For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

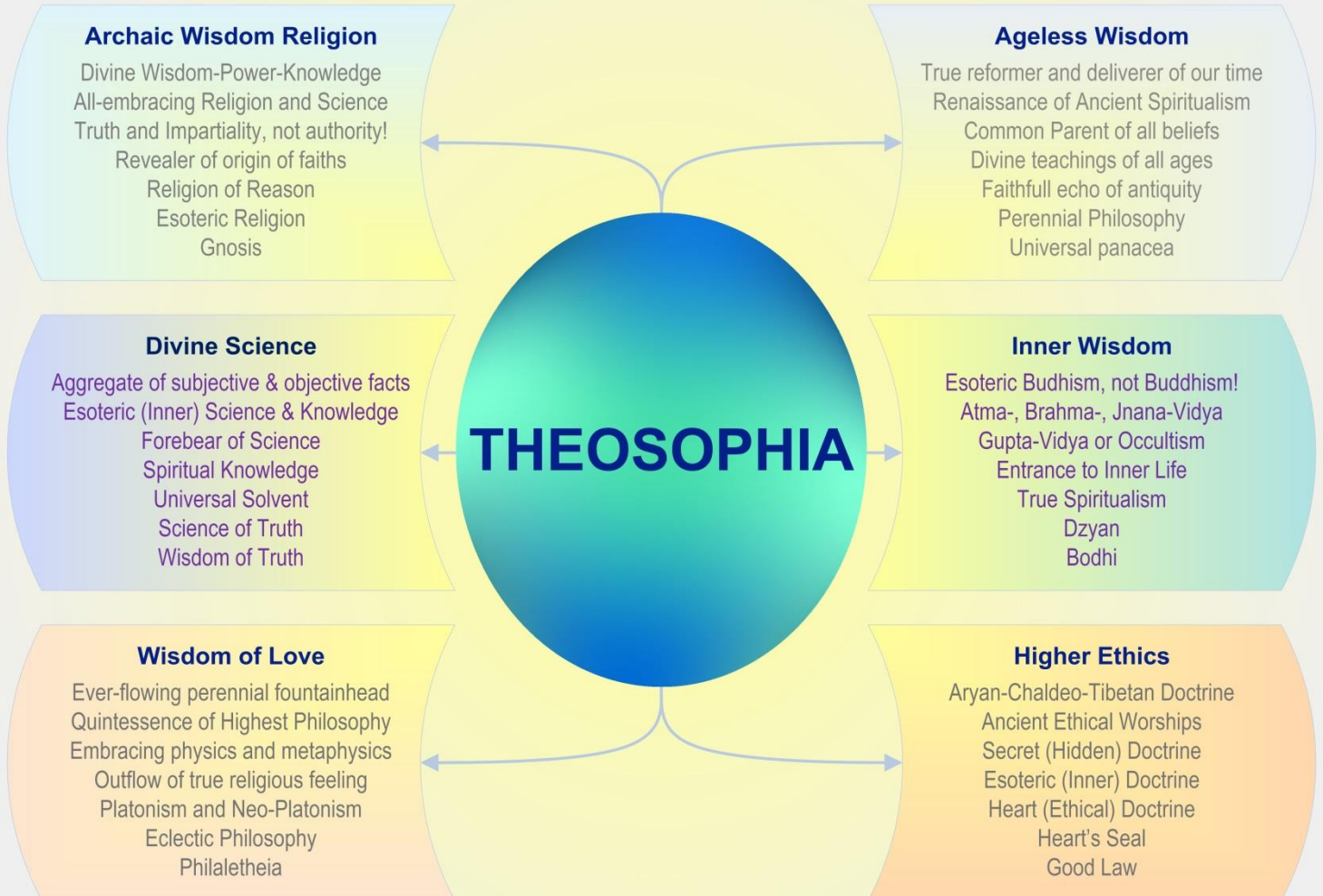


Theosophia: Fountain, Perspectives, Practice (Diagram).

There now follows a Diagram from our Theosophy and Theosophists Series. — ED. PHIL.

¹ [Consult “Brahmanism is the elder sister of Buddhism,” in our Living the Life Series, and “The Zend Avesta is to Zoroastrianism what the Veda is to Brahmanism,” in our Atlantean Realities Series. — ED. PHIL.]

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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- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- 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
- 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
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER





On Ecclesiastical Christianity.

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- CHRISTIAN LECTURES ON BUDDHISM
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- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY
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¹ Students may also consult with profit the metaphysical concepts, study notes, and learning aids set out our Constitution of Man Series. — ED. PHIL.

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- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE

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¹ Students may consult with profit the study notes and drawings in our “Higher Ethics and Devotion,” “Living the Life,” and “The Masque of Love” Series. — ED. PHIL.