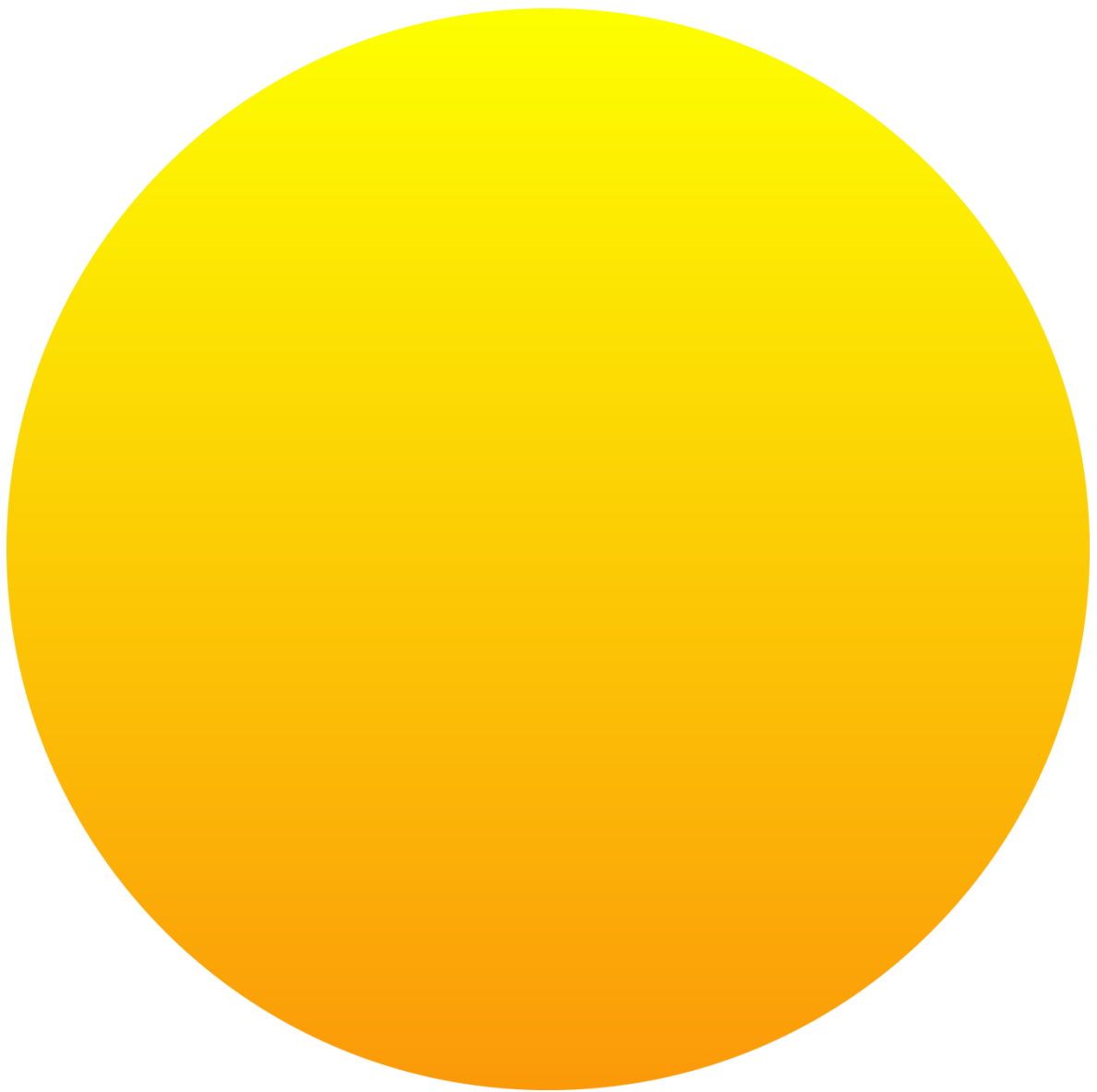


Truth is like the Sun



Men have done their best to veil every beam and to replace the solar rays with the false glare of error and fiction; none more so than the bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness.

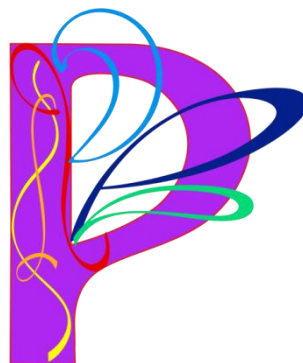
First published in *The Theosophist*, Vol. IV, No. 5, February 1883, pp. 109-12. Republished in *Blavatsky Collected Writings*, (FROM KESHUB BABU TO MAESTRO WAGNER VIA THE SALVATION CAMP) IV pp. 334-36.

SMOKE CAN DIM THE SOLAR RAYS, and it is well known that the most worthless materials, boldly kindled and energetically stirred, often throw out the densest masses of murky vapour. Doubt is inseparable from the constitution of man's reasoning powers, and few are the men who have never doubted, whatever their sectarian belief; a good proof that few are quite satisfied — say what they may to the contrary — that it is *their* creed and not that of their brother which has got the whole truth. Truth is like the sun; notwithstanding that the blackest clouds may obscure it temporarily, it is bound, ever and anon, to shine forth and dazzle even the most blind, and the faintest beam of it is often sufficient to dispel error and darkness. Men have done their best to veil every beam and to replace it with the false glare of error and fiction; none more so than bigoted, narrow-minded theologians and priests of every faith, casuists and perverters through selfishness. It is against them, never against any religion, or the *sincere* belief of any man in whatsoever he chooses, that we have and do protest. And here we will take the opportunity of answering our innumerable detractors.

By these we have been repeatedly called *Nāstika* and *atheist*. We are guilty, in their opinion, of refusing to give a name to THAT which, we feel sure, ought never to have received a name; nay — which *cannot* have an appellation, since *its* nature or essence is absolutely incomprehensible to our human mind, its state and even being, as absolutely a blank, and entirely beyond the possibility of any proof — unless simple and unphilosophical assertions be such. We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating¹ an “abstraction,” nameless and devoid of any *known* qualities, hence — passionless and inactive. How far our enemies are right in their definition of our belief, is something we may leave to some other occasion to confess or deny. For the present we will limit ourselves to declaring that, if denial of the existence of God as believed in by the Guiteaus, Dispensationists and Salvationists, constitutes a *Nāstika*, then — we plead “guilty” and proclaim ourselves publicly that kind of atheist. In the *Aleim* addressed by their respective devotees as “Father-God, or God-Brahmā, or God-Allah, or God-Jehovah”: in those deities, in a word, who, whether they inspire political murders, or buy provisions in the

¹ Which we do not, nor ever will; claiming but the right equally with every other responsible or reasoning human being, to believe in what we think proper, and reject the routine ideas of other people.

Calcutta bazaars, or fight the devil through female lieutenants to the sound of cymbals and a bass drum at thirty shillings the week, or demand public worship and damn eternally those who do not accept them, we have neither faith nor respect for them; nor do we hesitate to express our full contempt for such figments of ecclesiastical imagination. On the other hand, no true Vedāntin, Advaitī, nor genuine esoteric philosopher, or Buddhist, will ever call us *Nāstika*, since our belief does not differ one iota from theirs. Except as to difference in names, upon whatever appellation all of these may hang their belief, ours is a philosophical conception of that which a true Advaitī could call *Nārāyana*.¹ It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe — a *Paramanu* as it is called in the *Upanishads*, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This *Nārāyana* is the seventh principle of the manifested solar system. It is the *Antarātma*, or the latent spirit everywhere present in the five *tanmātras*, which in their admixture and unity, constitute what is called by Western occultists the pre-Adamite earth. This principle or *Paramanu* is located by the ancient Rishis of India (as may be seen in *Mahā-Nārāyana* or *Taittiriya Upanishad*) in the centre of astral fire. Its name of *Nārāyana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabbalists, and it is the Real and Sole deity to which the ancient Rishis of Āryāvarta addressed their prayers, and directed their aspirations.



¹ [See “Nārāyana, First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]