

Glimpses of the Fathomless Mysteries of Zoroaster



Contents and abstract of central ideas¹

Part 1. Lucid glimpses of the fathomless Mysteries of Zoroaster.

By Helena Petrovna Blavatsky, Co-founder of the Theosophical Society.	4
Zoroaster is a generic title: there were several prophets of that name; and so is Thoth-Hermes. There were several Zarathushtras or Zertusts, the Dabistan alone enumerating thirteen; but these were all reincarnations of the first one.	4
It was on the new continent of Atlantis that Zarathushtra became the law-giver and ruler of the Fourth Race.	5
Zoroaster was the founder of Magian religion and reformer of Magic, as practiced by the Chaldeans and the old Egyptians, however, not the founder of Divine Magic or Theurgy. The last Zarathushtra, of the Desatir, compiled the Vendidad.	6
The prehistoric Zoroastrian Gheber Temple of Baku was a study centre for generations of Zoroastrian hermits, overseen by a High Mobed.	6
The Zoroastrians, the Mazdeans, and the Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; and the Christians borrowed theirs from the Jews.	6
Pivotal attributes of the first four Root-Races (Table).	7

The earliest Zoroastrians did not believe in evil, or darkness, being co-eternal with Good or Light.

The Hebrew Elohim are Forces and Generative Powers of Nature, but are involved in material creation only; they are identical with the Aryan Asuras.	9
The Zoroastrian Amshaspends create the world in six “days” or periods, and rest on the seventh; the latter is the first period or “day,” i.e., the Primary Creation in the Aryan Cosmogony.	9
Zoroaster, the renowned Sage of remote Antiquity, is transformed by Christian bigots into a “slave of Daniel;” and by one Christian writer, as contemporary of Darius Hystaspes.	10

¹ Frontispiece: Mithra in red, by Develv.

The doctrines of the Desatir are identical with those of the Secret Doctrine and the Greek Philosophers.

Gems from the Book of Prophet Jemshid. 11

Part 2. Spiritual insights into the Universal Wisdom-Religion of Zoroaster.

By Professor Alexander Wilder, M.D., Vice-President of the Theosophical Society. 14

Suggested reading for students.

From our Theosophy and Theosophists Series. 22

Further reading. 26



Part 1.

Lucid glimpses of the fathomless Mysteries of Zoroaster.

**By Helena Petrovna Blavatsky,
Co-founder of the Theosophical Society.**

Zoroaster is a generic title: there were several prophets of that name; and so is Thoth-Hermes. There were several Zarathushtras or Zertusts, the Dabistan alone enumerating thirteen; but these were all reincarnations of the first one.¹

From The Secret Doctrine, II pp. 358-59.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who:

(a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of the “seven,” of the “divine Spirit who is sevenfold”; and

(b) who had not appeared before, during the [359] past Cycles.

They will recognise then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistān*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Nārāyana, and Gautama gives a series of his previous births; and why the former, especially, being “the *very supreme* Brahmā,” is yet called *Amśāmśāvatāra* — “a part of a part” only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, kabbalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and

¹ Cf. *The Secret Doctrine*, II p. 6 *fn.*

for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And, as every “Power” among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it,¹ hence the many meanings in every symbol which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.



It was on the new continent of Atlantis that Zarathushtra became the law-giver and ruler of the Fourth Race.²

From *The Secret Doctrine*, II p. 610.

It is of this “earth” or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said above,³ there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads — breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kāmaloka — least of all Nirvāna or even Devachan — for the “souls” of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it — moral decay.

This explanation shows one more old religion agreeing in its symbology with the Universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man — whether Adam or Yima — but a first mankind.

It may, or may not be, “mitigated polygenism.” Once that both creation *ex-nihilo* — an absurdity — and a superhuman Creator or creators — a fact — are made away with by science, polygenism presents no more difficulties or inconveniences (rather fewer from a scientific point of view) than monogenism does.



¹ These elements are: the cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human — in their physical, spiritual, and psychic aspects.

² [Consult *Rise and Demise of Atlantis*, our Third Major Work, and “Pivotal attributes of the first four Root-Races (Table), from our Secret Doctrine’s Third Proposition Series,” on page 8 of this document.— ED. PHIL.]

³ Death came only after man had become a *physical* creature, *vide supra*. The men of the First Race and also of the Second, dissolved and disappeared in their progeny.

Zoroaster was the founder of Magian religion¹ and reformer of Magic,² as practiced by the Chaldeans and the old Egyptians, however, not the founder of Divine Magic or Theurgy.^{3 4} The last Zarathushtra, of the Desatir,⁵ compiled the Vendidad.

The prehistoric Zoroastrian Gheber Temple of Baku⁶ was a study centre for generations of Zoroastrian hermits, overseen by a High Mobed.

From *Blavatsky Collected Writings*, (ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS) III pp. 467. Full text under the title “The Zend Avesta is to Zoroastrianism what the Veda is to Brahmanism,” in our Atlantean Realities Series. — ED. PHIL.

It is therefore safe to come to the following conclusions:

- 1 That there were several (in all *seven*, say the Secret Records) *Ahuru-asters*, or spiritual teachers, of Ahura-Mazdhā, an office corrupted later into *Guru-asters* and *Zuru-asters* from “Zera-Ishtar,” the title of the Chaldean or Magian priests; and
- 2 That the last of them was Zaratusht of the *Desātīr*, the thirteenth of the prophets, and the seventh of that name. It was he who was the contemporary of Vistasp, the last of the Kaianian princes, and the compiler of *Vendīdād*, the Commentaries upon which are lost, there remaining now but the dead letter.



The Zoroastrians, the Mazdeans, and the Persians borrowed their conceptions from India; the Jews borrowed their theory of angels from Persia; and the Christians borrowed theirs from the Jews.

From *Blavatsky Collected Writings*, (SYMBOLISM OF SUN AND STARS) XIV p. 323. Full text under the title “Symbolism of the circle dance of the Planets around the Sun-God,” in our Planetary Rounds and Globes Series. — ED. PHIL.

Hence the latest interpretation by Christian theology — to the great disgust of the synagogue, forced to share the symbolical candlestick with the hereditary enemy — that the seven-branched candlestick represents the seven Churches of Asia and the seven planets which are the angels of those Churches. Hence also, the conviction that the Mosaic Jews, the inventors of that symbol for their tabernacle, were a kind of Sabæans, who blended their planets and the spirits thereof into one, and called

¹ [Magianism or Mazdaism, a religion of immense antiquity, identical with Sabæanism. — ED. PHIL.]

² [Consult “Magic is the Occult Knowledge of Natural Law,” in our Black versus White Magic Series. — ED. PHIL.]

³ [*i.e.*, The higher study and knowledge of nature and deep research into her hidden powers — those occult and mysterious laws which constitute the ultimate essence of every element, whether with the ancients we recognize but four or five, or with the moderns over sixty; or, again, if by magic is meant that ancient study within the sanctuaries known as the “worship of the Light,” or divine and spiritual wisdom as distinct from the worship of darkness or ignorance, which led the initiated High-priests of antiquity among the Āryans, Chaldæans, Medes, and Egyptians to be called *Mahā*, Magi or *Maginsi*, and by the Zoroastrians *Meghistom* (from the root *Meh'al*, great, learned, wide. — *Blavatsky Collected Writings*, (MAGIC) II pp. 31-39. Full text under the title “Black versus White Magic, the two Opposing Powers,” in our Black versus White Magic Series. — ED. PHIL.]

⁴ From *Blavatsky Collected Writings*, (PRELIMINARY SURVEY) XIV p. 23. Full text under the title “Black Magic is in full sway amidst mankind,” in our Black versus White Magic Series. — ED. PHIL.

⁵ [Consult “Desātīr on the eye of the heart,” in our Mystic Verse and Insights Series. — ED. PHIL.]

⁶ [Consult “Russian Vandalism of Persian Zoroastrianism,” in our Down to Earth Series. — ED. PHIL.]

them — only far later — Jehovah. For this we have the testimony of Clemens Alexandrinus, St. Hieronymus, and others.



Pivotal attributes of the first four Root-Races (Table).

There now follows a table from “Proposition 3 – The first four Root-Races.” Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. — ED. PHIL.

Pivotal attributes of the first four Root-Races

Race	Watcher	Procreation	Appearance	Cognition	Speech	Demise	Parallels
1. Shadows (Chhayas), Astral Sons of Yoga, Self-existent and Self-born. (Adam 2 of Genesis. Adam 1 is Kadmon, Heavenly Man or Second Logos.)	Watched by the Sun, Lunar Ancestors (Pitris), or Lords of the Moon, gave their body.		Ethereal, "moon-coloured," phantom-like. Neither type nor colour, and hardly an objective, though colossal form.	Unintelligent, mindless (amanasa), i.e., mind not yet awakened.	Speechless, because mindless.	Neither flood nor fire could destroy them. They disappeared in the second race without either begetting it, procreating it, or dying.	Ātma / Hearing / Æther (Inner or noetic hearing dwarfed to outer, or mere physical, in the early Fifth Race.)
2.1 Early Second, Fathers of the Sweat-born.	Watched by Brihaspati-Jupiter.	Sexless (devoid of sex, i.e., latent hermaphrodites), by fission.	Boneless giants, i.e., soft-boned semi-human monsters.	Weak spark of intelligence.	Chant-like vowel sounds.	But their "Sons," the Second Root-Race, could be, and were so, destroyed.	Buddhi / Touch / Air (The "odd" eye was the only seeing organ.)
2.2 Late Second, Sweat-born race begins.		Asexual (no distinct sex, i.e., inactive hermaphrodites), by budding.					
3.1 Early Lemurian, Sweat-born race continues. Sons of Passive Yoga produced unconsciously by the Second Race. (Adam and Eve.)	Watched by Sukra-Venus.	Still asexual, amoeba-like, by exudation of vital fluid, the drops of which coalesced to form an oviform ball, nourished from without.	One-eyed (i.e., organ of objective sight. Not the third eye of Fourth Race Initiates, the "Sons of Cycles" or Cyclopes, which is the reverse.)	Still mindless, hence sinless.	Slight improvement on the sounds of Nature, on the cry of gigantic insects, and of the first animals that, however, were hardly nascent.	Second sub-race of First Race came to an end in the second sub-race of the Third.	
3.2 Middle Lemurian, Egg-born androgynous.		Bisexual (partaking of the attributes of both sexes, i.e., separating hermaphrodites), nourished from within.	Three-eyed, four-armed, with light yellow-gold complexes. Bones solidified.	Awakening intelligence. Lowest point in the arc of descent reached. Axle of the wheel tilted.	Speech was no better than a tentative effort. Communicated by thought-transference.	First Root-Race came to an end altogether. For, men had lost their balance.	
3.3 Late Lemurian, Womb-born race of men and women begins.	Solar Ancestors (Pitris), or Sons of Mind (Manasaputras), gave their mind.	Separation of sexes begun in the fifth sub-race, foreshadowing the "fall" of Spirit.	Stature begins decreasing. Twin physical eyes now prominent.	Intelligence about to be succumbed to temptations of personal desires (Kama).	Monosyllabic speech of vowel pattern mixed with hard consonants.		Higher Manas / Sight / Fire (i.e., light. Third eye became a gland.)
4. Atlantean, Womb-born race continues. (Adam 3 of Genesis.)	Watched by Soma-Moon.	Separation of sexes completed and thus creation of the first human species accomplished, but at a high cost: "The whole creation groans and suffers the pains of childbirth." (Romans viii, 22)	Two-eyed, two-armed, red-yellow at first, larger in size than now, with body symmetry peaking in the middle of the race; brown-white, later. Together with the yellow races, they form the bulk of present-day humanity.	Intelligence fully awakened. Acquired knowledge of good and evil. At the middle point of the race, karmic balance was struck. No more animal monads can now enter the human kingdom.	Agglutinative languages developed, followed by inflectional speech, root of Sanskrit and first true language; now the mystery tongue of Fifth Race Initiates.	Black magic, bestiality, and self-adoration spelled the demise of that proud race by rising waves. "They perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her." (Comm.)	Lower Manas / Taste / Water. (Twin eyes, organs of objective sight, now fully developed. Third eye continues functioning till nearly the end of the race.)

The earliest Zoroastrians did not believe in evil, or darkness, being co-eternal with Good or Light.

The Hebrew Elohim are Forces and Generative Powers of Nature, but are involved in material creation only; they are identical with the Aryan Asuras.

From *The Secret Doctrine*, II pp. 487-89.

The Hebrew *Elōhīm*, called in the translations “God,” and who create “light,” are identical with the Āryan Asuras. They are also [488] referred to as the “Sons of Darkness” as a philosophical and logical contrast to light immutable and eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *co-eternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested *shadow* of AHURAMAZDĀ (*Asura-mazda*), himself issued from *Zervān Akarana* “boundless [circle of] Time” or the Unknown Cause. “Its glory,” they say of the latter, “is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see.” Its primal emanation is *eternal light, which, from having been previously concealed in DARKNESS was called to manifest itself and thus was formed Ormazd, the “King of Life.”* He is the “first-born” in BOUNDLESS TIME but, like his own antitype (pre-existing Spiritual idea), *has lived within darkness from all eternity.*

The Zoroastrian Amshaspends create the world in six “days” or periods, and rest on the seventh; the latter is the first period or “day,” i.e., the Primary Creation in the Aryan Cosmogony.¹

The six Amshāspends (seven with himself, chief of all), the *primitive Spiritual Angels and Men* are *collectively his Logos*. The Zoroastrian Amshāspends create the world in six days or periods also, and rest on the seventh; whereas that *seventh* is the *first* period or “day,” in esoteric philosophy, (*Primary creation*² in the Āryan cosmogony). It is that intermediate Aiōn which is the *Prologue* to creation, and which stands on the borderland between the uncreated eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence. In *Genesis*, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the esoteric Truth, “Creation” begins at the third stage of manifestation. “God” or the *Elōhīm* are the “Seven Regents” of *Poimandrēs*. They are identical with all the other Creators.

But even in *Genesis* that *period* is hinted at by the abruptness of the picture, and the “*darkness*” that was on the face of the deep. The *Elōhīm* are shown to “create” — that is to say, to build or to produce the two or “double heaven” (*not* Heaven and

¹ [Consult “The Seven Creations of the Puranas,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [*i.e.*, the evolution of worlds from primordial atoms, and the pre-primordial ATOM, at the first differentiation of the former; . . . during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. — *Secret Doctrine*, II p. 731. Students to consult “Adventures and Peregrinations of the Metaphysical Atom,” in in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Earth); which means, in so many words, that they separated the upper manifested (angelic) heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) eternal and immutable *Aiōns* from those periods that are in space, time, and duration; Heaven from Earth, the unknown from the KNOWN — to the profane. Such is the meaning of the sentence in *Poimandrēs*, which says that:

THOUGHT, the divine, which is LIGHT and LIFE [Zarvān Akarana] produced through its WORD, or first aspect,” the *other, operating* THOUGHT, which being the god of Spirit and Fire, constructed *seven Regents* enclosing within their circle the world of Senses, named “fatal destiny.”

The latter refers to Karma; the “seven circles” are the seven planets and planes, as also the seven invisible Spirits, in the angelic spheres, whose visible symbols are the seven planets,¹ [489] the seven *Rishis* of the great Bear and other glyphs. As said of the Ādityas by Roth:²

. . . they are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena.



Zoroaster, the renowned Sage of remote Antiquity, is transformed by Christian bigots into a “slave of Daniel;” and by one Christian writer, as contemporary of Darius Hystaspes.

From *Blavatsky Collected Writings*, (ZOROASTER IN “HISTORY” AND ZARATHUSHTRA IN THE SECRET RECORDS) III pp. 454-55. Full text under the title “The Zend Avesta is to Zoroastrianism what the Veda is to Brahmanism,” in our Atlantean Realities Series. — ED. PHIL.

Aristotle, Diogenes Laërtius, Strabo, Philo Judæus, Tertullian, and finally Clemens Alexandrinus with a few others are the only guides that our European scholars have at hand. And how trustworthy are the latter patristic fathers may be inferred from what the Rev. Dr. H. Prideaux,³ treating of the *Sad-dar* says of the teachings of Zoroaster. The prophet — he tells us — preached *incest!* Zaratusht teaches “*that nothing of this nature is unlawful; but that a man may not only marry his sister, or his daughter, but his mother!*”⁴ The “Sage of remote Antiquity” — as Plato calls Zoroaster, is transformed by Christian bigots into a “slave of Daniel,” the very existence of the latter being now regarded by the men of science as a myth, and [they] accuse the “Prophet of the Persians” of having been “a false Prophet” and teaching “a doctrine stolen from the Jews!”⁵ Truly remarks Warburton in his *Divine Legation* that “the whole is a pure fable and contradicts all learned antiquity,” one Christian writer

¹ Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the *Vishnu-Purāna*, Book II, ch. xii, where, describing the chariots attached to Dhruva (the polestar), Parāśara speaks of “the chariots of the NINE planets,” which are attached by aerial cords. (Wilson, Vol. II, p. 305)

² [Walter Rudolph Roth, 1821–1895, German Indologist and founder of the Vedic philology. His chief work is a monumental Sanskrit dictionary, compiled in collaboration with Otto von Böhtlingk.]

³ [Rev. Humphrey Prideaux, 1648–1724, English churchman and orientalist.]

⁴ *A Universal History from the Earliest Accounts of Time to the Present*, London 1747-54. Vol. V, p. 405; & quoting Dr. Prideaux.

⁵ Dr. Prideaux

making Zoroaster “contemporary with Darius Hystaspes and servant to one of the Jewish Prophets — *yet in another fit of lying*, they place him as early as Moses, they even say he was Abraham, nay stick not to make him one of the builders of Babel.” The Zoroaster of Dr. Prideaux, says Faber, “seems to have been a totally different character from the most ancient Zoroaster.”¹



The doctrines of the Desatir are identical with those of the Secret Doctrine and the Greek Philosophers.

The Desatir² or the Sacred Writings of the Ancient Prophets; together with the Commentary of the Fifth Sasan, translated by Mulla Firuz Bin Kaus, Bombay, 1818, 2-vols.; edited and republished by Dhunjibhoy Jamsetjee Medhora,³ Bombay, 1888; Facsimile edition by Wizards Bookshelf, 1975, (*Secret Doctrine* Reference Series), and others.

The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets.⁴ . . . neither the *Dabistan* nor the *Desatir* can, strictly speaking, be included in the number of orthodox Parsee books — the contents of both of these if not the works themselves anteceding *by several millenniums* the ordinances in the *Avesta* as we have now good reasons to know . . .⁵

Gems from the Book of Prophet Jemshid.

58. I created the world an Individual.

COMMENTARY — For the whole world is an Individual: Its Body which is composed of all bodies, is called the Universe (Tehīm); Its Soul consists of all Souls and is called the City-of-Souls (Rewāngird); And its Intelligence is composed of all Intelligences and is called the City-of-Understanding (Hoshgird). This is the Great Man. When you have contemplated this World so wonderful, still it is but a single one of His worshippers.⁶ If you open the eye of your heart you will perceive that the heaven is the skin of this great Individual; Kywān (Saturn) the spleen, Barjish (Jupiter) the liver, Behrām (Mars) the gall, the Sun the heart, Nahīd (Venus) the stomach, Tīr (Mercury) the brain, the Moon the lungs, the fixed Stars and the Mansions of the Planets the veins and nerves, the fire the warmth of his

¹ On the Mysteries of the Cabiri, II, p. 154

² Or Dasatir-i-Asmani. Also plural of Dastur, Zoroastrian priest, law or ordinances.

³ Cf. “The little work called *Ancient Iranian and Zoroastrian Morals*, compiled by Mr. Dhunjibhoy Jamsetjee Medhora, a Parsī Theosophist of Bombay, is an excellent treatise replete with the highest moral teachings, in English and Gujarati, and will acquaint the student better than many volumes with the ethics of the ancient Iranians.” *Theosophical Glossary: Iranian Morals*

⁴ W.Q. Judge, *Karma in the Desatir, The Path*, October 1891; [signed Bryan Kinnavan].

⁵ *Blavatsky Collected Writings*, (THE EFFICACY OF FUNERAL CEREMONIES) IV pp. 507-8

⁶ [i.e., Phenomena of a single planetary system, as opposed to the manvantaric manifestation in its entirety. — ED. PHIL.]

motion in the way of God, the air of his breath, the water his sweat, the earth the place on which he steps as he walks, the lightening his laugh, the thunder his voice, the rain his tears, and organized bodies the worms in his belly: while his Soul is composed of the Souls above and below, and his Intelligence of the Intelligences above and below. Man therefore should not rest satisfied with being a belly-worm; but ought to strive to become a Soul. The substance of what has been explained is contained in the Hānejtūr, which is a portion of the Desātīr written in the Limrāni tongue, and which I have followed in this exposition;

59. The world is an idea of the Self-existent,

60. Non-existence is the mirror of existence.

61. Without the light of the Self-existent, Nothing is.

62. His light extendeth over All, and conferreth being on all existences.

63. The choicest of all effulgences is the shining of knowledge on men of understanding.

64. By a single flash of the Creator (Jinal), both worlds became visible.

COMMENTARY — The one of which is immaterial and not in time, the other the material world. Both derive their being from the splendour of the Sun of the Essence of the Most Just.

65. The multiplicity of worlds, invisible and visible, is unity in respect to the Unity of God (Hilād), for nothing else hath being.

66. The Perfect seeth unity in multiplicity, and multiplicity in unity.

COMMENTARY — One Sect conceal the Really-Existent in the works of the Creation; do not perceive the Really-Existent, but observe the Creation; deem the created to be separate from the Really-Existent, and reckon the Really-Existent different from the creation: and this class are called *Ferjind-Shai* which means “of inferior place.” The second is the Sect that see the Really-Existent, but not the Creation; and this class is suicidal: they are called *Semrūd* which means United (Girdwend). The chief class see the Really-Existent, and observe the Creation through Him, and mark God in whatever exists: those who are of this class do not believe that to discover unity in multiplicity, and multiplicity in unity is any obstruction to a knowledge of real unity: the name of this blessed class is *Semrūd Semrūd* which means United-in-Unity (Gerdwend-Gerdwend).

67. O Jermshār!¹ thou seest God (Ferkhād) in his servant, and the servant in God:

68. With thee unity does not obstruct multiplicity nor multiplicity unity.

69. Say unto mankind, Look not upon the Self-Existent with this eye: ask for another eye.

COMMENTARY — That is, the eye of the heart.

70. How should they not see Him who is God? (Ferkhād).

¹ Jemshīd, Persian.

71. That person is born blind who saith that He cannot be seen.
72. He is blind from the womb who cannot perceive the Self-existent in this splendour which is His.
73. They have a cataract on their eye who cannot see Him.
74. The Perfect Man reacheth God (Hilabrām) as the line of the circle returneth to the point whence it began;
75. So has thou returned unto Me;
76. And bringest in whomsoever thou listest:¹



¹ *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2-vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; “The Book of the Prophet Jemshid,” pp. 71-74.

Part 2.

Spiritual insights into the Universal Wisdom-Religion of Zoroaster.

**By Professor Alexander Wilder, M.D.,
Vice-President of the Theosophical Society.¹**

From *Universal Brotherhood*, Vol. 12 (No. 7) October 1898.

Says Sir William Jones:

The primeval religion of Iran, if we may rely on the authorities adduced by Mohsan Fani² was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; a firm belief that:

. . . one Supreme God made the world by his power and continually governed it by his providence; a pious fear, love and adoration of him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation.

The believers in a Golden Age preceding the ruder and unhappier periods of human history readily trace in this a confirmation of their cherished sentiment. Those who contemplate religions as substantially the same in their essential principles, can subscribe heartily to the statement. Even they who ignore and repudiate the past as solely bestial and barbarous, and place everything in the future as a goal of effort and expectation, will not hesitate to accept the proposition as an ultimate attainment.

Yet that which is to be, must be to a large degree something that has been, and a rehabilitation of the old. It must have existed in idea, or it would not be evolved in manifested existence. Religions may have their Apostles, but Apostles are not the first creators of religions. For religion has its inception not from the logical reason, but in the human heart, in the passionate desire for the better and more true, for that which is superior to the present selfhood. It comes into existence as an infant child, and grows gradually, taking form and shape according to the genius of those by whom it is adopted and cherished.

¹ Professor of Physiology and Psychological Medicine in the United States Medical College, Secretary of the National Eclectic Medical Association of the United States, Honorary Member of the Eclectic Medical Societies of Illinois, Michigan, Connecticut and Pennsylvania, etc., Honorary Fellow of the Anthropological Society of Liverpool, England, etc.

² Mohsan who is here cited was a native of Kashmir, and a Sufi. He insisted that there was an Iranian monarchy the oldest in the world, and that the religion of Hushang, which is here described, was its prevailing faith.

When the first Zarathustra was born, Mazdeism was already divergent not only from Turanian Shamanism but likewise from the Aryan Deva-worship of archaic India. The pioneers of Eran were tillers of the soil and dwellers in ceiled houses and walled villages, while the followers of Indra and Saurva were still nomadic shepherds and fed their flocks wherever pasture was afforded, little regardful even of any respect for the enclosed and cultivated fields of their brethren. Yet at that period the two had not become distinct communities. “Hard by the believers in Ahura live the worshippers of the devas,” says Zoroaster.

Much curious speculation has been bestowed in regard to the identity of the Great Sage and Prophet of archaic Eran. Some modern writers have even suggested that he was simply a mythic or ideal personage described in ancient hyperbole as a Son or Avatar of Divinity, because of representing the religious system of which he was the recognized expositor. Plato more rationally styles him “the Oro-Mazdean,” who promulgated the learning of the Magi, by which was meant the worship of the Gods, and being true and truthful in words and deeds through the whole of one’s life. “By means of the splendour and glory of the Frohars or guardian spirits,” says the *Fravardin-Yasht*,

. . . that man obtained revelations who spoke good words, who was the Source of Wisdom, who was born before Gautama had such intercourse with God.

We find him accordingly set forth in the *Gathas*, the most ancient literature of his people, as an historic person of the lineage of Spitama,¹ with a father, remoter ancestors, kinsmen, a wife, and sons and daughters.² The *Yasna*, or Book of Worship, declares the following:

Then answered me Homa the righteous:

Pourushaspa has prepared me as the fourth man in the corporeal world; this blessing was bestowed upon him that thou wast born to him — thou, the righteous Zarathustra, of the house of Pourushaspa, who opposeth the devas, who art devoted to the Ahura religion and famous in Airyana-Yaejo, the Aryan Fatherland.

He seems to have begun his career as an humble student and reciter of the chants and prayers in the presence of the Sacred Fire, but to have been developed in maturer years into an apostle and speaker of oracles which should impart the true wisdom to all who heard. He gave a rational form to the religious thought of his countrymen, elaborated it into a philosophy, and began with the preparation of a literature by which it should be perpetuated.

Nevertheless we may not accept for him much that has been published under the name or title by which he is commonly known. Whether he actually wrote much we do not know. Generally, the disciples, and not the Masters, are the ones most prolific in literary productions. Besides, there have been many Zoroasters, or spiritual supe-

¹ [Ashu Zarathushtra]

² The father of the first Zoroaster was named Pourushaspa, his great grandfather, Ha-katashaspa, his wife Hvovi, his daughters, Freni, Thrithi, Pourushista. The daughters were married according to archaic Aryan custom to near kindred.

riors, who succeeded to the rank and honours of Zarathustra Spitama. All these who made contributions to the Sacred Oracles, appear to have received acceptance like that awarded to the Mazdean Apostle. Nor does the distinction seem to have been confined to the Iranian country, nor even to the collections of the *Avesta*. When conquest extended the Persian authority to other regions, it was followed by religious propagandism. In this way the Zoroastrian faith burst through the limitations of a single people and country, and for a period of centuries appeared likely to become the principal religion of the world. It was supreme in the Parthian dominion clear to Kabul¹ or further, and it extended over the Roman Empire as far as Germany and Scotland. As conquest removed the lines of partition between peoples, religion and philosophy met fewer obstacles. The “pure thought” and doctrine may have been greatly changed by the commingling with the notions of the newer receivers, as we observe in the Mithra-worship and the various forms of Gnosticism. We also find men in different countries of the East who, for their apperception and superior intelligence bore the same honorary designation as the Sage of the *Avesta*, which has created some uncertainty in later times in distinguishing the individual who was actually first to bear the title.

The Mazdean faith has left a vivid impress upon the doctrine and literature of other religions. The Hebrew Sacred Writings of later periods treat of the “God of Heaven,” and the “God of Truth,”² and contain other references significant of acquaintance with the Persian theosophy.

The New Testament is by no means free from this influence; the Gnosis or superior wisdom is repeatedly mentioned; also guardian angels, and various spiritual essences. The reference in the *Apocalypse* to the tree of life, the second death, the white pebble inscribed with an occult name, the procession in white robes, and the enthronement, are taken from the Mithraic worship.

The pioneers of the later Platonic School distinctly named Mithras as the central divinity. He had to a great degree displaced Apollo and Bacchus in the West, and ranked with Serapis in Egypt. Porphyry treats of the worship of the Cave, the constructing of a Cave by Zoroaster with figures of the planets and constellations overhead, and declares that Mithras was born in a *petra* or grotto-shrine.³ He describes the Mithras-worship as being in touch with the Esoteric philosophy, and his famous

¹ The Afghan language appears to have been derived from that of the *Avesta*. Perhaps the book was written there.

² The name Mithras signifies truth. Falsehood was regarded as obnoxious to this divinity, and as punished with leprosy. (2 *Kings* v, 27)

³ That ingenious writer “Mark Twain” [Samuel Langhorne Clemens] calls attention to the fact that all the sacred places connected with the Holy Family in Palestine are grottoes. “It is exceedingly strange,” says he, “that these tremendous events all happened in grottoes,” and he does not hesitate to pronounce “this grotto-stuff as important.”

We may look further, however. The ancient mystic rites were celebrated in *petras*, or grotto-shrines, and the temples of Mithras bore that designation. The Semitic term PTR or *peter* signifies to lay open, to interpret, and hence an interpreter, a hierophant. It was probably applied to the officiating priests at the initiations, in the “barbarous” or “sacred” language used on such occasions. There was such an official at the Cave or Shrine of Mithras at Rome, till the worship was interdicted. In the Eleusinian Rites, the hierophant read to the candidates from the *Petroma* or two tablets of stone. The servants of the Pharaoh in the book of *Genesis* were sad at having dreamed when there was no *peter* to give a *petrun* or explanation. Petra in Idumea probably was named from the profusion of its *petra*; or shrines, and the country was famed for “wisdom” (*Jeremiah* xlix, 7). Apollo, the god of oracles, was called *Patereus*, and his priests *pateræ*. Places having oracles or prophets were sometimes so named, as Pethor, the abode of Balaam, Patara, Patras, etc.

Letter to Anebo,¹ the Egyptian prophet, appears to have been called forth by the apprehension of an endeavour to qualify or supersede it by a theurgy which was chiefly deduced from the occult Rites of Serapis and the Assyrian theology.

In connection with their expositions of the Later Platonism, the various philosophic writers, as for example Synesios, Proklos, and Damaskios, quoted selections from the Oriental literature. These have come to us under the general name of “Chaldean Oracles,” but later redactors have styled them “*Τα του Ζωροαστρου λογια*,” the Memorable Sayings of the Zoroaster.² They exhibit a remarkable similarity to the Neo-Platonic teachings, and we have the assurance of a distinguished Parsee gentleman famous alike for his profound attainments and his extensive liberality,³ that they are genuine. He declares that there is no reason to doubt that the Persian doctrine was based upon that of the Chaldeans and was in close affinity with it, and he adds that the Chaldean doctrine and philosophy may be taken as a true exposition of the Persian.

We may remark that much of the religious symbolism employed by the Persians was identical with that of the Assyrians, and the explanations given by M. Lajard in his work, *La Culte de Mithra*, plainly accepts rites and divinities from the Chaldean worship.

Many of the Maxims attributed to the Iranian Zarathustra, as well as the Memorable Sayings of the Chaldean Zoroaster are replete with suggestions in regard to the true life of fraternity and neighbourly charity, as well as information upon recondite and philosophic subjects. They are inspired by a profound veneration as well as intuition. Every family was part of a Brotherhood, and the districts were constituted of these fraternities.

The Zoroastrian designation of the Supreme Being was Ahura and Mazda, the Lord, the All-Wise, Mazdeism or the Mazdayasna is therefore the Wisdom-Religion. The Divinity is also honoured as the Divine Fire or inmost energy of life — in his body resembling light; in his essence, truth.

Mithras was the God of Truth. The Zoroastrian religion was an apotheosis of Truth. Evil was hateful as being the lie. Trade was discouraged as tending to make men untruthful. “The wretch who belies Mithras,” who falsifies his word, neglecting to pay his debts, it is said,

. . . is destructive to the whole country. Never break a promise — neither that which was contracted with a fellow-religionist, nor with an unbeliever.

As Ahura Mazda is first of the seven Amshāspends, or archangels, so Mithras is chief of the Yazatas or subordinate angels. “I created him,” says Ahura Mazda, “to be of the same rank and honour as myself.” Mithras precedes the Sun in the morning, he protects the Earth with unsleeping vigilance, he drives away lying and wicked spirits, and rewards those who follow the truth.

¹ [*Theurgia; or, The Egyptian Mysteries: Reply of Abammon, the Teacher, to the Letter of Porphyry to Anebo, Together with Solutions of the Questions therein Contained, by Iamblichos* (c. 250 – c. 330), translated from the Greek by Alexander Wilder (1823-1908). London: William Rider & Son Ltd., c. 1911; 293pp]

² An edition published at Paris in 1563 had the title of “*The Magical Oracles of the Magi descended from the Zoroaster*.” By *magical* is only meant gnostic or wise.

³ Sir Dhunjeebhoy Jamsetjee Medhora, of the Presidency of Bombay who has written ably on Zoroastrianism.

Those who speak lies, who fail to keep their word, who love evil better than good, he leaves to their own courses; and so they are certain to perish. His dominion is geographically described in the *Mihir-Yasht* as extending from Eastern India and the Seven Rivers to Western India, and from the Steppes of the North to the Indian Ocean.

Although much is said about “dualism” and the corporeal resurrection, it is apparent that it is principally “read into” the Zoroastrian writings rather than properly deduced from them. Opportunity for this is afforded by the fact that the vocabulary of the different languages was very limited, and single words were necessarily used to do duty for a multitude of ideas. We notice this fact, by comparing them, that no two translators of passages in the *Avesta* give the same sense or even general tenor. We are often obliged to form a judgment from what is apparent.

This text from Dr. Haug’s translation seems explicit:

Ahura Mazda by his holy spirit, through good thought, good word and good deed, gives health and immortality to the world.

Two ideas are distinct:

- 1 That all real good is of and from Divinity;
- 2 That intrinsic goodness on the part of the individual, makes him recipient of its benefits.

It seems plain, also, that in the mind of Zoroaster, as of other great thinkers, life is semi-persistent. The *Yasna* and *Hadokht-Yasht*, both “older Scriptures,” declare this plainly. They recite the particulars of the journey of the soul, the real self, from the forsaken body to the future home. It waits three days by the body, as if not ready to depart forever. The righteous soul, then setting out, presently meets a divine maiden, its higher law and interior selfhood, who gives the joyful assurance:

Thou art like me even as I appear to thee. I was beloved, beautiful, desirable and exalted; and thou, by the good thought, good speech, and good action, hast made me more beloved, more beautiful, more desirable, and exalted still higher.

So the righteous soul having taken these three steps, now takes the fourth, which brings it to the Everlasting Lights.

Here is no talk about the resuscitating of anything that had really died. There is recognized a continuing to live, and for the worthy one, this life is eternal, or what is the same thing, divine.

For the others, there is the counterpart, a meeting with an impure maiden figure, a falling under the sway of the Evil Mind with the probations which this entails. Nevertheless we may not consider this Evil Mind as sempiternal, or all-powerful; else there would be two Intelligences in conflict for dominion over the universe, and so the shifting scenes of human life could be only an absurd, pitiful farce. In the nature of things, evil must exist as the correlative of good; but it is never an essence or a principle. It is always self-destroying and never permanent in any form. In most old copies of the *Hadokht-Yasht*, we notice that no fourth step is mentioned, in the case of the wicked soul; though far from righteousness, it is not consigned to perpetual hell.

The primitive Mazdean doctrine was philosophic on these subjects as well as moral, “All good has sprung from Ahura-Mazda’s holy spirit,” the *Yasna* declares:

And he who in his wisdom created both the Good and the Negative Mind,¹ rewards those who are obedient. In him the last cause of both minds lies hidden.

Further we are told of the real origin of devas or devils, that those who do not perform good works actually themselves “produce the devas by means of their pernicious thoughts.”

In the end, however, the Saviour is to make the whole world immortal. Then the Truth will smite and destroy the lie, and Anhra Manyas, the Evil Mind, will part with his rule.

By this we are not to understand any coming crisis of the external world, but a palingenesis or restitution and regeneration in each person individually. It was a true saying in the Gospel:

This is the crisis or judging: that the Light comes into the world, and men love the darkness rather than the light; for their deeds were evil.²

Both the *Memorable Sayings*, and the recorded utterances of the *Avesta* which are still preserved, abound with philosophic and theurgic utterances. Many of them are very recondite, others excel in sublimity. The following selections are examples:

The Paternal Monad (or Divine Fire) is: It is extended and generates the Twin. For the Dual sitteth close beside the One, and flashes forth mental promptings which are both for the direction of all things and the arranging of everything that is not in order.

The Paternal Mind commanded that all things should be divided into Threes, all of them to be directed by Intelligence.

In all the cosmic universe the Triad shines, which the Monad rules.

Understand that all things are subservient to the Three Beginnings. The first of these is the Sacred Course; then in the midst is the region of Air; the third, the other, is that which cherishes the Earth with fire — the fountain of fountains and Source of all fountains, the womb containing all; from hence at once proceeds the genesis of matter in its many shapes.

The Father takes himself away from sight; not shutting his own Fire in his own spiritual power. For from the Paternal Beginning nothing that is imperfect gyrates forth. For the Father made all things complete and delivered them to the Second Intelligence which the race of men call the First.

¹ [The Iranians have a reference to the later Atlanteans in *Yasna* (ix, 15). Tradition maintains that the “Sons of God,” or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the “Sons of God.” It says: “Thou, O Zarathustra, didst make all dæmons [*i.e.*, sorcerers], who before roamed the world in human forms, conceal themselves in the earth,” (*i.e.*, helped them to get submerged) — *Secret Doctrine*, II p. 772]

² [*John* iii, 19]

He holds fast in the Mind the matters of mind, but sensibility he supplies to the worlds. He holds fast in the Mind the things of mind, but supplies soul to the worlds.

The Soul being a radiant fire by the power of the Father, not only remains immortal and is absolute ruler of the life, but also holds in possession the many perfections of the bosoms of the world; for it becomes a copy of the Mind, but that which is born is somewhat corporeal.

Let the immortal depth of the soul lead and all the views expand on high. Do not incline to the dark-gleaming world. Beneath is always spread out a faithless deep and Hades dark all around, perturbed, delighting in senseless phantasms, abounding with precipices, craggy, always whirling round a miserable deep, perpetually wedded to an ignoble, idle, spiritless body.

Extend the fiery mind to work of piety and you will preserve ever changing body.

The mortal approaching the Fire will be illuminated from God.

Let alone the hastening of the Moon in her monthly course, and the goings forward of stars; the moon is always moved on by the work of necessity, and the progress of the stars was not produced for thy sake. Neither the bold flight of birds through the ether, nor the dissection of the entrails of sacrificed animals is a source to learn the truth; they are all playthings, supports for gainful deceptions; fly them all, if thou art going to open the sacred paradise of piety, where virtue, wisdom, and justice are assembled.

Despite all these mentions of the Father and the Paternal Monad, no reference is made in the *Avesta* to God as a father. Nevertheless he exhibits all the qualities of a parent and protector; he gives happiness, rewards goodness, creates beneficent light and darkness, and loves all his creation.

Many of the Avestan utterances are sublime. Says Ahura Mazda:

My light is hidden under all that shines.

My name is: He who may be questioned; the Gatherer of the People; the Most Pure; He who takes account of the actions of men. My name is Ahura, the Living One; my name is Mazda, the All-Wise. I am the All-Beholding, the Desirer of good for my creatures, the Protector, the Creator of all.

The *Yasna* abounds with expressive sayings, somewhat of the character of proverbs.

He first created, by means of his own fire, the multitude of celestial bodies, and through his Intelligence, the good creatures governed by the inborn good mind.

When my eyes behold thee, the Essence of truth, the Creator of life who manifests his life in his works, then I know thee to be the Primeval Spirit, thee the All-Wise, so high in mind as to create the world, and the Father of the Good Mind.

I praise the Mazdayasnian religion, and the righteous brotherhood which it establishes and defends.

In the Zoroastrian religion a man might not live for himself or even die for himself. Individual virtue is not the gain of only the soul that practices it, but an actual addition to the whole power of good in the universe. The good of one is the good of all; the sin of one is a fountain of evil to all. The aim of the Mazdean discipline is to keep pure the thought, speech, action, memory, reason and understanding. Zoroaster asks of Ahura Mazda, what prayer excels everything else? “That prayer,” is the reply, “when a man renounces all evil thoughts, words and works.”

Fasting and ascetic practices are disapproved as a culpable weakening of the powers entrusted to a person for the service of Ahura Mazda. The sins of the Zoroastrian category include everything that burdens the conscience, seeing evil and not warning him who is doing it, lying, doubting the good, withholding alms, afflicting a good man, denying that there is a God — also pride, coveting of goods, the coveting of the wife of another, speaking ill of the dead, anger, envy, discontent with the arrangements of God, sloth, scorn, false witness.

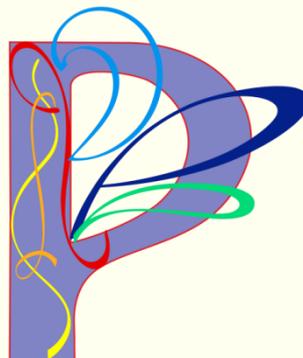
The soul of man is a ray from the Great Soul, by the Father of Light.

It is matter of regret that so much of the Zoroastrian literature has been lost. It is more to be regretted that it has not been better translated. Yet books do not create a faith, but are only aids. Men are infinitely more precious than books. The essence of the Wisdom-Religion was not lost when the Nasks perished.

The Zoroastrian ideal of Brotherhood is founded on a recognition of the Divine Unity, and does not represent an association of men united by a common belief or common interests.

There is no distinction of class or race. In the Zoroastrian writings the Frohars or protecting geniuses of all good men and women are invoked and praised, as well as those of Zoroastrians. Anyone whose aspirations are spiritual and his life beneficent, is accepted, though not professedly of the Mazdean fellowship.

So much of the literature has an esoteric meaning that superficial students lose sight of, that the genuine Wisdom-Religion is not discerned. There are eyes needed that can see and apperceive. Then the symbols which materialists blunder over will be unveiled in their true meaning and there will be witnessed a revival of a religion devoid of elaborate ceremony, but replete with justice, serene peacefulness and goodwill to men.



Suggested reading for students.



From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- A THIRSTY HORSE-LEECH PLEADING ADMISSION TO THE T.S.
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY ON THE TRAVELLING TRUTHSEEKER
- BLAVATSKY ON THE VEILED PHRASEOLOGY OF THE PURANAS
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY
- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EARLY THEOSOPHICAL DOCTRINES EXPOUNDED BY H.P. BLAVATSKY
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESOTERIC BUDDHISM HAS RENDERED PRECIOUS SERVICE BY POPULARIZING, IN EXOTERIC FORM, ESOTERIC TRUTHS.
- ESSENTIAL THEOSOPHICAL DOCTRINES
- 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
- 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

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- NO THEOSOPHICAL JOURNAL CAN SATISFY ALL CREEDS AND BELIEFS
- 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
- PRESIDENTIAL AUTHORITARIANISM IS AN AFFRONT TO BROTHERHOOD
- 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 ADYAR THEOSOPHICAL SOCIETY BELITTLED THE MASTERS
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE BROTHERS OF THE ROSY CROSS NO LONGER EXIST
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE EMPYREAN PHILOSOPHICAL EXHORTATIONS OF ZOROASTER
- 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)

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- 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 PRECIOUS PEARL WITHIN THE SHELL OF EVERY RELIGION
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE
- 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?





Further reading.

- CHALDEANS, HIEROPHANTS OF THE ARYAN ROOT-RACE
- THE ZEND AVESTA IS TO ZOROASTRIANISM WHAT THE VEDA IS TO BRAHMANISM

— *in our Atlantean Realities Series.*

- DESATIR ON THE EYE OF THE HEART
- ZOROASTER ON VIRTUE, WISDOM, AND EQUITY

— *in our Mystic Verse and Insights Series.*

