

*Theological anthropomorphism  
is the parent of materialism.*



## *Abstract and train of thoughts*<sup>1</sup>

**Let us only love and worship humanity, and all will be well.**

**Madame Blavatsky responds to questions regarding Theosophy.**

### **1. Question on Kama-Loka.**

#### **Editorial response by Madame Blavatsky.**

There can be no conscious meeting in Kama-loka, hence no grief. We meet those we loved only in Devachan, that subjective world of perfect bliss, which succeeds the Kama-loka. 8

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly. 8

### **2. Questions on what books to read, on spiritual development, root-races, elementals, and prophecies.**

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John Stuart Mill was a case of a wonderful development of the intellectual and terrestrial side of psyche or soul, but Spirit he rejected as all Agnostics do. 14

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<sup>1</sup> Frontispiece by Bela Borsodi.

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## Let us only love and worship humanity, and all will be well.

First published in *The Theosophist*, Vol. V, No 6 (54), March 1884, p. 131. Republished in *Blavatsky Collected Writings*, (THE HIGH WATER MARK OF MODERN PHILOSOPHY) VI pp. 171-73.

**I**N LAST MONTH'S *Nineteenth Century*,<sup>1</sup> the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, "Religion: a Retrospect and a Prospect."<sup>2</sup> This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the *débris* of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others — in guilty silence. As for its unintellectual and bigoted sections — since the statements given therein do not admit of even an attempt at successful refutation — by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor:

The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal; and the ascription of this cruelty, [172] though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice.

The visiting on Adam's descendants through hundreds of generations dreadful penalties:

- For a small transgression which they did not commit;
- The damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of;<sup>3</sup>
- And the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim;

— are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of

<sup>1</sup> [British literary magazine founded in 1877 by James Knowles. It is regarded by historians as one of the most important and distinguished monthlies of serious thought in the last quarter of the nineteenth century.]

<sup>2</sup> [A lecture before the Broadway Tabernacle class, New York, 29<sup>th</sup> March 1884]

<sup>3</sup> [Consult "The Origin of Good and Evil," and "The Original Sin is a Jewish invention." in our Black versus White Magic Series. — ED. PHIL.]

things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who during millions of years of the Earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.<sup>1</sup>

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness.<sup>2</sup>

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in *The Theosophist* under the name of an *Eastern* thinker. Yet, what have we ever allowed to appear in our magazine half so iconoclastic — “blasphemous” some may say — as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION — that dreaming and docile “she ass” when whipped by the hand of a favourite, that pitiless and remorseless “hyena” when suddenly awakened and lashed into [173] fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because no doubt, they have no inclination to pander to the dotage of old “Mrs. Grundy.”<sup>3</sup>

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the “Supernaturalists,” as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper:

His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiriting. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man's own nature. Let us only love and worship humanity, and all will be well.

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<sup>1</sup> [p. 7]

<sup>2</sup> [p. 8]

<sup>3</sup> [A figurative name for an extremely conventional or priggish person, a personification of the tyranny of conventional propriety. A tendency to be overly fearful of what the respectable might think is also referred to as Grundyism. Although she began life as a minor character in Thomas Morton's play *Speed the Plough* (1798), Mrs. Grundy was eventually so well established in the public imagination that Samuel Butler, in his novel *Erewhon*, could refer to her in the form of an anagram (as the goddess Ydgrun). As a figure of speech she can be found throughout European literature.]

Theosophy, too, advocates the development and the resources of MAN'S own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer's paper, which must not be passed by in silence. With regard to the First Cause, he says, it is

. . . consciousness which *transcends the forms* of distinct thought, though it forever remains a consciousness.

We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East — chiefly in the Advaita and Buddhist religious systems. Further results remain to be seen.



# Madame Blavatsky responds to questions regarding Theosophy.

## 1. Question on Kama-Loka.

First published in *Lucifer*, Vol. II (8), April 1888, pp. 155-60. Republished in *Blavatsky Collected Writings*, (CORRESPONDENCE) IX; excerpted from pp. 163-65.

To the Editors of *Lucifer*.

As you invite questions, I take the liberty of submitting one to your consideration.

Is it not to be expected (basing one's reasoning on Theosophical teaching) that the meeting and intercourse in Kama-loka of persons truly attached to each other must be fraught with disappointment, nay frequently even with deep grief?

Let me illustrate my meaning by an example:

A mother departs this life twenty years before her son, who, deeply attached to her, longs to meet her again, and only finds her "shell," from which all those spiritual qualities have fled which to him were the essential part of the being he loved. Even the "shell" itself, by its resemblance to the former body, only adds to his grief by keeping early memories more vividly alive, and showing him the vast difference between the entity he knew on earth and the remnant he finds.

Or take a second case:

The son meets his mother in Kama-loka after a short separation, only to find her entity in a state of disintegration, as her pure spirit has already begun to leave her astral body and to ascend towards Devachan. He has to witness this process of gradual dissolution, and day by day he feels his mother's spirit slip away whilst his more material nature prevents him from joining in her rapid progress.

I subjoin my name and address, though not for publication, and remain,

Very truly yours,

"F. T. S."

## Editorial response by Madame Blavatsky.

**There can be no conscious meeting in Kama-loka, hence no grief. We meet those we loved only in Devachan, that subjective world of perfect bliss, which succeeds the Kama-loka.**

Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of *living* psychics and the revelations of *living* mediums. But all conclusions drawn from such data are vitiated by the fact, that a *living* organism intervenes between the observer and the Kama-loka state *per se*. There can be no *conscious* meeting in Kama-loka, hence no grief. There is no astral disintegration *pari passu* with the separation of the shell from the spirit. [164]

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognise as “conscious.” It is rather that of a person stunned and dazed by a violent blow, who has momentarily “lost his senses.” Hence in Kama-loka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives, and therefore such a case as stated here is impossible.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled *spiritual* desires and aspirations will be realised; for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realisation; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

**Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly.**

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly — the immortal *Ego* or the Pilgrim cycling in his Round of Incarnations. The Eternal *Ego* being stripped in Kama-loka of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the non-material emotions, affections, and aspirations accompany the *Ego* into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual per-



sonalities, who, devoid of the [165] conditions requisite, cannot enter the state of absolute Rest and Bliss.



## 2. Questions on what books to read, on spiritual development, root-races, elementals, and prophecies.

First published in *Lucifer*, Vol. II (8), April 1888, pp. 155-60. Republished in *Blavatsky Collected Writings*, (CORRESPONDENCE) IX; excerpted from pp. 165-66.

To the Editors of *Lucifer*.

As a very new member of the Theosophical Society I have jotted down a few points which appear to me to be worthy of your notice.

- 1 What books do you specially advise to be read in connection with *Esoteric Buddhism*? And any remarks upon them.
- 2 Have the Adepts grown or developed to their present state and powers by their own inherent capacities? If so how far can the steps of the process be described?
- 3 What is known of the training of the Yogis?
- 4 What is known of the Root-races of man of which we are said to be the fifth?
- 5 What are Elementals — their nature, powers and communication with man?
- 6 In what light are Theosophists to regard the whole *account* in the late republication of the T.P.S. of the marriage of the Spirit daughter of Colonel Eaton with the Spirit son of Franklin Pearce?!
- 7 In the Articles on “The Esoteric Character of the Gospels” I observe that as yet no notice has been taken of Prophecy and its alleged fulfilment in Jesus Christ. I have read these with intense interest, and regret that I was unable to obtain the first two numbers of *Lucifer*.

I am, Yours truly,

J. M.

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### Editorial response by Madame Blavatsky.

- 1 *Five Years of Theosophy*, or better the back numbers of *The Theosophist*, and *The Path*, also *Light on the Path*.

When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with *very* few exceptions *all books on these subjects are the works of students, not of Masters*, and must therefore be studied with caution and a well-balanced mind. All *theories* should be tested by the reason and not accepted *en bloc* as revelation.

- 2 The process and growth of the Adepts is the secret of Occultism. Were adeptship easy of attainment many would achieve it, but it is the hardest task in nature, and [166] volumes would be required even to give an outline of the philosophy of this development. (See “Practical Occultism,” in this number.)
- 3 Nothing but what they give out themselves — which is very little. Read Patañjali’s *Yoga Philosophy*; but with *caution*, for it is very apt to mislead, being written in symbolic language. Compare the article on “Sāṅkhya and Yoga Philosophy” in *The Theosophist* for March.<sup>1</sup>
- 4 Wait for H.P. Blavatsky’s forthcoming work: *The Secret Doctrine*.
- 5 See *The Secret Doctrine*, also *Isis Unveiled*, and various articles in *The Theosophist*, especially “About the Mineral Monad.”<sup>2</sup>
- 6 The account referred to was quoted to show how absurdly materialistic are the common ideas, even among intelligent Spiritualists, of the post-mortem states. It was intended to bring home vividly the unphilosophical character, and the hopeless inadequacy, of such conceptions.
- 7 The subject of “Prophecy” may be dealt with in a future article of the series; but the questions involved are too irritating to the casual Christian reader, too important and need too much bibliographical research, to permit of their continuation from month to month.



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<sup>1</sup> [Vol. IX, No. 102, March, 1888, pp. 342-56. Lecture read by the Secretary, Mr. A.J. Cooper-Oakley, before the Convention of The Theosophical Society, Adyar, December 1887. — *Boris de Zirkoff*.]

<sup>2</sup> Also reprinted in *Five Years of Theosophy*. [See Vol. V, 1883, pp. 171-75, of the present Series. — *Boris de Zirkoff*.]

### 3. Questions on cosmogenesis and deductive reasoning.

First published in *Lucifer*, Vol. II (8), April 1888, pp. 155-60. Republished in *Blavatsky Collected Writings*, (CORRESPONDENCE) IX; excerpted from pp. 166-69.

To the Editors of *Lucifer*.

In the last issue of *Lucifer* is a paper “Self-Evident Truths and Logical Deductions.” The paper is important, but is not, in my opinion, sufficiently clear. “*One is a Unity and cannot be divided into two Ones.*”<sup>1</sup> This is so if we understand Unity to be *many* entities, parts, or forms, organised into a body of harmony so forming a Unity. [167]

I would like to ask, if the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? Or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is Himself all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,

J.W. HUNTER

Edinburgh, 29<sup>th</sup> March, 1888

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### Editorial response by Madame Blavatsky.

#### Materialism is the offspring of theological and dogmatic anthropomorphism.

According to the Eastern philosophy a unity composed of “many entities, parts, or forms” is a compound unity on the plane of *Māyā* — illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much “organized into a body of harmony.” Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

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<sup>1</sup> [Periodical Space and Time begin with Third Logos, when the ONE becomes “Two Ones,” *i.e.*, Parabrahman and Logos or Diameter — *Ο νοῦς ἀπεκίησε ἕτερον νοῦν, δημιουργόν.* For an in-depth analysis of Cosmogogenesis consult Proposition 1 – Diagram and Diagram Notes, in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

This ONE SELF, absolute intelligence and existence, therefore *non-intelligence* and *non-existence* (to the finite and conditioned perception of man), is “*impartite*, beyond the range of speech and thought and is the substract of all” teaches *Vedāntasāra* in its introductory Stanza.

How, then, can the *Infinite* and the *Boundless*, the unconditioned and the *absolute*, be of any *size*? The question can only apply to a dwarfed reflection of the uncreate ray on the *māyāvic* plane, or our phenomenal Universe; *to one of the finite Elohim*, who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos<sup>1</sup> with the [168] abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent — as otherwise it would only be a contradiction in ideas not only in terms; and the concrete phenomenal form — its *vehicle* — no better than an aberration of the ever-deceiving physical senses.

**Once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain, and has no existence on its own, then this illusion that formless cause cannot be causative of forms will soon vanish.**

“Is nature co-eternal with God?” It depends on what is meant by “nature.” If it is objective phenomenal nature, then the answer is — though ever latent in divine Ideation, but being only periodical as a manifestation, it cannot be co-eternal. But “abstract” nature and Deity, or what our correspondent calls “Self-existent cause or God,” are inseparable *and even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT — inasmuch as that “Cause” the *rootless root* of all — is neither male, female, nor anything to which an attribute — something always conditioned, finite, and limited — can be applied. The confession made by our esteemed correspondent that he “cannot think of anything of nature, spirit [!], soul or God [!!] without the ideas of size, form, number, and relation,” is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se*, then this illusion that formless cause cannot be *causative of forms* will soon vanish.

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<sup>1</sup> [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

**Every nation made a god of its own and, in its great ignorance and superstition, served, and flattered, and tried to propitiate that god.**

- To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy.
- To say then that “The Truth of God is the Form of God,” is to ignore even the exotericism of the Old Testament. “And the Lord spake unto you *out of the* [169] *midst of the fire: ye heard the voice of the words, but saw no similitude. . . .*”<sup>1</sup>
- And to think of the All-Evolver as something which has “size, form, number, and relation,” is to think of a finite and conditioned personal God, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods — the other rays of the All-Light?
- To say “Among the gods who is like Thee O Lord” does not make the God so addressed really “the god of gods” or any better than his fellow-gods: it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on such lines, is more rational and philosophical than anthropomorphous monotheism.



#### 4. Questions on a life conducive to spiritual development.

First published in *Lucifer*, Vol. II (8), April 1888, pp. 155-60. Republished in *Blavatsky Collected Writings*, (CORRESPONDENCE) IX; excerpted from pp. 169-71.

To the Editors of *Lucifer*.

Several questions have of late occurred to me at the entry of the subject of Theosophy. . . . I am quite new to the study, and must perforce express myself crudely. I gather:

- That an early result of entire devotion to an inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant,
- That a result of this life will be a growing recognition of the underlying unity of man and his surroundings,
- That to such a man truth will make itself known *from within*, and therefore will claim instant acceptance and unquestionable certitude;
- That in fact the longer that such a life is lived with unfading enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also
- That with these tends to develop a greater physical command of the forces of nature.

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<sup>1</sup> *Deuteronomy*, iv, 12

Now I submit that such a life as is here spoken of, is led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought, who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in.

- 1 It may be replied that they do expand slowly. Granted, for some of them. But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of [170] unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophical truth, nor any increased physical command of nature.
- 2 As regards the last point, take for an example John Stuart Mill.<sup>1</sup> Surely he lived always in the white light of exalted contemplation and instant readiness of high unselfishness; yet to him came no dawn of Theosophical light, nor any larger hold upon the forces of material nature.
- 3 May I ask now for a word of explanation on this point? I apologise for the trouble I give, and for my want of ability in unfolding my difficulty.

H. C.

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## Editorial response by Madame Blavatsky.

**Virtuous living alone, if uninformed by esoteric philosophy and unilluminated by divine wisdom, cannot lead to friendship and interior communion with God.<sup>2</sup>**

**John Stuart Mill was a case of a wonderful development of the intellectual and terrestrial side of psyche or soul, but Spirit he rejected as all Agnostics do.**

- 1 Nowhere in the theosophical teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness" was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy it must and will benefit a person, if not in his present, then in his future existence on earth, or what we call *rebirth*. But to expect that leading the best of lives helps one — without the help of philosophy and esoteric wisdom — to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i.e.*, en-

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<sup>1</sup> [John Stuart Mill, 1806–1873, English philosopher, political economist, and civil servant. One of the most influential thinkers in the history of classical liberalism, he contributed widely to social theory, political theory, and political economy.]

<sup>2</sup> [As a Master of Wisdom said, "this is but negative goodness." — ED. PHIL.]

dows him with abnormal or adept powers — is really too sanguine. Less than by anyone else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs — the fruits of human fancy and error — to permit the pure ray of any Universal truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a “Christian” in the theological sense. The instance is not a good one. It is like pointing to a man immersed in “holy” water in a bathtub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, “unfading *enthusiasm*” and “*emotional prayer*” are not exactly the conditions required for [171] the achievement of true theosophical and spiritual development.<sup>1</sup> These means can at best help to *psychic* development. If our correspondent is anxious to learn the difference between *Spiritual* and *Psychic* wisdom, between *Sophia* and *Psyche*, let him turn to the Greek text<sup>2</sup> (the English translation is garbled) in the *Epistle of James* iii, 15-16, and he will know that one is *divine* and the other terrestrial, “sensual devilish.”<sup>3</sup>

2 The same applies to the second case in hand, and even to the third.

3 Both — *i.e.*, persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live “always in the white light of exalted contemplation,” do not pursue truth in the right direction, and therefore they fail; moreover John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his *physical* consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of psyche or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?



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<sup>1</sup> [Consult “Prayer is mental utterance in secret,” “The prayer of the true philosopher is his adoration,” and “True prayer and vain prayer,” in our Down to Earth, Living the Life, and Confusing Words Series, respectively. — ED. PHIL.]

<sup>2</sup> [Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης, ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.]

<sup>3</sup> [Consult “Kamic versus Manasic action,” in our Confusing Words Series. — ED. PHIL.]

## 5. Questions on the after-death states.

First published in *Lucifer*, Vol. II (8), April 1888, pp. 155-60. Republished in *Blavatsky Collected Writings*, (CORRESPONDENCE) IX; excerpted from pp. 171-72.

A lady writes from America:

In the fourth number of *Lucifer* on page 328<sup>1</sup> are the words:

“Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point.”

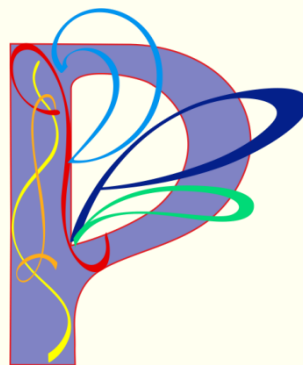
The writer would be glad to be told where this information may be found. Is it in print? Or must one be Occultist enough to find it out in the “Symbology” of the Bible for himself?

“ONE WHO HUNGERS FOR SOME OF THIS KNOWLEDGE.”

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### Editorial response by Madame Blavatsky.

It is certainly necessary to be an “Occultist” before the post-mortem states of man can be correctly understood [172] and realised, for this can only be accomplished through the actual experience of one who has the faculty of placing his consciousness on the *Kāmalokic* and *Devachanic* planes. But a good deal *has* been given out in *The Theosophist*. Much also can be learnt from the symbology not only of the Bible but of all religions, especially the Egyptian and the Hindu. Only again the key to that symbology is in the keeping of the Occult Sciences and their Custodians.<sup>2</sup>



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<sup>1</sup> [December, 1887. See p. 299 of Vol. VIII in the present Series. — *Boris de Zirkoff*.]

<sup>2</sup> [Students should be fully conversant with the philosophical concepts and learning aids set out in our Constitution of Man Series. — ED. PHIL.]



## Suggested reading for students.



### On Black versus White Magic.

- “A Strange Story by Bulwer-Lytton”
- “Adoration of male gods led to phallicism and black magic”
- “Akhund Abdul Ghaffur of Swat”
- “Ancient Magic in Modern Science”
- “Animated statues, trophies of the Black Art”
- “Auras of mediums and adepts”
- “Between Black and White Magic there is but a cobweb thread”
- “Black Magic is in full sway amidst mankind”
- “Black versus White Magic, the two Opposing Powers”
- “Blavatsky on the author of Phallicism”
- “Blavatsky on the malignant fever of unsound scepticism”
- “Buddhist Feminism in Ceylon”
- “Capital punishment is a relic of Jewish barbarity”
- “Christian Lectures on Buddhism”
- “Christianity has retarded the Woman’s progress”
- “Confessions of Cyprianus, the Penitent Sorcerer of Antioch”
- “Does your mind elate with self-adoration”
- “Egyptian Magic, good and bad”
- “Evil is an illusion caused by the Circle of Necessity”
- “Evil is the infernal end of the polarity of spirit-matter”
- “Exact Science versus Archaic Philosophy”
- “Frightening crying children into silence”
- “How can a Black Magician be known”
- “Hugo's La Fin de Satan (1911)”
- “Hylo-Idealism is a fig leaf for Crass Materialism”

- “Insights to the high idealism and quaint wit of Eliphas Levi”
- “Insights to the Occult Arts”
- “Instead of Black and White Magic, read selfish and unselfish motive”
- “Magic is the Occult Knowledge of Natural Law”
- “Mediumship and Adeptship are poles apart”
- “No one has the right to control the mind of another”
- “Occultism and Kabbalah are only masks to hide the sacred truth from the profane”
- “On Astral Intoxication”
- “On malevolent bewitchments and venomous magic”
- “Ormuzd and Ahriman are ever opposing powers, yet inseparable and interdependent”
- “Papal dispensation for murder and mayhem”
- “Phallicism and Phallic Worship”
- “Presentiments of what lies in the bosom of future”
- “Psychological and conjuring tricks”
- “Reflections of an ardent apostle”
- “Religious conversion means absolute perversion”
- “Selfishness is the cause of all sin and suffering”
- “Selfishness is the hallmark of fakirs, hermits, and yogins”
- “Sin by cruel acquiescence in an unworthy fashion”
- “Soul-destroying sophistry is fake wisdom”
- “Spirit and Matter are dual aspects of One Cause”
- “Spiritual progress is not aided by watching the Astral Light”
- “Teraphim are the elemental spirits of ancient divination”
- “The Arabian Nights are echoes from of Lemuria and Atlantis”
- “The Astral Light reflects images of every thought and action”
- “The Ensouled Violin”
- “The Idyll of the White Lotus”
- “The Origin of Good and Evil”
- “The Original Sin is a Jewish Invention”
- “The Pernicious Sophistry of Hypocrisy”
- “The Pitfalls of Occult Arts and Metaphysical Healing”
- “The power of the magician is inversely related to his worldly interests”

- “The process of precipitating handwritten letters explained”
- “The Silent Brother”
- “The spiritual blindness of anthropomorphism”
- “The Theosophical Society’s position on hypnotism”
- “Theological malice is the root cause of Satanic Magic”
- “Trained imagination can produce occult phenomena”
- “True magic is the Gnosis of Pythagoras”
- “Warning to phenomena seekers”
- “When theological ethics speak no longer in man”
- “Why women should avoid the Church like a plague”
- “Yoga is a wolf in sheep’s clothing”



- “Rosicrucians emerged as an antidote to the material side of alchemy”
- “Without the revival of Aryan philosophy, the West will fall to even grosser materialism”  
— *in our Blavatsky Speaks Series.*
- “Occult metaphysics unriddled from materialistic misconceptions”  
— *in our Buddhas and Initiates Series.*
- “Blavatsky on the materialism of today”  
— *in our Down to Earth Series.*

