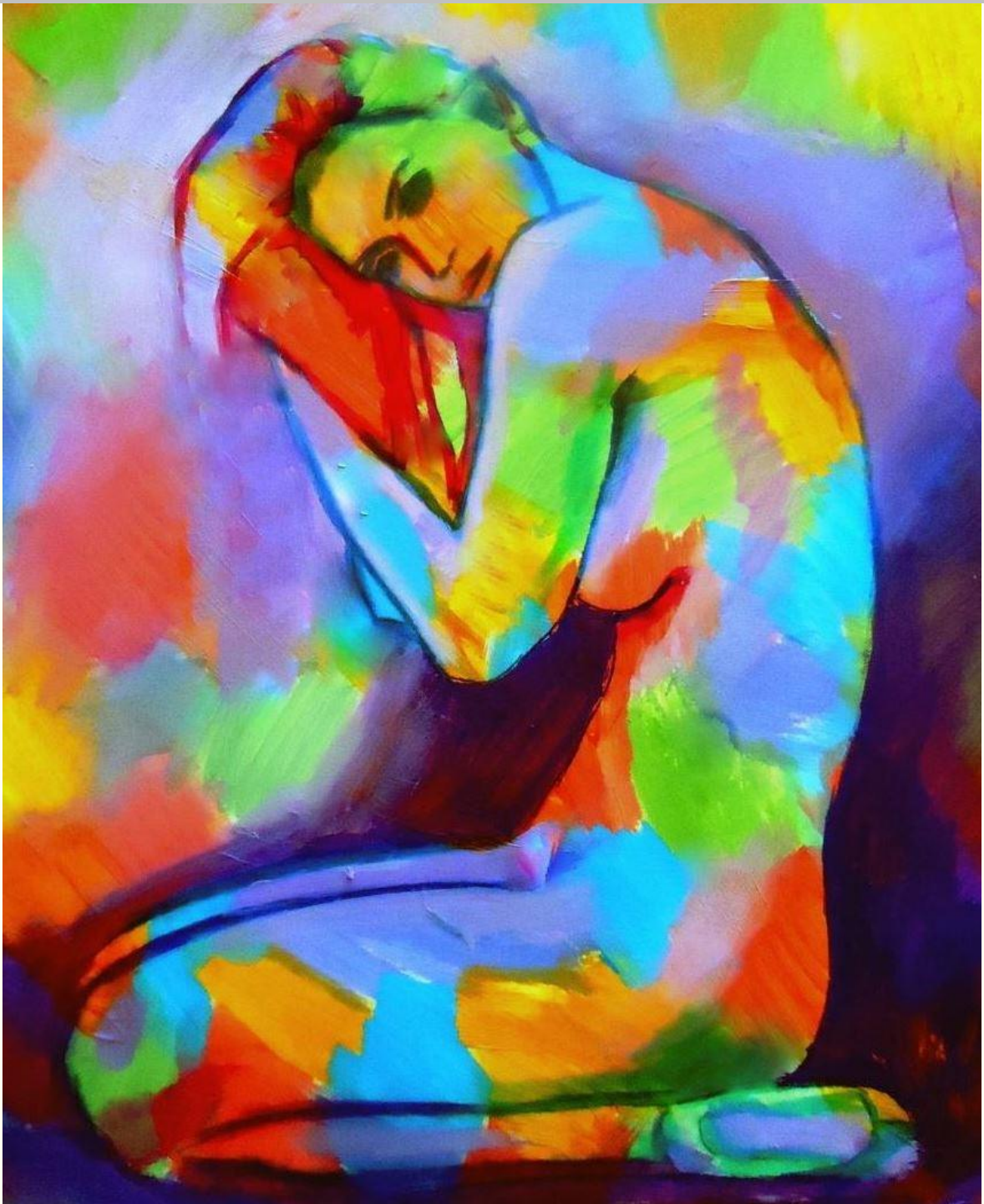


*From the stronghold of  
your soul, chase all your foes  
away: ambition, anger, hatred.*



## *Abstract and train of thoughts*

Anger is one of three self-destructing states of mind; the other two are worldly love and delusion. Bhagavān Dās<sup>1</sup> posits Anger in the mid-point of the Not-Self continuum: Hate towards Equals gives rise to Anger; towards Superiors, to Fear; towards Inferiors, to Scorn.

Anger is the passion of fools; it becometh not a wise man. Socrates defines Anger as raging and seething of the soul. Aristotle, as boiling of the blood around the heart. Plato suggests that though pain, fear, anger, and other feelings are given to men by necessity, “if they conquered these they would live righteously, and if they were conquered by them, unrighteously.”

In order to help men, the Gods protected the heart by surrounding it with the soft and cool thicket of lungs to chill out the heat of anger.

“Dig not fire with a sword but by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect,” advises Pythagoras.

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<sup>1</sup> Dr. Bhagwan Dās was born at Varanasi on 12<sup>th</sup> January 1869. After a brilliant career as a student, he joined government service as a deputy collector. But he was too great a man to remain a relatively minor government official for long. Learning, more especially of religions and philosophy, was of absorbing interest to him. For a time he came under the influence of Dr. Annie Besant in collaboration with whom he founded the Central Hindu College. This institution developed in time into the Benares Hindu University. Later, he founded the Kashi Vidya Pith, a national university and was its head for a number of years.

He was not only a philosopher, but a prominent public figure as well. He was an esteemed member of the Central Legislative Assembly of undivided India. He presided at a number of social and political conferences. He was associated with the Hindustani Culture Society and was president of the National Committee on Communal Riots. As a fighter for national freedom, he courted imprisonment.

An erudite scholar in Sanskrit, he coined a large number of Hindi words. He wrote no less than 30 books, a number of them in Sanskrit and Hindi. A majority of his works concern philosophy and ancient Indian lore. He studied other religions, as also diverse subjects like psychology and socialism. He wrote books on these subjects as well. He was thus a many-sided personality with achievements to his credit in several fields. His pre-eminently distinguished position in the country was recognised when the highest national award of Bharat Ratna was conferred upon him. He passed away on 18<sup>th</sup> September 1958, rich in years and in honours.

Dr. Bhagwan Dās will be chiefly remembered as a thinker. He tried to bring the West nearer to the east and made the old intelligible in terms of the modern. He wrote:

. . . the thoughts, the ideals, the ways of human communities require exogamous alliances . . . for a new lease of richer life. Any honest exchange of commodities spiritual, as well as material, is profitable to both the parties concerned.

He was a great believer, in synthesis. To quote him again,

In essentials, in principles, in great things, unity; in non-essentials . . . liberty; in all things, charity; this should be our guiding star.

This great son of India is no more, but the ideas which he expounded live on. The Indian P & T Department is happy to issue a special postage stamp in memory of the great philosopher on the occasion of his birth centenary. — [Indian Post](#)]

If Love is the fever of the species, Anger is the self-consuming fire. Indeed it is life atoms that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will.

Anger is an insurmountable obstacle between reality and illusion. That is why abstinence from Anger is one of Duty's ten virtues. "Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed."

To take the Kingdom of God by violence is Kabbalistic parlance for reaching Nirvana by artificially-induced conditions. To Dare, to Will, to Achieve, and to keep Silent, is the motto of the true Occultist.

"The science of the gods is mastered by violence; it must be conquered, and does not give itself." One key is the sacrifice of Prometheus, who by allowing men to proceed consciously on the path of spiritual evolution, transformed the most perfect of animals on earth into a potential god, making him free to "take the kingdom of heaven by violence."

We cannot attain Adeptship and Nirvāna, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lucis, the Lord of Splendour and of Light, our immortal God within us.

TED THORNTON

Series Editor



## Anger is the passion of fools.

“Trust not the face which never shows signs of anger, nor the dog that never barks.” Cold-blooded animals are the most venomous.  
— Eastern Proverb<sup>1</sup>

**Anger is one of three self-destructing states of mind; the other two are worldly love and delusion.**

Dwesa (*Sk.*). Anger. One of the three principal states of mind (of which 63 are enumerated), which are *Rāga* — pride or evil desire, *Dwesa* — anger, of which hatred is a part, and *Moha* — the ignorance of truth. These three are to be steadily avoided.<sup>2</sup>

**Bhagavan Das posits Anger in the mid-point of the Not-Self continuum.**<sup>3</sup>

*Not-Self*: Hate or Antipathy [is] the *feeling* of the Un-truth of the separateness of the selves in consequence of the *māyā*, falsehood or illusory fact of the separateness of bodies; whence disintegration, anarchy and disorder.<sup>4</sup>

Let a man overcome anger by love, evil by good, greediness by liberality, lie by truth.

says Blavatsky.<sup>5</sup>

**Hate towards Equals gives rise to Anger; towards Superiors, to Fear; towards Inferiors, to Scorn.**

Beginning with Anger, each party to a relation of Repulsion endeavours to separate the other as much as possible from himself. This he seeks to secure by *taking away* from that other all that makes up his being, and so making him inferior to and distant from himself. The other reciprocates and so “exchange of blows” goes on, till the relation of Anger is changed into the relation of Pride on the one hand and Fear on the other. The former then exclaims: “I have broken this creature’s spirit.” The other bears away in his heart the bitterness and ashes of despair, the ever-burning fire of secret rage, and rankling sense of mortification and malice. This is the commonest development of relations of Repulsion. Sometimes, only too frequently, the relation apparently ends in the death of one party caused by the violence of the other. But so long as the Hate continues in the heart of the survivor, the other party is also present in his mind and to his conscious-

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<sup>1</sup> *Blavatsky Collected Writings*, (FROM THE NOTE BOOK OF AN UNPOPULAR PHILOSOPHER – THE ESOTERIC VALUE OF CERTAIN WORDS AND DEEDS IN SOCIAL LIFE) VIII p. 137; [quoting Eastern Proverb, *To Show Anger*.]

<sup>2</sup> *Theosophical Glossary*

<sup>3</sup> The opposite of “*Self*: Love or Sympathy; the *feeling* of the Truth of the Unity, in the Self, of all selves; whence all order and organisation.” *Science of the Emotions*, p. 251, Table II (EMOTION)

<sup>4</sup> *ibid.*

<sup>5</sup> *Blavatsky Collected Writings*, (GEMS FROM THE EAST) XII p. 437; [4<sup>th</sup> March. Full text in our Blavatsky Speaks Series. — ED. PHIL.]



ness, and the relation has not really ended; witness the boasting over destroyed enemies, arches and monuments of triumph, and periodical celebrations, etc. Even when the Hate dies, and is succeeded (through natural reaction coming sooner or later, as it must, in the same life or in another) by Remorse and other subsequent moods, then too the relation between the two continues, the two are still together in consciousness; but the nature of the relation has of course changed.<sup>1</sup>

In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed,

says Blavatsky.<sup>2</sup>

**Anger is the passion of fools;  
it becometh not a wise man.**

When Parāśara, whose father was devoured by a Rākshasa, was preparing himself to destroy (magically) the whole race, his grandsire, Vasishtha, says a few extremely suggestive words to him. He shows the irate Sage, on his own confession, that there is Evil and *Karma*, but no "evil spirits."

Let thy wrath be appeased. The Rākshasas are not culpable; thy father's death *was the work of Karma*. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed?* Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains . . . and prevents the attainment of emancipation. The . . . sages . . . shun wrath; be not thou, my child, subject to its influence. Let not those *unoffending* spirits of darkness be consumed; let this thy sacrifice cease. Mercy is the might of the righteous.<sup>3</sup>



Angry Man by Duylinh Nguyen

Thus, every such "sacrifice" or prayer to God for help is *no better than an act of black magic*. That which Parāśara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a *Pagan*, and the Christians have doomed him as such, to eternal hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case *black*

<sup>1</sup> *Science of the Emotions*, pp. 125-26

<sup>2</sup> *Blavatsky Collected Writings*, (GEMS FROM THE EAST) XII p. 470; [11<sup>th</sup> November.]

<sup>3</sup> *Vishnu-Purāna*, Bk. I, ch. I; Wilson, Vol. I, pp. 7-8

*magic* of the worst kind, concealed like a demon “Mr. Hyde” under a sanctimonious “Dr. Jekyll.”<sup>1</sup>

**Socrates defines Anger as raging and seething of the soul.**

Θυμός [thumos] . . . από της θύσεως και ζέσεως της ψυχής “raging and ardour of the soul.”<sup>2</sup>

**Aristotle, as boiling of the blood around the heart.**

. . . ζέσις του περι καρδιαν αίματος.<sup>3</sup>

**Plato suggests that though pain, fear, anger, and other feelings are given to men by necessity, “if they conquered these they would live righteously, and if they were conquered by them, unrighteously.”**

Plato acknowledges man to be the toy of the element of necessity, which he enters upon in appearing in this world of matter; he is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man physically pure, for if his *external* soul (body) is pure, it will strengthen the second one (astral body), or the soul which is termed by him the *higher mortal soul*, which though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases; but though he regards crimes as *involuntary* sometimes, for they result like bodily disease from external causes, Plato clearly makes a wide distinction between these *causes*. The fatalism which he concedes to humanity, does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by *necessity*, “if they conquered these they would live righteously, and if they were conquered by them, *unrighteously*.”

. . . one from whom the divine *immortal* spirit has departed, leaving but the animal form and astral body . . . is left merely to his *instincts*, for he was conquered by all the evils entailed on matter; hence, he becomes a docile tool in the hands of the *invisibles* — beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor, the Divine Spirit, called by Plato “genius.”<sup>4</sup>



Wrath of Achilles (1847) Léon Benouville

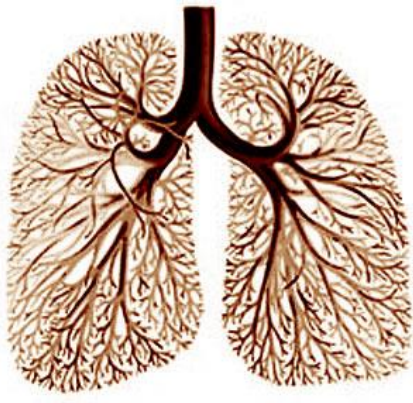
<sup>1</sup> *Secret Doctrine*, I pp. 415-16

<sup>2</sup> Plato: *Cratylus* 419d; (tr. Taylor)

<sup>3</sup> Aristoteles: *De Anima* 403, 31; cf. “. . . that derivative which culminates in passion may not unreasonably be thought of as a vestige-phase lodged about the heart, since the heart is not the seat of the soul, but merely the centre to that portion of the blood which is concerned in the movements of passion.” Plotinus: *Ennead* IV, iv, “Problems of the Soul (1),” ¶ 28; (tr. MacKenna & Page)

<sup>4</sup> *Isis Unveiled*, I pp. 276, 277; [& quoting *Timæus*, 42b & 90a; tr. Jowett]

**In order to help men, the Gods protected the heart by surrounding it with the soft and cool thicket of lungs to chill out the heat of anger.**



That part of the soul, therefore, which participates of fortitude and anger, and is fond of contention, they [The Gods] seated near the head [of the Thorax] between the midriff and the neck; that becoming obedient to reason, and uniting with it in amicable conjunction, it might together with reason forcibly repress the race of desires, whenever they should be found unwilling to obey the mandates of reason, issuing her orders from her lofty place of abode. But they established the heart, *which is both the fountain of the veins, and of the blood, which is vehemently impelled through all the members of the body in a CIRCULAR PROGRESSION*, in an habitation corresponding to that of a satellite; that when the irascible part becomes inflamed, reason at the same time announcing that some unjust action has taken place externally, or has been performed by some one of the inward desires, then everything sensitive in the body may swiftly through all the narrow pores perceive the threatenings and exhortations, may be in every respect obedient, and may thus permit that which is the best in all these to maintain the sovereign command. . . . But as the Gods previously knew that the palpitation of the heart in the expectation of dreadful events, and the effervescence of anger, and every kind of wrathful inflation, would be produced by fire, they implanted in the body the idea of the lungs, artificially producing them as a guardian to the heart. And, in the first place, they rendered them soft and bloodless, and afterwards internally perforated with hollow pipes like a sponge; that through their receiving spirit and imbibing moisture, they might become themselves refrigerated, and might afford respiration and remission to the heart in its excessive heat. Hence they deduced the arteries as so many canals through the substance of the lungs; and placed the lungs like a soft thicket round the heart, that when anger rages in it with too much vehemence it may leap into submission, and becoming refrigerated may be subject to less endurance, and may be able together with anger to yield with greater facility to the authority of reason.<sup>1</sup>

<sup>1</sup> Plato: *Timæus* 70a-d; (tr. Taylor)

**“Dig not fire with a sword . . . but by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect,” advises the great mathematician.**

Every sentence of Pythagoras, like most of the ancient maxims, has a dual signification; and, while it had an occult physical meaning, expressed literally in its words, it embodied a moral precept, which is explained by Iamblichus in his *Life of Pythagoras*. This “Dig not fire with a sword,” is the ninth symbol in the *Protreptics* of this Neo-Platonist. “This symbol,” he says, “exhorts to prudence.” It shows:

. . . the propriety of not opposing sharp words to a man full of fire and wrath, nor contending with him. For frequently by words you will agitate and disturb an ignorant man, and you will yourself suffer things dreadful and unpleasant. Heraclitus also testifies to the truth of this symbol. For, he says, “It is difficult to fight with anger; for whatever is necessary to be done redeems the soul.” And this he says truly. For many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect.<sup>1</sup>



Fury of Athamas (1790-1794) John Flaxman, Ickworth National Trust

<sup>1</sup> *Isis Unveiled*, I p. 248; [quoting Iamblichus, *Life of Pythagoras*, etc., p. 338; *Ed. Thos. Taylor*, London, 1818]



## It is his life atoms<sup>1</sup> that a man in a blind passion throws off.

**If Love is the fever of the species, Anger is the self-consuming fire**

Kircher<sup>2</sup> accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species.<sup>3</sup>

**“Indeed it is life atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will.**

. . . even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed . . . because Śākya Muni is shown to have once remarked to his Bhikshus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of *The Unseen Universe*<sup>4</sup> object to light, heat and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself — our right [so] to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not

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<sup>1</sup> [Prāna]

<sup>2</sup> [Athanasius Kircher, 1602–1680, German Jesuit scholar and author of around forty works in oriental studies, geology, and medicine. — ED. PHIL.]

<sup>3</sup> *Isis Unveiled*, 1 pp. 209-10

<sup>4</sup> [*The Unseen Universe; or Physical Speculations on a Future State.* Published anonymously by two British sages, Balfour Stewart (1828–1887) and Peter Guthrie Tait (1831–1901). New York: Macmillan and Co. 1875. 3<sup>rd</sup> ed., 197pp]



enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. “Indeed it is life atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and out-drawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense.<sup>1</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (TRANSMIGRATION OF THE LIFE-ATOMS) V pp. 115-16. Cf. We would invite those Christian Orientalists who chuckle at this record of Buddha’s teachings to compare it with a certain passage in the Gospels — a teaching of Christ. To his disciples’ query “who did sin, this man, or his parents, that he was born blind?” — the answer they received was — “neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” *John ix*, 2-3. — *ibid.* p. 116. [For an in-depth review of the transmigration of life-atoms consult “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

**Beware! Three poisons and five obscurities blind our perception by concealing Truth.**

Anyhow — this is my first moment of leisure. I offer it to you, whose inner Self reconciles me to the outer man who but too often forgets that great man is he who is strongest in the exercise of patience. Look around you, my friend: see the “three poisons” raging within the heart of men — anger, greed, delusion, and the five obscurities — envy, passion, vacillation, sloth, and unbelief — ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try — for the sake of shortening the distance between us — to disentangle yourself from the net of life and death in which they are all caught, to cherish less — lust and desire?<sup>1</sup>

**Anger is an insurmountable obstacle between reality and illusion.**

A most mystic discourse, full of septenary symbolism, may be found in the *Anugītā*. There the Brāhmana narrates the bliss of having crossed beyond the regions of illusion,

. . . in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, and desire and anger are the obstructors . . .<sup>2</sup>

**That is why abstinence from Anger is one of Duty’s ten virtues.**

Resignation, *the action of rendering good for evil*, temperance, probity, purity, repression of the senses, the knowledge of the *Shāstras* [the holy books], that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty. . . . Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition.

If *Manu* did not trace these words many thousands of years before the era of Christianity, at least no voice in the whole world will dare deny them a less antiquity than several centuries B.C.<sup>3</sup>

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<sup>1</sup> Mahātma Letter 45 (47), p. 261; 3<sup>rd</sup> Combined ed.

<sup>2</sup> *Secret Doctrine*, II p. 637; [quoting ch. XII. Cf. *Sacred Books of the East*, Vol. VIII, 2<sup>nd</sup> ed., 1908, pp. 284-85]

<sup>3</sup> *Isis Unveiled*, II pp. 163-64; [quoting *Manu*, Bk. VI, shlokas 92-93]

**“Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away — ambition, anger, hatred, e’en to the shadow of desire — when even you have failed.”**

. . . The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away — ambition, anger, hatred, e’en to the shadow of desire — when even you have failed. . . . <sup>1</sup>

Our soul has to be at the moment of death as it was during the [Eleusinian] Mysteries, *i.e.*, exempt from passion, envy, hatred, or anger.<sup>2</sup>

Swift has sailed into his rest;  
Savage indignation there  
Cannot lacerate his breast.  
Imitate him if you dare,  
World-besotted traveller . . . <sup>3</sup>



Ira Anger by J Huss

<sup>1</sup> *Voice of the Silence*, frag. III vs. 273, p. 63

<sup>2</sup> *Blavatsky Collected Writings*, (EGYPTIAN MAGIC) VII p. 122; [quoting Porphyry]

<sup>3</sup> William Butler Yeats: *Swift's Epitaph*



## Sincere indignation is a qualification for Adeptship.

What I admire most in any man is a serene spirit, a steady freedom from moral indignation, and all-embracing tolerance — in brief, what is commonly called sportsmanship.

— HENRY LEWIS MENCKEN<sup>1</sup>

Anger is never justified. Neither the ends can ever justify the means, nor “the justification of barbarous means by holy ends” as H.J. Muller once remarked.

Indignation is a feeling of “righteous Anger,” of morally justified Anger, and was probably coined by a sophist to justify Hate. Indignation, from the Latin *indignus*, is Anger towards the unworthy, the undeserving, the unbecoming, the shameful, the intolerant, the cruel. Qualifiers such as burning, honest, just, manly, righteous, virtuous are often used to dress up Indignation with a spurious respectability. Ordinary men may permit, and even relish, fits of Anger-Indignation but the turbulence they bring about is not compatible with the mental calmness required by those aspiring towards living the Life.

Now, in an extraordinary passage of a letter to A.P. Sinnett, Master K.H. suggests that Indignation is a qualification for would-be Adepts:

The greater, the sincerer his indignation — whether expressed in words or boiling in his heart — the more fit he is, the better qualified to become an *adept*.

Can this be true? Here are the salient arguments related this statement:

A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand:

You will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to the fulfilment of orders you may receive; the other — more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may, perhaps, find failure after all and be unable to carry out the orders given for some particular small work — but, whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, an easy fulfilment of the task.

The chela is at perfect liberty, *and often quite justified from the standpoint of appearances* — to suspect his Guru of being “a fraud” as the elegant word stands. More than that: the greater, the sincerer his indignation — whether expressed in words or boiling in his heart — the more fit he is, the better qualified to become an *adept*. He is free to [? use], and will not be held to account for using the most abusive words and expressions regarding his guru’s actions and orders, provided he comes out victorious from the fiery ordeal; provided he resists all and every temptation; rejects every allurements, and proves that noth-

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<sup>1</sup> Originally published in the *Smart Set*, April 1920. The Vintage Mencken, ch. 14, p. 76, Ed. Alistair Cooke, Vintage (1956).

ing, not even the promise of that which he holds dearer than life, of that most precious boon, his future adeptship — is able to make him deviate from the path of truth and honesty, or force him to become a *deceiver*.<sup>1</sup>

Our next compilation from the pen of H.P. Blavatsky provide further explanations that intuitive Students may appreciate.



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<sup>1</sup> Mahātma Letter 30 (74), pp. 227-28; 3<sup>rd</sup> Combined ed.

<sup>2</sup> Rage of Achilles (1757) by Giovanni Battista Tiepolo, Madrid. Cf. “μήνιν αἰεὶ θεὰ Πηληϊάδεω Ἀχιλῆος οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε ἔθηκεν” (Sing, O goddess, the anger of Achilles son of Peleus, that brought countless ills upon the Achæans) Homer: *Iliad* I, i (tr. Butler)

## The Kingdom of Heaven is mastered by violence.

Από δε των ημερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι  
ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιάσται ἀρπάζουσιν αὐτήν.  
— *Matthew xi, 12*

This is a puzzling verse, for, it asserts that one must take the Kingdom of Heaven by *violence*. The difficulty is caused by rendering the Greek word βία as violence, suggesting an act of aggression and the turbulent state that invariably results in injuries, death, and destruction. In this context, βία is mere Force (σθένος), bodily or otherwise, Strength, Mightiness, Valence.

There now follow examples of how the second part *Matthew xi, 12* is being interpreted in an increasingly materialistic society:

“And from the days of John the Baptist until now . . .

The kingdom of heaven suffereth violence, and the violent take it by force.  
(King James Bible, 1611)

The kingdom of heaven suffereth violence, and men of violence take it by force. (English Revised Version, 1885)

The kingdom of heaven is forcing its way in, and men of force take it.  
(Basic English Bible, 1949)

. . . the kingdom of heaven has been forcefully advancing, and violent people have been attacking it.” (International Standard Version, 2008)

Those who are about to begin their homeward journey from Matter to Spirit have to face “spiritual inertia” and overcome it by putting up tremendous effort and perseverance. Plato made Socrates say that

. . . τὸ ἄρρεν, that is, the male [spiritual] nature, and ἀνὴρ man, are derived from a similar origin, that is, from ἀνω ροή, or a *flowing upwards*.<sup>1</sup>

It then follows that those who go against the grain, who oppose the downwards flow of materialism, are distinguished by ἀνδρεία (andreia), which is manliness or manly spirit, commonly understood in English as fortitude or “courage in endurance.”<sup>2</sup> Of course this kind of exceptional courage, strength, and determination has been equally ascribed to women.<sup>3</sup> Says Blavatsky:

Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say.<sup>4</sup>

There *is* a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes

<sup>1</sup> Cf. Plato: *The Cratylus* 414a; (tr. Taylor)

<sup>2</sup> *Chambers Dictionary*

<sup>3</sup> Cf. Sophocles: *Electra* 983; Aristoteles: *Politica* I, 260a, 22

<sup>4</sup> *Isis Unveiled*, I p. 315



fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling — the power to bless and save humanity; for those who fail, there are other lives in which success may come.<sup>1</sup>

The rebellion of Matter against the Spiritual inertia is akin to the rebellion of Spirit against Material inertia in former times.<sup>2</sup> The latter endowed animal man with self-consciousness; the former will confer “the greatest boon of all: *conscious immortality in the Spirit*, the Nirvāna throughout all cycles, which precedes Parinirvāna, or absolute union with the ONE Essence.”<sup>3</sup> Herein lie the ancient allegory of the two “falls” that became theology’s own pitfalls:

. . . there are seven keys to the mystery of the Fall. Moreover there are two “Falls” in Theology:

[a] the rebellion of the Archangels and their “Fall,”

[b] and the “Fall” of Adam and Eve.

Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word “supposed” is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The “Fall” is a universal allegory. It sets forth at one end of the ladder of Evolution the “rebellion,” *i.e.*, the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter — hence the more material angels — which was regarded as the conqueror of Spirit, or the Archangels who “fell” on this plane. “They of the *flaming sword* (or animal passions) had put to flight the Spirits of Darkness.” Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter. But in theological dogma we see the reverse. It is Michael, “who is like unto God,” the representative of Jehovah, who is the leader of the celestial hosts — as Lucifer, in Milton’s fancy, is of the infernal hosts — who has the best of Satan.<sup>4</sup>

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<sup>1</sup> *Blavatsky Collected Writings*, (THE IS A ROAD, STEEP AND THORNY) XIII p. 219; [published posthumously]

<sup>2</sup> Cf. “Inertia, so called, ‘is force’ according to Newton (*Principia*, Defin. III) and for the student of Esoteric Sciences the greatest of the occult forces.” — *Secret Doctrine*, I p. 511

<sup>3</sup> *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI p. 538; [on the Great “Elixir” of the Hermetic Sciences.]

<sup>4</sup> *Secret Doctrine* II, p. 62



Those souls that leave the body with violence are most pure.

— CHALDEAN ORACLE 27<sup>1</sup>

What makes revolutionists is either self-pity, or indignation for the sake of others, or a sympathetic perception of the dominant undercurrent of progress in things. The nature before us is revolutionist from the direct sense of personal worth, . . . that pride of life, which to the Greek was a heavenly grace.

— WALTER PATER<sup>2</sup>

**To take the Kingdom of God by violence is Kabbalistic parlance for reaching Nirvana by artificially-induced conditions.**

The Buddhist philosopher knows that the duration of the series of lives of every human being — unless he reaches Nirvana “artificially” (“takes the kingdom of God by violence,” in Kabbalistic parlance), is given, allegorically, in the *forty-nine days* passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first*, and extinguish the *forty-ninth fire*<sup>3</sup> before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existences he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

Thus, philosophical pantheism is very different from modern pessimism. . . .<sup>4</sup>

**To Dare, to Will, to Achieve, and to keep Silent is the motto of the true Occultist,**

. . . from the first adept of our fifth Race down to the last Rosecroix. True Occultism, *i.e.*, genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in “Dailies” and monthlies, like Beecham’s pills or Pears’ soap. “Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent* but the fool layeth open his folly.”<sup>5</sup>

<sup>1</sup> (Βίη σωμα λιποντων ψυχαι καθαρωταται.) This oracle praises a violent death, because the soul, in this case, is induced to hate the body, and rejoice in a liberation from it. (*tr.* & note by Thos. Taylor)

<sup>2</sup> Walter Pater: *Diaphaneité*, p. 219, *Miscellaneous Studies*, Macmillan (1895). Written in 1864, but not published during Pater’s lifetime.

<sup>3</sup> This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* “days,” and the *forty-nine* “fires,” and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a “Buddha” is shown reaching it during the course of one life.

<sup>4</sup> *Blavatsky Collected Writings*, (THE ORIGIN OF EVIL) VIII p. 115

<sup>5</sup> *ibid.* (THE YEAR IS DEAD, LONG LIVE THE YEAR!) X p. 285. Cf. “. . . true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge — “Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money” — is either a black magician or an IMPOSTOR.” *ibid.*

**“The science of the gods is mastered by violence; it must be conquered, and does not give itself.”**

The occult sciences, or rather the *key* which alone explains the jargon in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Œdipus, they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian “*becomes, he is not made,*” says an old adage of the Hermetic philosophers, to which the Occultists add, “The science of the gods is mastered by violence; it must be conquered, and does not give itself.” This is exactly what the author of the *Acts of the Apostles* intended to convey when he gave the answer of Peter to Simon Magus:

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.<sup>1</sup>

Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.<sup>2</sup>

**One key is the sacrifice of Prometheus, who by allowing men to proceed consciously on the path of spiritual evolution, transformed the most perfect of animals on earth into a potential god, making him free to “take the kingdom of heaven by violence.”**

Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to “take the kingdom of heaven by violence.” Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Ialdabaōth against his “rebellious son,” Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an extinguishable hell: Two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer* — the personified emblem of Φωσφόρος, of the astral fire and light in the *anima mundi* — (that element of which the German materialist philosopher Moleschott said: “ohne *phosphor* kein Gedanke,” *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart — a *Prometheus indeed, because a conscious, hence a respon-*



<sup>1</sup> [Acts viii, 20]

<sup>2</sup> Blavatsky *Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI p. 546

sible entity. The curse of *life* is great, yet how few are those men, outside some Hindu and Sūfi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static inertia personified in Brahmā during his “night’s” rest.<sup>1</sup>



Virgil and Dante in Hell (1850) William-Adolphe Bouguereau

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<sup>1</sup> *Secret Doctrine*, II p. 244

## A hint to disciples.

**We cannot attain Adeptship and Nirvāna, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our Rex Lucis, the Lord of Splendour and of Light, our immortal God within us.**

The quotation on pp. 47-48<sup>1</sup> relates, moreover, only to psychic or spiritual Magic. The practical teachings of Occult Science are entirely different, and few are the strong minds fitted for them. As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a “natural Magician.” Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one’s own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity — the Śishtas of the preceding cycles — are no more among us. Like an under-current, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaræus*,<sup>2</sup> and in the superb Neo-Platonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila’s *Sāṅkhya-Sūtras*, and the *Bhagavad-Gītā* [and in Patañjali’s *Yoga Sūtras*]. We cannot attain Adeptship and Nirvāna, Bliss and the “Kingdom of Heaven,” unless we link ourselves indissolubly with our *Rex Lucis*, the Lord of Splendour and of Light, our immortal God within us. *Aham eva Parabrahman* — “I am verily the Supreme Brahman” — has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one’s own immortal Princi-

<sup>1</sup> [Quoting *Isis Unveiled*, II pp. 317-18:] From the very day when the first mystic [taught by the first Instructor of the “divine Dynasties” of the early races, was taught] the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the [deseccration, willing or unwilling, of the profane] rabble — was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive [substances], and furnishing them with matches. The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized *their* “God” and each Adept felt the great “SELF” within himself.] The “Ātman,” the self, the mighty Lord and Protector, once that man knew him as the “*I am*,” the “*Ego Sum*,” the “*Asmi*,” showed his full power to him who could recognize the “*still small voice*.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, “O man, know thyself,” he succeeded in recognizing his God within himself. “Ye are gods,” the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy. [John x, 34, 35.] And, as a faithful echo, Paul, while asserting that we are all “the temple of the living God,” [2 Corinthians vi, 16.] cautiously adds that after all these things are only for the “wise,” and it is “unlawful” to speak of them.

<sup>2</sup> [Published as *The Book of Adam* or *Liber Adami* in Latin & Syriac by Mathieu Norberg in 3-vols. including concordance, 1815. — Boris de Zirkoff.]



ple, and then only can one conquer, or take the Kingdom of Heaven by violence. Only this has to be achieved by the higher — not the middle, nor the third — man, the last one being of dust. Nor can the second man, the “Son” — on this plane, as his “Father” is the Son on a still higher plane — do anything without the assistance of the first, the “Father.” But to succeed one has to identify oneself with one’s divine Parent.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven . . . Behold, I show you a mystery.<sup>1</sup>

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

Such is also the mystical sense of what was said by Paul to the Corinthians about their being the “temple of God,” for this meant Esoterically:

Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you.<sup>2</sup>

This carries precisely the same meaning as the “I am verily Brahman” of the Vedāntin. Nor is the latter assertion more blasphemous than the Pauline — if there were any blasphemy in either, which is denied. Only the Vedāntin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.<sup>3</sup>

### A parting thought.

The voice of the Masters is always in the world; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life. Laughter no longer lightens the heart, anger may no longer enrage it, tender words bring it no balm. For that within, to which the ears are as an outer gateway, is an unshaken place of peace in itself which no person can disturb.<sup>4</sup>



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<sup>1</sup> *1 Corinthians xv, 47, 51. [Cf. Isis Unveiled, II p. 318]*

<sup>2</sup> *ibid.*, iii, 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? “Be ye therefore perfect, even as your Father . . . is perfect” (*Matthew v, 48*), says the Great Master. The words “as perfect as your Father which is in heaven,” being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, “Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the ‘prison’ and the ‘temple.’” “If thou wilt be perfect (*i.e.*, an Adept and Initiate), go and sell that thou hast” (*Matthew xix, 21*). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The “Perfect” was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their “Perfect,” and Paul plainly states that they, the Initiates, can only speak before other Adepts. “We speak wisdom among them [only] that are perfect.” (*1 Corinthians ii, 6*)

<sup>3</sup> *Blavatsky Collected Writings, (SOME REASONS FOR SECRECY) XIV pp. 54-56*

<sup>4</sup> *Light on the Path, com. II p. 50*

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