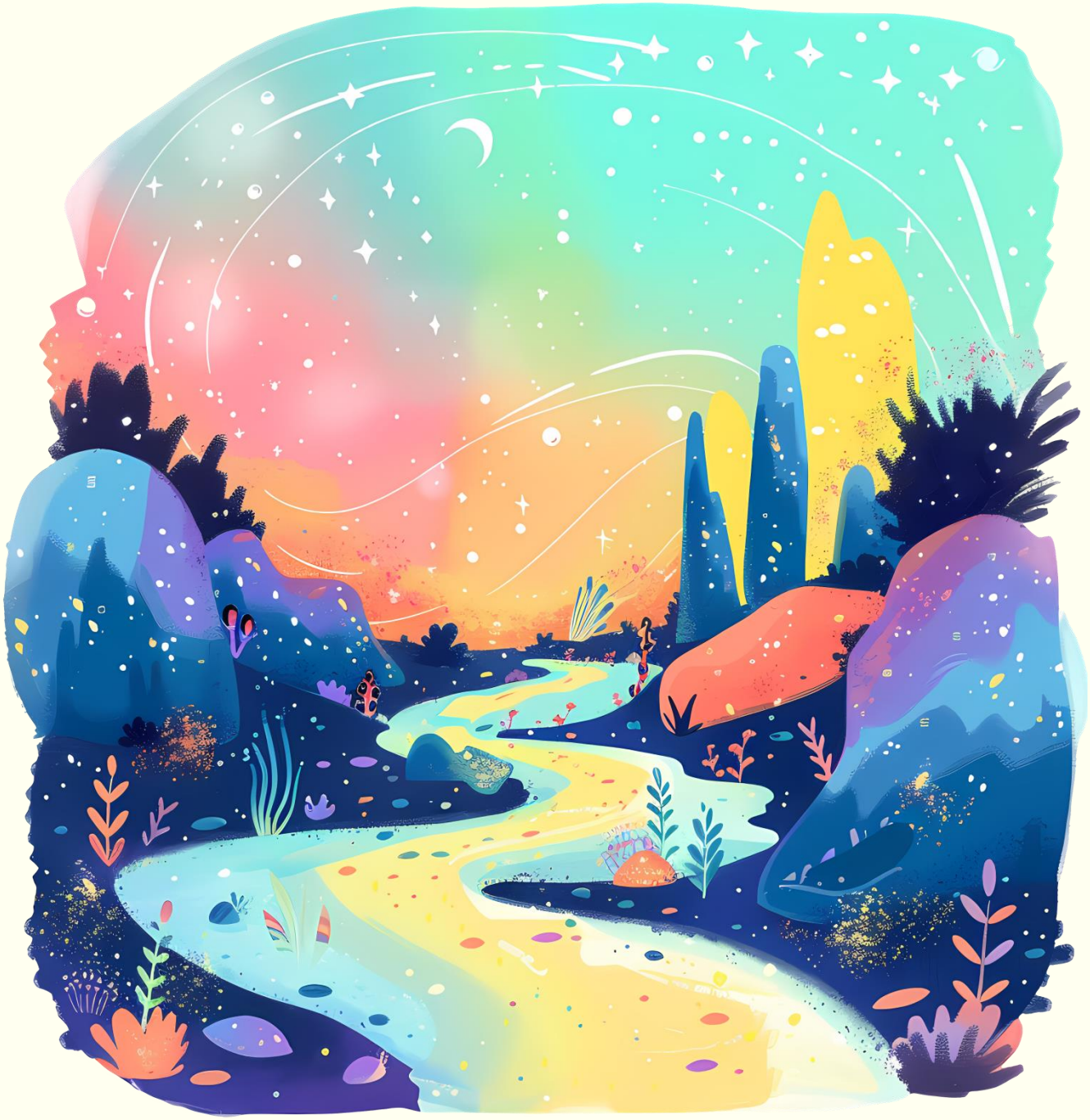
Divine Mind, Supreme and Eternal, governs the Ocean of Light and Life.



Contents and abstract of central ideas

Part 1. Divine Mind, Supreme and Eternal, governs the Ocean of Light and Life.

All atoms are endowed with consciousness, mind, and free will — living and acting within the limits of Evolutionary Law.

With sealed eyes to see, one often perceives more real facts than when awake. 6

Imagination is the memory of preceding births. By our imagination we operate on the imagination of others. 7

Imagination, when validated by faith and will, and applied to reason, is the hallmark of genius, and a reliable guide of our blind senses. Bereft of the receptive faculty of imagination, the condition of men shall become as stationary as that of brutes. 7

Every atom is a little universe in itself; and every organ and cell in the human body is endowed with a brain of its own, with memory, experience, and discriminative powers. 7

Mystery is the negation of common sense, just as metaphysics is sublime poetry. 8

Physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. 8

"That" or "It" is Absolute Deity, reservoir of All-Thought, and causeless Cause of every manifesting intellection. It is an error to attribute to "It" creative thought, for this Supreme Essence is passive. Still, on the manifested World of Being, man is not the last expression of divine creative thought. 9

Dr. Pirogoff argues that Universal Mind needs no physico-chemical or mechanical brain to transmit ideas and knowledge. 9

The human brain is not the only organ of thought in the Universe, striving to impart meaning, purpose, love, and harmony. The so-called lower forms of life are neither unconditioned, nor senseless. And even the dumb brute is moved, when seeing his companion in distress. 10

As Unity is the fundamental law in Cosmos, creative forces are working harmoniously and intelligently towards the grand end. Therefore "self" is not the product of chemical and histological elements, but an embodiment of Universal Mind. 10

That day, when the Kosmic Mind is recognised by the luminaries of science, is not far off now. 11

Science sees in motion a blind force or physical law. Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls it the "Great Breath" — Absolute Perpetual Motion; the latter has nothing do with what is called "motion" on earth. 12

There now follows a terrible blow at the puffed-up bladder of materialism, which is as empty as it is dilated.

Vampyrella, a tiny reddish cell, hunts for and finds among various aquatic plants one called spirogyra, rejecting every other food. The ability of this lowly amoeba, in selecting and assimilating its favourite food, rejecting the useless and the harmful, and even grabbing genes from an unsuspecting bacterium to replace those it had lost — is common to all unicellular organisms. 14

The ability of the amoeba to extricate itself from uncomfortable positions by means of air bubbles, suggests it is endowed by Nature with what is so loosely called by us "soul." 15

The ability to sense, choose, and select food, is commonly thought to pertain only to reasoning beings, such as higher animals and man, than to the protoplasm of lower forms of life. 17

The lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do. The mysterious faculties of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body, and redirecting others into the lymphatic and blood vessels — such is the wondrous work of intelligent cells. 17

The Basel professor speaks like an occultist, and a very erudite one too, when he says that a microscopical point of protoplasm, formless and structureless, exhibits such vital functions of alimentation, growth, breeding, motion, feeling, and sensuous perception, that tantamount to "consciousness" — the soul of the higher animals! 19

The Indian Goddess of Moisture was born from the pores of a River God.

Every atom of matter is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity. All atoms are endowed with mind, consciousness, and free will — living and acting within the limits of Evolutionary Law. 20

Part 2. Selections from the Diary of Dr. Nikolay Ivanovich Pirogoff.

Preface by Helena Petrovna Blavatsky.

Cosmic Mind and its countless rays, governs the World of Being, on lines which distinguish human nature from brute nature. 23

Dr. Pirogoff refrained from sharing his innermost beliefs and insights even with those nearest and dearest to him — the holy and the Holy — about the flight of his holy consciousness to the Holy of Holies (Sanctum Sanctorum), Temple of the Living God. 24

Dr. Pirogoff is a most profound mystic and philosopher. Since his thirty-ninth year, he begun ascending towards an almost unreachable Spiritual Regenerator — far beyond the great illusion of objects, forms, and vain ritualism. 24

Commentary by Helena Petrovna Blavatsky.

There are times when we are beset by thoughts, so base and foul, that we feel that such thoughts are not our own, but are suggested by some rebellious angel that dwells within us and cannot be dislodged. 26

The physical body is the sepulchre the soul. Memory has no seat, no special organ of its own in the brain — it has seats in every organ of the body. 26

The brain is the organ of the mind; the latter is the reflection of a Higher Principle (Noëtic Mind), working through brain-consciousness (relative truth). The heart is the organ of the Spiritual Consciousness (Absolute Truth). 26

Seek Darkness with the Lamp of Faith.

Intuition is divine; it alone can perceive ideal laws, when not blinded by vanity. Unless confirmed by reason and experience, blind faith is but an aspiration and a desire. 27

Selfishness is the cause of all sin and suffering, and mother of all vices, for it befouls divine Truth. I-ness and me-ness are the dire heresy of separateness, for they wean our little ephemeral self from the Universal Infinite Self — which is the Light of Lights, glowing from Truth and Goodness. 27

In many cases of lunacy, the confusion among the vibrations of all kinds is so enormous that there is no correlation between the inner and the outer man, leading to mental aberration. 27

Akasha, whose lowest form is the Ether of Space, is entirely different from the medium of Science. 28

The chasm between matter and mind is intellectually impassable; instinct alone can bridge it. 28

The One Life is the triply manifested Deity.

The Higher Ego and its reflection upon the human mind may be compared to the Master-artist and his pupil-musician. Morality is the pupils' pristine efforts to harmonise with Universal Law. 29

No scientific sophistry can destroy or even blunt Dr. Pirogoff's pure idealism and nascent apperception of Eternal Truths. 29

Atoms are the inner principles (intelligent and spiritual guides) of the cells and particles they inform. 30

The Life-Force, radiating from an Absolute and Unknowable Force (beyond space and time), is the bugbear of the modern materialist. 30

Man is formed of three principles and four vehicles in the image of God (Divine Nature). He is the microcosmos of the Macrocosmos, symbolised by the six-pointed star (hexagonal wheel). 30

As earth-life is the desert of illusion, the "I" and the objective universe of gross matter we live in, do not correspond to the Absolute Root of All (Causeless Cause), which is a Reality beyond sensation and speculation; so too, "light" and "darkness" are illusions (maya) of the physical senses. 32

The human mind (lower Manas) is a direct ray, or reflection, of a Higher Principle (Noëtic Mind). 32

Since the three dimensions belong to a single characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three. However, abstractions such as the "fourth dimension," being outside mental perception and experience, are errors of realism if not unfortunate verbalisms. 33

The Sixth Sense, or "normal clairvoyance," will correspond to the next Element of Matter or "permeability," i.e., Spiritual Sight. Then, those who have been seeking a "fourth dimension" to explain the passage of matter through matter, shall find what they sought, i.e., a sixth characteristic of matter. 33

When the Sixth Sense has awakened the Seventh, Chrēstos shall be regenerated as Christos and will illumine the souls of all men. 33

And they will listen to my voice; and they shall become one flock under one Shepherd. 33

Absoluteness (Parabrahman or Be-ness) is the One and only Reality.

The unconscious approximations of the human mind to hidden truths, as well as to the Universal Mind (Mahat), are mere illusions. "Absolute truth is the symbol of Eternity, and no finite mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it." 34

The atom is a crystallized point of divine Energy and Ideation; it is an immutable Entity, a reality within an appearance. 34

Molecule is illusion. The atom informs the molecule — as life, spirit, soul, and mind, inform man. The atom is all the above, plus Force itself, as Dr. Pirogoff suspected. 34

Matter is the vehicle of life, eternal in essence and of infinite divisibility. It is never annihilated, only dispersed.

There is no such thing as inert, dead, or even "inorganic" matter. As sponge is the product of water — created, living and dying in the water, after which it changes form, but its atomic structure cannot be destroyed — so matter, as an element, is indestructible. 35

Empiricism is reliance upon direct experience and observation rather than on theory, plus "Shakespeare's deep and accurate science in mental philosophy" (Coleridge). This is more beneficent to the true philosopher in his study of the human heart, than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution. 36

Occult truth is naked Nature, without the illusory veil of the senses.

Our Higher Ego is a ray of the Universal Mind, individualized for the duration of a manvantaric life-cycle, during which it gathers experience in countless reincarnations (rebirths), before returning to its Parent-Source. 37

Man has two Egos (aspects of one divine principle), the higher or Individuality, and the lower or Personality — in other words, the divine and the animal man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy. 37

As immortality is the stability of life, and eternity the stability of being, so memory is the stability of knowledge.

Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can cease to exist, for it has been indelibly impressed on imperishable records of the Astral Light. 38

Æther and Ether compared and contrasted. 40

Akasha and Astral Light compared and contrasted. 41

Suggested reading for students.

From our Theosophy and Theosophists Series. 42

Part 1.
Divine Mind, Supreme and Eternal, governs the Ocean of Light and Life.

All atoms are endowed with consciousness, mind, and free will — living and acting within the limits of Evolutionary Law.

Whatsoever quits the *Laya* (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION."

— *Esoteric Axioms*

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."

— CICERO[1]

With sealed eyes to see, one often perceives more real facts than when awake.

First published in *Lucifer*, Vol. VI, No. 32, April 1890, *pp.* 89-100; also, in *The Theosophist*, Vol. XI, May 1890, *pp.* 414-24. Republished in *Blavatsky Collected Writings*, (Kosmic Mind) XII *pp.* 133-150.[2]

Edison's[3] conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop[4] in *Harper's Magazine*[5] as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy, the February *Review of Reviews*[6] takes the inventor of the phonograph to task, and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

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[1] [*Tusculan Disputations*,* I, xxvii (66). See *pp.* 31-32 *fn.*, in Vol. VII of the present Series, for the Latin text of this passage and additional note. — *Boris de Zirkoff.*

* "Cicero's Tusculan Disputations - *tr.* Yonge," can be found in our Down to Earth Series. — ED. PHIL.]

[2] [Parallel Reading: "Lucifer is Christos, Inner Light," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

[3] [Thomas Alva Edison (1847-1931), American inventor and businessman, known for his work on the incandescent light bulb, the phonograph, electric power distribution, and early motion pictures.]

[4] [George Parsons Lathrop (1851-1898), American poet, novelist, and newspaper editor.]

[5] [A monthly magazine of literature, politics, culture, finance, and the arts. Launched in New York City in June 1850, it is the oldest continuously published monthly in the United States.]

[6] [A noted family of monthly journals founded in 1890–1893 by British reform journalist William Thomas Stead (1849-1912). The *Review of Reviews* was established across three continents — in London (1891), New York (1892), and Melbourne (1893).]

Imagination is the memory of preceding births. By our imagination we operate on the imagination of others.

Imagination, when validated by faith and will, and applied to reason, is the hallmark of genius, and a reliable guide of our blind senses. Bereft of the receptive faculty of imagination, the condition of men shall become as stationary as that of brutes.

Would to goodness the men of science exercised their "scientific imagination" a little more, and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron[1] has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart,[2]

> [It] is the great spring of human activity, and the principal source of human improvement. [134] . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.

It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey[3] was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall[4] felicitously called it.

Every atom is a little universe in itself; and every organ and cell in the human body is endowed with a brain of its own, with memory, experience, and discriminative powers.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honoured so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars.

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[1] [George Noel Gordon Byron, 6th Baron Byron (1788-1824), British poet and one of the major figures of the Romantic movement, regarded as being among the greatest British poets.]

[2] [Dugald Stewart (1753-1828), Scottish philosopher and mathematician, regarded as one of the most important figures of the later Scottish Enlightenment, and renowned as a populariser of the works of Francis Hutcheson and of Adam Smith. Trained in mathematics, medicine, and philosophy, his lectures at the University of Edinburgh were widely disseminated by his many influential students.]

[3] [William Harvey (1578-1657), English physician, who made influential contributions to anatomy and physiology. He was the first known medical doctor to describe in detail the pulmonary and systemic circulation of blood, being pumped to the brain and the rest of the body, by the heart.]

[4] [John Tyndall (1820-1893), Irish physicist. His scientific fame arose in the 1850s from his study of diamagnetism. He also made discoveries in the realms of infrared radiation, and the physical properties of air, proving the connection between atmospheric CO^2 and of what is now known as the greenhouse effect, back in 1859.]

> If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body?

Mystery is the negation of common sense, just as metaphysics is sublime poetry.

Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common* sense, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must [135] remain for the intellects of our civilized races for ever a mystery *on physical lines* — they who deal in this question have to be of necessity either fools or knaves.[1]

Physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses.

Dixit.[2] Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, forever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter, and the rest are not. It comes to this: the words of Father Félix addressed fifty years ago to the French academicians have nearly become immortal as a truism.

> Gentlemen, you throw into our teeth the reproach that we teach mysteries . . . But imagine whatever science you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source you come face to face with the unknown![3]

Now, to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal — thus justifying Edison's dreams. But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. N.I. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*.[4]

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[1] [Deceitful and unreliable scoundrels]

[2] [Latin phrase *ipse dixit*, *i.e.*, he himself said it, referring to an unsupported assertion or claim that it relies solely on the speaker's authority rather than on proof or evidence.]

[3] [*Le Mystère et la Science*, lecture of Father Félix, of Notre Dame. *Cf.* Chevalier Roger Gougenot Des Mousseaux (1805-1876), *Les hauts phénomènes de la magie, précédés du spiritisme antique*, 1864, *pp.* xiv-xix.]

[4] [Reference is here to Dr. Nikolay Ivanovich Pirogoff's (1810-81) posthumously published work entitled in Russian: *Voprosi zhizni. Dnevnik starago vracha, i.e., Life's Problems. The Diary of an Old Physician.* A subtitle states: "Written exclusively for myself, but not without a secret thought that, perhaps, somebody else might also read it someday." The subtitle gives also the dates: November 5th, 1879 – October 22nd, 1881, which are Old Style dates, referring to the Julian calendar system, while New Style dates refer to the modern Gregorian calen-

Indeed that great surgeon and pathologist raised by their publication [136] quite a howl of indignation among his colleagues. How then? the public asked; he, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:

> . . . was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut — the same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstrations. . . . [1]

— Of what? Why, of the existence in every organism *of a distinct* "VITAL FORCE" independent of any physical or chemical process. Like Liebig[2] he accepted the derided and tabooed homogeneity of nature — a Life-Principle — that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies.

> **"That" or "It" is Absolute Deity, reservoir of All-Thought, and causeless Cause of every manifesting intellection. It is an error to attribute to "It" creative thought, for this Supreme Essence is passive. Still, on the manifested World of Being, man is not the last expression of divine creative thought.**

His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon had the "hardihood"[3] to declare in his *Memoirs* that:

> We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them — *the direct embodiment of the universal mind* — a perfection inaccessible to [137] our own [human] mind . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

> **Dr. Pirogoff argues that Universal Mind needs no physico-chemical or mechanical brain to transmit ideas and knowledge.**

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that

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dar. This *Diary* was published in 1887, and was later translated into one or more foreign languages. The most recent edition is contained in his *Complete Works* in eight volumes, published by the State Publishing House of Medical Literature, Moscow 1962. The *Diary* may be found in the eighth volume of this edition. The original MS. of Dr. Pirogoff's *Diary* is in the holdings of the Military-Medical Museum in the Soviet Union. — *Boris de Zirkoff.*]

[1] *Novoye Vremya*, 1887.

[2] [Justus Freiherr von Liebig (1803-1873), German scientist, who made major contributions to the theory, practice, and pedagogy of chemistry, as well as to agricultural and biological chemistry; he is considered one of the principal founders of organic chemistry. As a professor at the University of Giessen, he devised the modern laboratory-oriented teaching method, and for such innovations he is now regarded as one of the most outstanding chemistry teachers of all time.]

[3] [boldness]

Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:

> Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual*. Substance, *ruled and directed by the life principle*, is organized *according to a general defined plan* into certain types . . .

The human brain is not the only organ of thought in the Universe, striving to impart meaning, purpose, love, and harmony. The so-called lower forms of life are neither unconditioned, nor senseless. And even the dumb brute is moved, when seeing his companion in distress.

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he:

> . . . acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.
>
> **As Unity is the fundamental law in Cosmos, creative forces are working harmoniously and intelligently towards the grand end. Therefore "self" is not the product of chemical and histological elements, but an embodiment of Universal Mind.**

And he adds *à propos* of Moleschott's[1] materialism:

> Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance[2] vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe, it be our fate to fall into illusions, then "illusion" has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but *an embodiment of a common universal Mind*. The latter, I sense and represent to myself as acting in free will and [138] consciousness, in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

[1] [Jacob Moleschott (1822-1893), Dutch physiologist and writer on nutrition and dietetics. He was known for his philosophical and political positions in regard to scientific materialism, and against vitalism. The latter term posits that living organisms are differentiated from the "non-living" ones by the presence of forces, properties or powers, including those which may not be physical or chemical.]

[2] [imprisonment, especially for a long time]

For, as remarks elsewhere this great and philosophic man of Science:

> *The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

That day, when the Kosmic Mind[1] is recognised by the luminaries of science, is not far off now.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry — hence, in their final form with mechanical laws — we fear there is a good deal of contradiction between the confessed object, and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff [139] to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vitæ* of Paracelsus — yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*,"[2] has not yet come. And yet there are exceptions to the general rule, and physiology — whose destiny it is to become the handmaiden of Occult truths — has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favourite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they will argue:

> The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses*. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed

[1] [Consult "Kosmos and Cosmos," in our Confusing Words Series. — ED. PHIL.]

[2] [*i.e.*, principles, not men.]

> along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and colour; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.
>
> **Science sees in motion a blind force or physical law. Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls it the "Great Breath" — Absolute Perpetual Motion; the latter has nothing do with what is called "motion" on earth.**

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion — the "Great Breath."[1]

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the [140] present professor of physiology at the University of Basel,[2] who speaks like an Occultist:

> It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature" — a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:

> Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be

[1] See *The Secret Doctrine*, Vol. I, *pp.* 2 & 3.

[2] From a paper read by him some time ago at a public lecture. [Perhaps, by Johannes Friedrich Miescher (1844-1895), Swiss physician, biologist, and physiologist. — ED. PHIL.]

> watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:

> Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogenous faculties, shows [141] objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamouring for the recognition of the fact, that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

There now follows a terrible blow at the puffed-up bladder of materialism, which is as empty as it is dilated.

But here we have a professor of physiology, who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

> I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable*. They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation*.

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation — the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free will* and *consciousness*, in the simplest monadic protoplasms!

Vampyrella, a tiny reddish cell, hunts for and finds among various aquatic plants one called spirogyra, rejecting every other food. The ability of this lowly amoeba, in selecting and assimilating its favourite food, rejecting the useless and the harmful, and even grabbing genes from an unsuspecting bacterium to replace those it had lost — is common to all unicellular organisms.

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination — one is almost inclined to say *thought* — in the [142] *Amœbas*. Now the Amœbas or *animalculæ*[1] are, as all know, microscopical protoplasms — as the *Vampyrella spirogyra*[2] for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behaviour something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualifications, and coin a new term. For see what Cienkowsky says of it.[3] Speaking of this microscopical, bare, reddish cell, he describes the way in which it hunts for and finds among a number of other aquatic plants one called *spirogyra*,[4] rejecting every other food. Examining its peregrinations under a powerful microscope, he found it, when moved by hunger, first projecting its *pseudopodiæ* (false feet) by the help of which it crawls. Then it commences moving about, until among a great variety of plants, it comes across a *spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue sucks the contents of one cell, and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amœba — the *Colpodella*[5] *pugnax* — he says that he found it showing the same predilection for the *Chlamydomonas*[6] on which it feeds exclusively. He writes: →

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[1] [Latin for "little animal," from *animal* and *culum*, an archaic term for microscopic organisms that include bacteria, protozoa, and very small animals. The tem was coined by the 17th-century Dutch scientist Antonie van Leeuwenhoek, to refer to the microorganisms he observed in rainwater.]

[2] [*Vampyrella spirogyra* is a genus of amœbæ belonging to the vampyrellid endomyxans, ranging from 30-60 µm. They are called vampires because they perforate the cell wall of their host to draw out the inner contents of the cell. The amœbæ of this genus are heterotrophic, feeding on algæ.]

[3] L. Cienkowsky.* See his work *Beiträge zur Kenntniss der Monaden. Archiv für Mikroskopische Anatomie* 1 (1): 203-232, plates 12-14; published in 1865.

* [Also known as Lev Semyonovich Tsenkovsky (1822-1887), Russian botanist, protozoölogist, and bacteriologist. He was a corresponding member of the Saint Petersburg Academy of Sciences (1881).]

[4] [Any member of a genus of some 400 species of free-floating green algæ (division *Chlorophyta*) found in freshwater environments around the world.]

[5] [A genus of alveolates comprising five species, and two further possible species: they share all the synapomorphies of apicomplexans, but are free-living, rather than parasitic.]

[6] [A genus of green algæ consisting of about 150 species of unicellular flagellates, found in stagnant water and on damp soil, in freshwater, seawater, and even in snow as "snow algæ."]

> . . . having made a puncture in the body of the Chlamydomonas, it sucks its chlorophyll and then goes away . . . [adding these significant words:] The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!* [1]

Not less suggestive are the observations of Th. W Engelmann[2] on the *Arcella*, another unicellular organism, only [143] a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.*, on their convex side, so that the pseudopodiæ, projected from the edge of the shell, find no hold in space and leave the Amœba helpless. Under these circumstances the following curious fact is observed.

> Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning its body over to raise itself on all its *pseudopodiæ*. After this, the Amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity, the Amœbæ will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

The ability of the amoeba to extricate itself from uncomfortable positions by means of air bubbles, suggests it is endowed by Nature with what is so loosely called by us "soul."

In the words of Th. W. Engelmann:

> If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side, and increasing in size and number on the other, or both, until the creatures

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[1] [When attacking, the *Vampyrella* flattens along the filament surface of its prey and, upon attachment, the long pseudopodia disappear leaving only shorter pin-like pseudopodia. A violent shock-motion is usually observed as the *Vampyrella* attacks the algæ. Within minutes, cell wall digestion initiates and the *vampyrellid* (vampire amœba) begins to swell as the contents of the algæ are drained. Upon fully digesting through the cell wall, a hole is created in the cell wall of the algæ. The *vampyrellid* swells rapidly, and the prey cell disarticulates. The protoplast of the prey is then sucked out into a food vacuole. Remaining contents are then drawn out using pseudopodia. The *vampyrellid* uses its pseudopodia to move from cell to cell, repeating the process. Excess water absorbed from prey cells is removed by numerous small contractile vacuoles on the periphery of the organism, maintaining an only slightly increased size after each meal. *Vampyrella* has been shown to be selective of food type. Once in contact with filaments, it brings its body toward the filament. If the algæ are rejected, it will move on. Among this selectivity, there is also differences among species within the genus. This has been observed as *Vampyrella lateritia** which refuses to eat *Œdogonium*,** while it will be eaten by *Vampyrella pendula*. — Excerpted from https://en.wikipedia.org/wiki/Vampyrella]

* A freshwater species of predatory amœbæ that feeds on species of algæ and is known for its specialized feeding strategy of removing, digesting, and ingesting the cellular contents of its prey.

** *Œdogonium* is a genus of filamentous, free-living green algæ.]

[2] Theodor Wilhelm Engelmann* (1843-1909), *Beiträge zur Physiologie des Protoplasma*, in Dr. E.F.W. Pflüger's *Archiv für die gesammte Physiologie des Menschen und der Thiere*, Bonn, 1869, 2nd year, *pp.* 310-11, 387.

* [German botanist, physiologist, microbiologist, university professor, and musician, whose 1882 experiment measured the effects of different colours of light on photosynthetic activity, and showed that the conversion of light energy to chemical energy took place in the chloroplast.]

> touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done, than the gas-globules disappear and the *Arcellæ* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass, and thus bring them down once more to the lower surface of the drop of water; and forthwith, they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time. by one device or the other; and no sooner have they succeeded than the gas bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some* PSYCHIC *process in the protoplasm*.

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on "crass ignorance," there [144] exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of*, and *in*, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess — thus personifying the microbes of the variolic virus? Do we not read about *Tāntrikas*, a sect of mystics, giving proper names to nerves, cells, and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, *etc.*, of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs, and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmā, and the various parts of whose body are all the pleasure-grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and — *quien sabe*[1] — will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyster. It's now well demonstrated that:

> . . . this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food — by means of active contractions of its protoplasmic body — in a manner as mysterious as that which we notice in the independent Amœba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots — *pseudopodiæ* — out of their contractive, bare, protoplasmic bodies — which *pseudopodiæ*, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it [145] further, toward the lymph-duct . . . The lymphatic cells issuing from the

[1] [who knows?]

> nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so — remained unexplained. But today we know, that this faculty of selecting their special food — of assimilating the useful and rejecting the useless and the harmful — is common to all the unicellular organisms.[1]

The ability to sense, choose, and select food, is commonly thought to pertain only to reasoning beings, such as higher animals and man, than to the protoplasm of lower forms of life.

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the calls, in the formless and structureless protoplasmic *drops* — why should it not exist also in the epithelium cells of our intestinal canal? Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense*, *choose*, and *select* its favourite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed: but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant*, *superstitious*, but rather poetical "twaddle" of the Hindu Yogis and Tāntrikas.

The lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do. The mysterious faculties of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body, and redirecting others into the lymphatic and blood vessels — such is the wondrous work of intelligent cells.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the [146] blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws*. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in

[1] From the paper read by the Professor of physiology at the University of Basel, previously quoted.

water, as the peptics do, a process well demonstrated by F. Hofmeister.[1] Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels — such is the work of the cells. "*It is evident that in all this there is not the slightest hint at diffusion or endosmose*," says the Basel physiologist. "*It becomes entirely useless to try and explain these phenomena by chemical laws*."

But perhaps is physiology luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes, in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat"[2] no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* [147] explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its *camera obscura*. But the fact of the sameness of the reproduction of things in the eye, according to the same law of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem:

> Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles — our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws*.

[1] *Untersuchungen über Resorption und Assimilation der Nährstoffe* (*Archiv für Experimentalle Pathologie und Pharmakologie*), Vol. XIX, 1885).

[2] [Fohat, or the Light of Logos, is Divine Thought Revealed. — ED. PHIL.]

The Basel professor speaks like an occultist, and a very erudite one too, when he says that a microscopical point of protoplasm, formless and structureless, exhibits such vital functions of alimentation, growth, breeding, motion, feeling, and sensuous perception, that tantamount to "consciousness" — the soul of the higher animals!

The underlined words[1] in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:

> *The riddle of life is found in the active functions of a living organism*,[2] *the real perception of which activity we can get only through self-observation*, *and not owing to our external senses*; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only [148] on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse*[3] in a mere hypothetical way, and do so, in fact, when we speak of "active functions." Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace "consciousness" — the soul of the higher animals!

The problem — for Materialism — is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that: →

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[1] [italicised]

[2] *Life* and *activity* are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever, Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

[3] [core of existence]

> A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation of the words "lymphatic" and "lymph." Etymologists think that the Latin word *lympha* is derived from the Greek *nymphē*, "a nymph or *inferior Goddess*," they say.

> The Muses were sometimes called [149] *nymphs* by the poets. [1] Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, *etc.*, were said to be caught by the nymphs (*νυμφολῆπτοι*).

The Indian Goddess of Moisture was born from the pores of a River God.[2]

Every atom of matter is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity. All atoms are endowed with mind, consciousness, and free will — living and acting within the limits of Evolutionary Law.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmā, one of whose names is *Anu*, or atom — no sooner is it emanated, than it *becomes endowed with consciousness*, each of its kind, and free will, acting within the limits of law. Now, he who knows that the *kosmic Trimūrti* (trinity) composed of Brahmā, the Creator; Vishnu, the Preserver; and Śiva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,[3] *plus* the doctrines of *Gupta Vidyā*, or esoteric knowledge — knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimūrtic personages — which are, *Bhūtātman*, one with the created or emanated materials of the world; *Pradhānātman*, "one with the

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[1] [Consult "Lymph is a masque for Nymph," in our Constitution of Man Series, and "Porphyry on the Cave of the Nymphs," in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

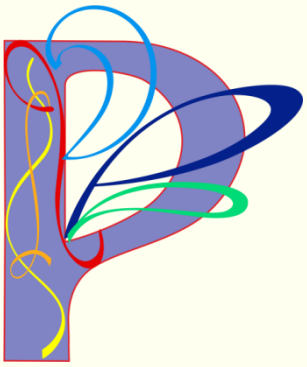
[2] [Consult "Proposition 3 - Born from the pores of the skin," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

[3] Brahmā comes from the root *brih*, "to expand," "to scatter"; *Vishnu* from the root *vi*, or *vish* (phonetically), "to enter into," "to pervade" the universe of matter. As to Śiva — the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

senses"; *Paramātman*, "Supreme"; and *Atman*, Kosmic Soul, or the Universal Mind — show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 [150] crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.





Part 2.
Selections from the Diary of Dr. Nikolay Ivanovich Pirogoff.



Dr. Pirogoff at the end of Crimean War (1860)

Preface by Helena Petrovna Blavatsky.

Cosmic Mind[1] and its countless rays, governs the World of Being, on lines which distinguish human nature from brute nature.

First published in *Lucifer*, Vol. VII, December 1890, and January and February, 1891; Vol. VIII, March, April, May, June, July, and August, 1891; Vol. IX, October 1891. Republished in *Blavatsky Collected Writings* (PROBLEMS OF LIFE) XII, *pp.* 403-416. Translated from the original Russian by H.P. Blavatsky.[2]

Every cultured man in Europe and America is more or less familiar with Doctor Pirogoff's name.[3] And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in *Lucifer* of April last — [404] in the editorial "Kosmic Mind" Some quotations from his posthumous *Memoirs* were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy *e.g.*, his ideas on the universal mind, "infinite and eternal, which rules and governs the Ocean of Life," and also on that bugbear of the materialists — the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff's *Diary* had raised a stir of amazement among the Russian public, and — among the Darwinists and Materialists, his ex-colleagues — quite a storm of indignation, as our eminent surgeon had hitherto been regarded as an "Agnostic," if not an out-and-out Atheist of Büchner's School.[4]

Since then we have heard it [was] said that a few lines quoted from a man's writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff's *Memoirs*, and to publish their translations in *Lucifer*. Of course the complete *Diary* cannot be translated, in order to satisfy the sceptics. Nor is it needed: as it is amply sufficient, in order to prove our point, to translate only those pages which contain the writer's intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only, who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the *Diary* as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical char-

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[1] [It is the Mahat of the Hindus, the Nous of Anaxagoras, the God of Pythagoras. In terms of Cosmogenesis, Cosmic Mind is Third Logos, the male aspect of Anima Mundi, or Alaya, Soul of the World, *i.e.*, Conscious Universal Mind, or Light of Intelligence and Life, a Son of Necessity. — ED. PHIL.]

[2] [See pages 8-9 [135-36] above, for bibliographical data concerning Dr. Pirogoff's *Diary*. — *Boris de Zirkoff*.]

[3] [Nikolay Ivanovich Pirogoff (1810-1881), Russian scientist, medical doctor, pedagogue, public figure, and corresponding member of the Russian Academy of Sciences (1847) — one of the most widely recognized Russian physicians. Considered to be the founder of modern surgery, he was the first to use anaesthesia in a field operation (1847), and one of the first surgeons in Europe to use ether as an anaesthetic. He is credited with the invention of various kinds of surgical operations, and his own technique of using plaster casts to treat fractured bones. — *Cf. Wikipedia*.]

[4] [Friedrich Karl Christian Ludwig Büchner (1824-1899), German philosopher, physiologist and physician; an ardent exponent of 19th-century scientific materialism.]

acter will be translated. The value of such pages is enhanced tenfold for us, as having been penned by a man of science, whose great learning [405] was recognized by all Europe, and whose famous achievements in surgery have been so appreciated, that some of them have become authoritative even in England,[1] always so backward in recognising foreign — and especially Russian — merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N.I. Pirogoff was born in November 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German free thought during the years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephisto. He writes, in describing his state of mind in those early days,

> Wherefore, and to what ends need we suppose the existence of a Deity?
>
> What can it explain in cosmogenesis?
>
> Is not matter eternal, and should it not be so?
>
> Why then this useless hypothesis which explains nothing?

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain:

> **Dr. Pirogoff refrained from sharing his innermost beliefs and insights even with those nearest and dearest to him — the holy and the Holy — about the flight of his holy consciousness to the Holy of Holies (Sanctum Sanctorum), Temple of the Living God.**
>
> Though it was a great heathen — *der grosse Heide* — [as Goethe was called], who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy.
>
> **Dr. Pirogoff is a most profound mystic and philosopher. Since his thirty-ninth year, he begun ascending towards an almost unreachable Spiritual Regenerator — far beyond the great illusion of objects, forms, and vain ritualism.**

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous *Diary*, they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff's widow and sons gave his papers to be published, and the two volumes, [406] from which the following pages are translated, were printed at the end of 1887. The first volume contains in full the unfinished "Di-

[1] *e.g.*, the operation on the tarsus of the foot, called "the Pirogoff Operation."

ary of an Old Physician," and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it

> . . . exclusively [for himself], yet not without a secret hope that, perchance, others might read it too, some day.
>
> The perusal of these posthumous papers leads one to think [adds the Russian publisher in his *Preface*] that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, *etc.*, a subtitle already used by him some twenty years before, in heading his philosophical essays, namely, "The Questions (or Problems) of Life."

But as the latter, collected in Volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

H.P. BLAVATSKY



Commentary by Helena Petrovna Blavatsky.

> [Occasionally . . . one is beset by thoughts so base and foul, that . . . one feels . . . almost persuaded at times that these thoughts are not one's own, but are suggested by someone else — by that basest of beings that lives in each of us.]
>
> **There are times when we are beset by thoughts, so base and foul, that we feel that such thoughts are not our own, but are suggested by some rebellious angel that dwells within us and cannot be dislodged.**

The thoughts of the *lower self* or "personality," a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the *true* and higher Self and Ego!

> [. . . a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes.]
>
> **The physical body is the sepulchre the soul. Memory has no seat, no special organ of its own in the brain — it has seats in every organ of the body.**
>
> **The brain is the organ of the mind; the latter is the reflection of a Higher Principle (Noëtic Mind), working through brain-consciousness (relative truth). The heart is the organ of the Spiritual Consciousness (Absolute Truth).**[1]

This is a purely occult teaching. Our "memory" is but a general agent, and its "tablets," with their indelible impressions, but a figure of speech: the "brain-tablets" serve [407] only as a *upādhi* or a *vahān* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via* the *consciousness of the personal Ego* or Mind (the lower Manas) whose grosser essence is astral, into the "*cerebral reflectors*," so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noëtic Action," in *Lucifer*, Vol. VII, No. 38, November 1890, *pp*. 181-82.[2]

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[1] [Heading by ED. PHIL.]

[2] [Republished in *Blavatsky Collected Writings*, Vol. XII, *pp*. 350 *et seq*. Full text of this epoch-making article can be found under the title "Kamic versus Manasic action," in our Confusing Words Series. — ED. PHIL.]

[Thus, while one "I" is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.]

Seek Darkness with the Lamp of Faith.

Intuition is divine; it alone can perceive ideal laws, when not blinded by vanity. Unless confirmed by reason and experience, blind faith is but an aspiration and a desire.

"Faith" is but the misapplication of an *inner* intuition. The latter shows to us unerringly a general truth, in this or that universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.

[The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non*-I), is that we call existence. . . .]

Selfishness is the cause of all sin and suffering, and mother of all vices, for it befouls divine Truth.[1] I-ness and me-ness are the dire heresy of separateness, for they wean our little ephemeral self from the Universal Infinite Self — which is the Light of Lights, glowing from Truth and Goodness.

Eastern Philosophy — occult or exoteric — does not admit of an "I" separate from the Universe, objective or subjective, material or spiritual — otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the "heresy of separateness" or personality, the idea that our "I" is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.

< *In connection with Dr. Pirogoff's speculations on the subject of lunacy.* >

In many cases of lunacy, the confusion among the vibrations of all kinds is so enormous that there is no correlation between the inner and the outer man, leading to mental aberration.[2]

Or *loss* of mind, as it is very suggestively [408] called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind — and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antahkarana*,[3] the medium of communication, an event which leaves alive in man only his animal portion, whose Kāmic mind lives henceforward on the astral plane.

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[1] [Refer to our study notes under Further Reading for Students.]

[2] [*Cf.* "But even in some of these unfortunate cases, the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment." *Blavatsky Collected Writings*, (OCCULT VIBRATIONS) X *p.* 267. The full text of this article can be found under the title "Blavatsky on Occult Vibrations," in our Blavatsky Speaks Series. For in-depth analysis of this subject, refer to "How vibration brings forth sound, form, and colour," and "The atoms of Science are the vibrations of Occultism," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

[3] [For an explanation of the technical terms on this subject, refer to Table "Semi-Exoteric Constitution of Man," shown on page 39 of this study. Full text under the title "Constitution of Man – Overview," in our Constitution of Man Series. — ED. PHIL.]

> < *Dr. Pirogoff is unable to accept the then current hypotheses regarding the atoms.* >

Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness.[1]

> [Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical, points and what not else.]

The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Æther.[2] Hence, we are told by the physicists that the *hypothetical* agent called the ether of space is both elastic, "of extreme tenuity and absolutely imponderable." Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an *absolutely hard body*. This is *exact*, mathematical science.

> [My mental analysis brings me totally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, invisible, formless, ever in motion . . .]

Akasha, whose lowest form is the Ether of Space, is entirely different from the medium of Science.

If we understand correctly this "something permeable and interpenetrating" all and everywhere, it is *Akasha*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the "hypothetical agent" or *medium* of Science.

> [My mind does not accept the idea that the mere grouping of atoms into certain forms (*e.g.*, the cerebral cells) could make them *eo ipso*[3] capable of sensing, desiring and conceiving, unless the [409] faculty of sensing and consciousness were already *innate* in such units.]

The chasm between matter and mind is intellectually impassable; instinct alone can bridge it.

Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.

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[1] [Consult "Modifications of Consciousness," our second Major Work, "The Master Atom is Man's Spiritual Soul," and "The Voice of the Will is the Atomic Point," in our Constitution of Man Series. — ED. PHIL.]

[2] [Refer to "Æther and Ether compared and contrasted," Table from our Confusing Words Series, shown on page 40 of this study. — ED. PHIL.]

[3] [Latin adverbial phrase, *i.e.*, "by that very act," or "thereby."]

> [I conceive . . . a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.]

The One Life is the triply manifested Deity.[1]

First Logos: **Unconscious Universal Mind.**
Second Logos: **Semi-Conscious Universal Mind.**
Third Logos: **Self-Conscious Cosmic Mind.**

The Occultists and Theosophists call it "the One Life," the triply manifested Deity or the three Logoi — the one pole of which is negative, the other positive — and the whole circumference and central point — universal mind and the atom. The latter are both abstractions, yet the only Reality.

> [This "some one" attuning *my* organ into unison with the universal harmony, becomes my "I"]

The Higher Ego and its reflection upon the human mind may be compared to the Master-artist and his pupil-musician. Morality is the pupils' pristine efforts to harmonise with Universal Law.

Or, as the Occultist would call it, the "Higher Ego," the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the "organ," the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion — the man of flesh — on the chords and keys of the brain-organ.[2]

> [And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my "I," and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.] [410]

No scientific sophistry can destroy or even blunt Dr. Pirogoff's pure idealism and nascent apperception of Eternal Truths.

Had the eminent writer of the *Diary* studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.

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[1] [Consult *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023; 398pp. This is our first Major Work. — ED. PHIL.]

[2] [Consult "Discord is the Harmony of the Universe" in our Living the Life Series, "Harmony is the one law in nature" in our Higher Ethics and Devotion Series, "Hartmann on the Harmonical Society" in our Theosophy and Theosophists Series, and "Morality is man's pristine effort to harmonise with Universal Law" in our Buddhas and Initiates Series. — ED. PHIL.]

< *Concerning the affinity of the atoms.* >

Atoms are the inner principles (intelligent and spiritual guides) of the cells and particles they inform.[1]

Physical Science, it seems, gives the name of "atoms" to that which we regard as particles or molecules. With us "atoms" are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

< *On the subject of Life-Force.* >

The Life-Force, radiating from an Absolute and Unknowable Force (beyond space and time), is the bugbear of the modern materialist.

The bugbear of the modern materialist: that independent Entity denied so vehemently by *exact* Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to — Science.

[Brain-thought is inadmissible without a brain.]

Man is formed of three principles and four vehicles in the image of God (Divine Nature). He is the microcosmos of the Macrocosmos, symbolised by the six-pointed star (hexagonal wheel).[2]

Precisely so; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a "brain." The latter, although not objective to *our* senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every "organ" in it is a sentient entity, and every particle of matter of substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates with the *brain-stuff* or that substance on the plane of divine Thought, in which the prime ideation is produced. Therefore, *was man produced in the image of God* — or Divine Nature. Every cell in the human organism mysteriously corresponds with a like "cell" in the divine organism or the manifested universe; only the latter "cell" assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that "Hierarchy" of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This [411] eternal or ABSOLUTE THOUGHT — lies beyond and is, to us, inscrutable.

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[1] [*Note to Students*: Atomon (*ατομον*), Anglicised as Atom or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. Atom is a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Omonoia (*ομονοια*) is the Pythagorean name for 3 + 9, *i.e.*, oneness of nous (higher mind), or unanimity (of one mind). Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

[2] [Refer to our drawing, "The Six-pointed and Five-pointed Stars," overleaf. — ED. PHIL.]



The chief symbolical meanings of Spirit and Matter lie in the respective colours of the two interlaced triangles, and relate in no way to any of the lines which bind the figures themselves.

A Philaletheians' drawing, from "The Six-pointed and Five-pointed Stars,"
in our Secret Doctrine's First Proposition Series.

> [Either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe — the whole of that which is the "not-I" — must be as undeniable to it, as is its own existence.]

As earth-life is the desert of illusion, the "I" and the objective universe of gross matter we live in, do not correspond to the Absolute Root of All (Causeless Cause), which is a Reality beyond sensation and speculation; so too, "light" and "darkness" [1] are illusions (maya) of the physical senses.

Vedāntic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the "I" and the universe an illusion. Naturally, we cannot separate the two, both having to stand or fall together.

> [. . . our brain-mind discovering itself . . . outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.]

The human mind (lower Manas) is a direct ray, or reflection, of a Higher Principle (Noëtic Mind).[2]

Higher Self is Universal Mind, in its Macrocosmic aspect.
Higher Manas or Ego is Individualised Mind, in its Microcosmic aspect.
Lower Manas or Egotism is ray from the Higher Ego, and its alter ego.
Brain is the vehicle of Lower Manas enthroned in Kama-Rupa.

Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower *Manas*) is a direct ray or reflection of the Higher Principle, the Noëtic Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Mānasaputra*, the "Sons of Mind" or of *Mahat*, the Universal Cosmic Mind. In the Hindu Purānas (see *Vishnu Purāna*) Mahat is identical with Brahmā, the creative God, the first in the Trinitarian group (*Trimurti*) of Brahmā, Vishnu, and Siva.

> < *On the subject of abstract concepts in Science.* >

Professor Stallo has most admirably illustrated and demonstrated this truth in his Concepts of Modern Science[3] — of science honeycombed with metaphysics and pure abstractions.

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[1] [The "Sons of Light," evolved from Absolute Darkness, for "Night" came before "Day."

> "In using figurative language, as has been done in *The Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or Absoluteness. Contrasted with eternal darkness, the first Logos is certainly Light; contrasted with the second or third, the manifested Logos, the first is Darkness, and the others are Light."

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X *p.* 368. — ED. PHIL.]

[2] [Dear reader, refer to Table on page 39 of this study. For an in-depth analysis of the duality of mind, consult "Higher Self and Higher Ego," in our Confusing Words Series. — ED. PHIL.]

[3] [John Bernhard Stallo (1823-1900), *The Concepts and Theories of Modern Physics*. New York: D. Appleton & Co., 1882; 313pp. Also *cf. Speculative Science*, offprint from "The Popular Science Monthly," June 1882. New York: D. Appleton & Co., 1882; 22pp.]

< *Mathematicians who now discuss . . . a fourth dimension, may find . . . the necessity . . . of also a fifth dimension.* >

Since the three dimensions belong to a single characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three. However, abstractions such as the "fourth dimension," being outside mental perception and experience, are errors of realism if not unfortunate verbalisms.

The Sixth Sense, or "normal clairvoyance," will correspond to the next Element of Matter or "permeability," i.e., Spiritual Sight. Then, those who have been seeking a "fourth dimension" to explain the passage of matter through matter, shall find what they sought, i.e., a sixth characteristic of matter.[1]

If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared *unscientific*, in accepting the existence of a seven-dimensional space in co-ordination with the seven states of consciousness.

< *Concerning the existence of the limitless and the immeasurable, likened by the author to a new continent, which he thinks may never be fully discovered.* >

When the Sixth Sense has awakened the Seventh,[2] **Chrēstos shall be regenerated as Christos and will illumine the souls of all men.**[3]

And they will listen to my voice; and they shall become one flock under one Shepherd.[4]

Why not, when in [412] the course of natural evolution our "brain-mind" will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.

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[1] [Consult "Sixth Sense is Reason over Instinct," in our Constitution of Man Series. — ED. PHIL.]

[2] [*Cf.* "When a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the [Pineal and Pituitary] glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened, and set all aglowing with the pure Ākāśic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gained in his physical memory and nothing — save the crime of indulging in Black Magic — can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept." Excerpted from *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII *pp.* 617-18. — ED. PHIL.]

[3] [Consult "Lucifer is Christos, Inner Light," in our Secret Doctrine's Third Proposition Series, and "The real Christ is Buddhi-Manas, the glorified Divine Ego," in our Buddhas and Initiates Series. — ED. PHIL.]

[4] *John* x, 16; Weymouth NT.

< *Concerning a higher Principle, independent of the matter it rules.* >

Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.

[We find ourselves confined within a magic circle. On the one hand . . . our own organic mind; on the other . . . the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own.]

Absoluteness (Parabrahman or Be-ness) is the One and only Reality.

The unconscious approximations of the human mind to hidden truths, as well as to the Universal Mind (Mahat), are mere illusions. "Absolute truth is the symbol of Eternity, and no finite mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it."[1]

The Vedanta philosophy steps out of this "magic circle" by teaching that both our own mind, and the Universal Mind (Mahat) — the latter in its acts of differentiation and *limited* creations — are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or *No*-Mind. The ONE, or Absoluteness, is the only eternal reality.

[The life-principle . . . must have the properties of Force and be transformed into material atoms . . .]

The atom is a crystallized point of divine Energy and Ideation; it is an immutable Entity, a reality within an appearance.

Molecule is illusion. The atom informs the molecule — as life, spirit, soul, and mind, inform man. The atom is all the above, plus Force itself,[2] **as Dr. Pirogoff suspected.**

Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule — composed of milliards of indivisible and imponderable atoms — *is* substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance* — the molecule being in occult philosophy but a figment of that which is called *māyā* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore the atom is all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, *according to the geometrical combinations* of its groupings in the molecule, life, force (or energy), mind, and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which [413] Science refers to as Force, conservation of energy, correlation, continuity, *etc.*, *etc.*, is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity,

[1] [*Blavatsky Collected Writings*, ("WHAT IS TRUTH?") IX *p.* 34.]

[2] [Consult "What is Matter and what is Force," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Mahā-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described *as a compact or crystallized point of divine Energy and Ideation*.

> [Without force, without its attributes antagonistic to Substance, the latter itself with its inertia and other properties, would become inconceivable.]

Matter is the vehicle of life, eternal in essence and of infinite divisibility. It is never annihilated, only dispersed.

> **There is no such thing as inert, dead, or even "inorganic" matter. As sponge is the product of water — created, living and dying in the water, after which it changes form, but its atomic structure cannot be destroyed — so matter, as an element, is indestructible.**[1]

Claude Bernard,[2] one of the greatest physiologists of this age, said that organized matter was *per se* inert — *even living matter* in that sense, he explains, "has to be considered, as lacking spontaneity," although it can become and manifest its special properties of life, under the influence of excitation for, he adds, "living matter is irritable." If so, then the materialistic negation of life and mind *outside* and *independent* of matter becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that "*life is a property* of matter or of living organised substance." Dr. Paul Gibier[3] — the latest scientific convert to transcendental psychology — objects to this and says, that "if organized, living matter were indeed *inert*, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or *Anima Mundi*, one of the "*four faces* [414] of Brahmā" on this manifested plane of ours, the visible universe.

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[1] [Consult "Evil is the infernal end of the polarity of spirit-matter" and "Spirit and Matter are dual aspects of One Cause," in our Black versus White Magic Series, plus "Matter is the uncreated Pythagorean Monas, beginningless and endless," in our Secret Doctrine's First Proposition Series. Also consult "Blavatsky on Elementals and Elementaries," in our Blavatsky Speaks Series. — ED. PHIL.]

[2] [Claude Bernard (1813-1878), French physiologist and one of the greatest men of science. He coined the term milieu intérieur, and the associated concept of homeostasis.]

[3] [Paul Gibier (1851-1900), French medical doctor, bacteriologist, researcher of contagious diseases, and founder of the New York Pasteur Institute. This pioneering private research laboratory was concerned with developing biomedical cures, including vaccines and antitoxins. Dr. Gibier is also known for his interest in psychic phenomena.]

> [. . . to my conception of limitless space and time is united that of motion; time — is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.]

Occult philosophy explains the primeval origin of the manifested universe precisely in this way.

> < *Concerning the word empiricism.* >
>
> **Empiricism is reliance upon direct experience and observation rather than on theory, plus "Shakespeare's deep and accurate science in mental philosophy" (Coleridge). This is more beneficent to the true philosopher in his study of the human heart,[1] than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.[2]**

In Russia the word is not connected with charlatanry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton,[3] *i.e.*, "in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation" *plus* Science.

> [. . . that, which senses in us, the sensing principle . . . cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.]

Occult truth is naked Nature, without the illusory veil of the senses.[4]

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, *etc.*, in short, the *sensus internum*[5] has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, *e.g.*, the stomach, the soles of the feet, *etc.* The "sensing principle" in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

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[1] [Organ of Spiritual Consciousness]

[2] [*Cf. Blavatsky Collected Writings*, (WHAT'S IN A NAME?) VIII *p.* 13.]

[3] [Sir William Hamilton, 9th Baronet (1788-1856), Scottish philosopher, often referred to as William Stirling-Hamilton (of Preston), in reference to his mother, Elizabeth Stirling.]

[4] [Refer to the eponymous title in our Theosophy and Theosophists Series. — ED. PHIL.]

[5] [internal sense]

[May not our *I* come from the outside, and may it not be universal Thought itself, which finds and uses the brain as an apparatus.]

Our Higher Ego is a ray of the Universal Mind, individualized for the duration of a manvantaric life-cycle, during which it gathers experience in countless reincarnations (rebirths), before returning to its Parent-Source.[1]

This is precisely what occult philosophy claims; our *Ego* is a ray of the Universal Mind, individualized for the [415] space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.

[Strange and incomprehensible is this faculty of our *I* to rend itself in twain.]

Man has two Egos (aspects of one divine principle), the higher or Individuality, and the lower or Personality — in other words, the divine and the animal man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.

Perchance it would appear less "strange and incomprehensible," were the scientific psychologists to look into that doctrine of occultism which shows in man two *Egos* (two aspects of the same divine principle), the higher, or *Individuality*, and the lower, or *Personality*, in other words, the *divine* and the *animal* man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.

< *Concerning the author's wondering whether his speculations on psychology may not appear as errant nonsense.* >

We do not see why. To the materialistic psychologist (*i.e.*, physiologist) the whole of Dr. Pirogoff's world-concepts will appear "nonsense" of course; but the metaphysician and the theosophist will applaud almost every word he says; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness?

[1] [Consult "Higher Self and Higher Ego," in our Confusing Words Series. — ED. PHIL.]

[. . . there are many fully conscious perceptions, which are so evanescent as to disappear almost instantaneously from the circle of our conscious activity, and are not retained by memory.]

As immortality is the stability of life, and eternity the stability of being, so memory is the stability of knowledge.

Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can cease to exist, for it has been indelibly impressed on imperishable records of the Astral Light.[1]

This scientific statement will never be accepted by an Eastern Occultist, for he would say that nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this [416] once done, their mission is accomplished. These cells of the supposed "organ of memory" are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory*, *recollection*, *remembrance*;[2] but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*;[3] it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the windowpane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images — sun, moon, and stars — have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered, they remembered occasionally their words and deeds and very fully.

Unconscious cerebration is a phenomenon on this plane, and may hold good so far as the personal mind is concerned.[4] But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man, or of the Universe.

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[1] [Of the Kabbalists, equivalent to the Svabhavat of the Buddhists. Refer to "Akasha and Astral Light compared and contrasted," a Table shown on page 41 of this study, from our Secret Doctrine's First Proposition Series; it was first published in 2006 under the title "Proposition 1 - Akasha vs. Astral Light." Also refer to "Astral Light is a term very little understood," in our Confusing Words Series. — ED. PHIL.]

[2] [Look up "Remembrance, Recollection, Reminiscence," in our Confusing Words Series. — ED. PHIL.]

[3] [a manner of speaking]

[4] [Consult "Real dreams are actions of the true Self," in our Constitution of Man Series. — ED. PHIL.]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	**ADI-BUDDHA**	**MAHA-BUDDHI**	**MAHAT, COSMIC INTELLIGENCE**		**FOHAT**	**JIVA**	**ASTRAL**	**PRAKRITI**
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	**Universal Self**	**Spiritual Ego**	**Higher Ego**	**Lower Ego**	**Animal Desires**	**Life Force**	**Astral Body**	**Visible Body**
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkara-na is said to be "drunk or insane."		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	**Higher Principles**			**Middle Principle**		**Lower Aspects**		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary		**Spirit** (Plato's λόγον, ideal life or ζωή)		**Soul** (Plato's άλογον)		(Physical life or βίος)	**Body**	
Platonic terms	**Agathon**	**Nous**		**Phren**	**Thymos**		**Eidolon**	**Soma**
Principles and aspects	Principle ①, Univer-sal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Ama-ranthine Dream.	Spiritual intelligence, discrimination, intui-tion by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and "realistic" interests.	Worldly desires, lust (επιθυμία), propen-sities, and proclivities.	Individualised breath of the One Life, elec-tromagnetic vitality.	Protean model of the gross physical body; and its subtle coun-terpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Inef-fable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or une-volved cause.	Reflection or shadow of Buddhi plus Higher Manas, having poten-tialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and in-separable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left "entranced." This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	**After Death 2** the purified mind enters Devachan, a long period of personal "bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured" and where unfulfilled aspirations are enacted subjectively.			**Death 2.** Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in "desire world" (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	**Death 3.** Clinging to the physical body, it dissipates only with the disappearance of its last atom.	**Death 1.** Attempts to preserve death, e.g., by taxidermy, is Black Magic.

Æther and Ether compared and contrasted.

Æther	Ether
Æther is, formless and supernal.	Ether is physical and infernal.
Symbolised by the "fiery waters" of Space, only rudimentally differentiated.	Symbolised by liquid water, i.e., fully differentiated matter.
Father of the Universe and the all-vivifying Spirit of Cosmic Matter.	Mother of differentiated matter vivified by the Fire of Æther.
Equivalent to the Father-Creator, Zeus or Pater-Æther.	Equivalent to the infernal Serpent-Tempter, the Astral Light of the Kabbalists.
Æther-Fire is the Spirit of Fire, the active male generative principle.	Ether is the Soul of Matter and Light of Fire, the passive female principle, from which everything in this Universe emanates.
Æther-Ākāśa are the fifth and sixth principles of the Body of Kosmos, thus corresponding to Buddhi-Manas in Man.	The Ether of Space is the lowest of the septenate division of Ākāśa-Pradhāna, i.e., primordial Fire-Substance.
Æther has the same relation to Cosmos and our little Earth, as Manas to the Monad and the Body.	Ether has nought to do with Spirit, but a good deal with subjective matter and our Earth.
Ākāśa is the noumenon of the Cosmic Septenary and synthesis of Æther.	Ether is one of seven Cosmic Principles, and the lining of Ākāśa.
Æther–Chaos–Ākāśa is the Soul of the Universe and noumenon of the Astral Light.	The Astral Light is no "light," it is the dark side of Ether, teeming with conscious, semi-conscious, and unconscious entities.
Æther is Ākāśa, in its higher aspect.	Ether is Ākāśa in its lowest aspect, cosmic sediment mingling with the highest layer of Astral Light. Beginning with the Fifth Root-Race, it will develop fully only at the beginning of the Fifth Round.
Æther is unevolved Spirit becoming objective matter.	Ether is objective matter rebecoming subjective Spirit, when it eludes our physical senses.

Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1st and 2nd Logos)	
Field 2 — Differentiated Consciousness (3rd Logos, Mahat)[1]	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (To Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

[1] The quaternary of the intellectual world of *Mahat* consists of four elements, Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of matter. The elements or *rhizomata* of the lower Tetractys are is Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II *p.* 599.

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
- 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 KABBALIST LITERATURE
- 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
- GLIMPSES OF THE FATHOMLESS MYSTERIES OF ZOROASTER
- 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 A TREASURE OF LIGHT
- 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
- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT
- MYSTERIES ARE SACRED TRUTHS
- 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 BRETHREN 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)
- 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 CHARLES SOTHERAN
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO SIR HENRY MORE
- 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?

