

*Higher conscience is heroic;
lower conscience, cowardly.*



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Moral strength, or freedom from selfish passions, is the virtue of individuals.

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Suggested reading for students.

From our Secret Doctrine's Third Proposition Series. 14



Moral strength, or freedom from selfish passions, is the virtue of individuals.

Security is the virtue of the state.

Samuel Taylor Coleridge, *The Friend: a series of essays to aid the formation of fixed principles in politics, morals and religion, with literary amusements interspersed.*¹ London: G. Bell, 1875; 389pp. Section the First. "On the principles of political knowledge." Essay I, pp. 139-142, from the 1st American Edition, reprinted from the 2nd London Edition, Burlington [Vt.]: Chauncey Goodrich, 1831; 510pp.

While the mere practical Statesman too often rather *plots* against mankind, than consults their interest, crafty not wise; the mere THEORISTS, on the other hand, imagine that they are employed in a glorious work, and believe themselves at the very summit of earthly Wisdom, when they are able, in set and varied language, to extol that Human Nature, which exists nowhere (except indeed in their own fancy), and to accuse and vilify our nature as it really is. Hence it has happened, that these men have never conceived a practical scheme of civil policy, but, at best, such forms of Government only, as might have been instituted in Utopia, or during the golden age of the poets: that is to say, forms of government excellently adapted for those who need no government at all. But I am fully persuaded, that experience has already brought to light all conceivable sorts of political institutions under which human society can be maintained in concord, and likewise the chief means of directing the multitude, or retaining them within given boundaries: so that I can hardly believe, that on this subject the deepest research would arrive at any result, not abhorrent from experience and practice, which has not been already tried and proved.

When, therefore, I applied my thoughts to the study of Political Economy, I proposed to myself nothing original or strange as the fruits of my reflections; but simply to demonstrate from plain and undoubted principles, or to deduce from the very condition and necessities of human nature, those plans and maxims which square the best with practice. And that in all things which relate to this province, I might conduct my investigations with the same freedom of intellect with which we proceed in questions of pure science, I sedulously disciplined my mind neither to laugh at, or bewail, or detest, the actions of men; but to understand them. For to the safety of the state it is not of necessary importance,

¹ In 1809, Coleridge made his second attempt to become a newspaper publisher with the publication of the journal entitled *The Friend*, an eclectic publication that drew upon every corner of Coleridge's remarkably diverse knowledge of law, philosophy, morals, politics, history, and literary criticism. It was written, edited, and published almost entirely by Coleridge single-handedly. It ran for twenty-five issues and was subsequently republished in book form a number of times. Years after its initial publication, a revised and expanded edition of *The Friend*, with added philosophical content, including his "Essays on the Principles of Method," became a highly influential work and its effect was felt on writers and philosophers from John Stuart Mill to Ralph Waldo Emerson. — Cf. *Wikipedia*.

what motives induce men to administer public affairs rightly, provided only that public affairs be rightly administered. For moral strength, or freedom from the selfish passions, is the virtue of individuals; but security is the virtue of a state.

— SPINOZA, *Tractatus Politicus*¹

Conscience makes cowards and heroes of us all.

All the different philosophical systems of political justice, all the Theories on the rightful Origin of Government, are reducible in the end to three classes, correspondent to the three different points of view in which the Human Being itself may be contemplated. The first denies all truth and distinct meaning to the words RIGHT and DUTY, and affirming that the human mind consists of nothing but manifold modifications of passive sensation, considers men as the highest sort of animals indeed, but at the same time the most wretched; inasmuch as their defenceless nature forces them into society, while such is the multiplicity of wants engendered by the social state, that the wishes of one are sure to be in contradiction with those of some other. The assertors of this system consequently ascribe the origin and continuance of Government to fear, or the power of the stronger, aided by the force of custom. This is the system of Hobbes. Its statement is its confutation. It is, indeed, in the literal sense of the word *preposterous*: for fear pre-supposes conquest, and conquest a previous union and agreement between the conquerors. A vast Empire *may* perhaps be governed by fear; at least the idea is not absolutely inconceivable, under circumstances which prevent the consciousness of a common strength. A million of men united by mutual confidence and free intercourse of thoughts form one power, and this is as much a real thing as a steam engine; but a million of insulated individuals is only an abstraction of the mind, and but one told so many times over, without addition, as an idiot would tell the clock at noon one, one, one, &c. But when, in the first instances, the descendants of one family joined together to attack those of another family, it is impossible that their chief or leader should have appeared to them stronger than all the rest together; they must therefore have *chosen* him, and this as for particular purposes, so doubtless under particular conditions, expressed or understood. Such we know to be the case with the North American tribes at present; such, we are informed by History, was the case with our own remote ancestors. Therefore, even on the system of those who, in contempt of the oldest and most authentic records, consider the savage as the first and natural state of man, government must have *originated* in choice and an agreement. The apparent exceptions in Africa and Asia are, if possible, still more subversive of this system: for they will be found to have originated in religious imposture, and the first chiefs to have secured a *willing* and enthusiastic obedience to themselves as Delegates of the Deity.

But the whole Theory is baseless. We are told by History, we learn from our experience, we know from our own hearts, that fear, of itself, is utterly incapable of producing any regular, continuous, and calculable effect, even on an individual; and that the fear, which *does* act systematically upon the mind, always presupposes a sense of duty, as its cause. The most cowardly of the European nations, the Neapolitans

¹ [Selections translated from the original Latin by the Author]

and Sicilians, those among whom the fear of death exercises the most tyrannous influence relatively to their own persons, are the very men who least fear to take away the life of a fellow-citizen by poison or assassination; while in Great Britain, a tyrant, who has abused the power, which a vast property has given him, to oppress a whole neighbourhood, can walk in safety unarmed, and unattended, amid a hundred men, each of whom feels his heart burn with rage and indignation at the sight of him.

“It was this Man who broke my Father’s heart” — or,

“It is through Him that my Children are clad in rags, and cry for the Food which I am no longer able to provide for them.”

And yet they dare not touch a hair of his head! Whence does this arise? Is it from a cowardice of *sensibility* that makes the injured man shudder at the thought of shedding blood? Or from a cowardice of *selfishness* which makes him afraid of hazarding his own life? Neither the one or the other! The Field of Waterloo, as the most recent of an hundred equal proofs has borne witness, that

“ . . . bring a Briton fra his hill,
* * * * *
Say, such is Royal George’s will,
And there’s the foe,
He has nae thought but how to kill
Twa at a blow.
Nae cauld, faint-hearted doublings tease him;
Death comes, wi’ fearless eye he sees him;
Wi’ bloody hand, a welcome gies him;
And when he fa’s,
His latest draught o’ breathin leaves him
In faint huzzas.”

Whence then arises the difference of feeling in the former case? To what does the oppressor owe his safety? To the spirit-quelling thought: the laws of God and of my country have made his life sacred! I dare not touch a hair of his head! —

’Tis Conscience that makes Cowards of us all,¹

But oh! it is Conscience too which makes Heroes of us all.

SAMUEL TAYLOR COLERIDGE

¹ [Cf. “Reflection makes men cowards.” William Hazlitt: *Characteristics*, 228. — ED. PHIL.]

Higher versus lower conscience, compared and contrasted.

Appendix I: Conscience and Consciousness, from C.A. Bartzokas (Comp. & Ed.). [Compassion: The Spirit of Truth](#), Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021; 398pp. This is our first Major Work. *Truth*, Gwernymynydd: Philaletheians UK, 2021; 3rd electronic edition, v. 05.88; pp. 369-76.¹

Conscience is “the sense of moral correctness that governs or influences a person’s actions or thoughts.”² Its authority stems from Shakespeare’s “Innermost Thought” or Consciousness. The latter is “the knowledge which the mind has of everything that is actually being experienced.”³ Madame Blavatsky uses Conscience and Consciousness likewise but with a different twist:

. . . the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.⁴

Elijah found God neither in the wind, nor in the earthquake, nor in the fire,

. . . he found Him in the “still small voice” — the voice of his own CONSCIENCE, the true tabernacle of man.⁵

Blavatsky likens the Voice of Conscience to a “faithful sentry,” or “God’s vicegerent in the soul,” that is so often muffled by sin and apathy:

. . . those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.⁶

Conscience, “God’s vicegerent in the soul,” speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness.⁷

And tracing the senses that act in dreams, she defines Conscience as →

¹ [Students to also consult [Modifications of Consciousness](#), our second Major Work. — ED. PHIL.]

² Chambers Dictionary, 1998

³ *ibid.*

⁴ *Blavatsky Collected Writings*, (DREAMS) X p. 255; [full text in our Blavatsky Speaks Series.]

⁵ *ibid.*, (A PERSONAL STATEMENT) II p. 388

⁶ *Isis Unveiled*, I p. 328

⁷ *Blavatsky Collected Writings*, (OUR CHRISTIAN XIXTH CENTURY ETHICS) X p. 81

. . . impressions projected into the physical man by his [Higher] Ego which constitute what we call “conscience”; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO,¹ does the action of the latter upon the life of mortal man become more marked.²

Fortunate are those who “live the life,” as they are guided by the promptings of their own consciousness:

It is true that the first conditions required to reach it [the “straight gate” and the “thorny path”] are absolute disinterestedness, a boundless devotion to the welfare of others, and a complete indifference to the world and its opinions. In order to make the first step on that ideal path, the motive must be absolutely pure; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet.³ There do exist men and women thoroughly qualified for this, whose only aim is to dwell under the Ægis of their Divine Nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else’s opinion should be considered superior to the voice of one’s own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life. As to the conduct of our inner life, let us concentrate our entire attention on the ideal we have set ourselves, and look *beyond*, without paying the slightest attention to the mud upon our feet . . . Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.⁴

Finally, commenting on Brahmachārin Bawa’s life, Blavatsky brings Deity, Morality, Conscience, and Intuition together:⁵

His god is Brahmā, the eternal and universal essence which pervades everything and everywhere, and which in man is the divine essence which is his moral guide, is recognised in the instincts of conscience, makes him aspire to immortality and leads him to it. This divine spirit in man is designated Ishvar and corresponds to the name Adonai — Lord, of the Kabbalists, *i.e.*, the Lord within man.⁶

¹ Cf. “This Ego . . . is the “*Higher Ego*” . . . the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the “I-am-I,” in short. It is the *Kāraṇa-śarīra*, the immortal man, which passes from one incarnation to another.” See below.

² *Blavatsky Collected Writings*, (DREAMS) X p. 249

³ Cf. “Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.” Shakespeare: *Measure for Measure*, act I, scene 4

⁴ *Blavatsky Collected Writings*, (THE NEW CYCLE) XI pp. 135-36

⁵ Cf. “*Student*: How is one to know when he gets real occult information from the Self within?

Sage: Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.” *Blavatsky Collected Writings*, (CONVERSATIONS ON OCCULTISM) IX p. 400-G

⁶ *ibid.*, (FOOTNOTES TO “THE BRAHMACHARI BAWA”) II p. 160

These subtle distinctions between Conscience and Intuition are relevant only to those who are shielded by their own purity. Otherwise, few can discern the whispers of the “prisoner” within from other sounds. Its murmurs are often drowned by “the roaring voice of the great illusion”¹ and other “sweet-tongued voices”² masquerading as the voice of the Inner Self. In a remarkable letter to A.O. Hume, Master K.H. explains the difference between Intuition and Conscience:

“But my conscience my intuition!” you may argue. Poor help in such a case as mine. Your intuition would make you feel but that which really was — for the time being; and as to your conscience — you then accept Kant’s definition of it? You, perhaps, believe with him that under all circumstances, and even with the full absence of definite religious notions, and occasionally even with no firm notions about right and wrong at all, MAN has ever a sure guide in his own inner moral perceptions or — conscience? The greatest of mistakes! With all the formidable importance of this moral factor, it has one radical defect. Conscience as it was already remarked may be well compared to that demon,³ whose dictates were so zealously listened to and so promptly obeyed by Socrates. Like that demon, conscience, may perchance, tell us what we must not do; yet, it never guides us as to what we ought to perform, nor gives any definite object to our activity. And — nothing can be more easily lulled to sleep and even completely paralysed, as this same conscience by a trained will stronger than that of its possessor. Your conscience will NEVER show you whether the mesmeriser is a true adept or a very clever juggler, if he once has passed your threshold and got control of the aura surrounding your person. You speak of abstaining from any but an innocent work like bird-collecting, lest there be danger of creating another Frankenstein’s monster. . . . Imagination as well as will — creates. Suspicion is the most powerful provocative agent of imagination. . . . Beware! You have already begotten in you the germ of a future hideous monster, and instead of the realisation of your purest and highest ideals you may one day evoke a phantom, which, barring every passage of light will leave you in worse darkness than before, and, will harass you to the end of your days.⁴

As with the other twin Forces of Nature perpetually opposing each other, there is Higher and there is Lower Conscience. The former is spiritual intelligence and wisdom, always infallible; the latter is personal judgment, therefore, axiomatically fallible. Many a thinker’s musings have been captured in the defining selections below. A third type, on Remorse, has been placed at the end for the benefit of those who might be haunted by a guilty conscience.



¹ *Voice of the Silence*, frag. I vs. 15 p. 4

² *ibid.*, frag. I vs. 31 p. 7

³ [Daimonion]

⁴ *Mahatma Letter* 28 (11), pp. 214-15; 3rd Combined ed.

Higher conscience.

What does your conscience say?

“You must become who it is that you are.”

— FRIEDRICH WILHELM NIETZSCHE¹

Conscience is that instantaneous perception between right and wrong.

Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments² of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.³

Morality is the outcome of reasoning; Spirituality is the superior power due to the manifestation of self-consciousness on a higher plane of existence, the illumination of the mind and body of man by the power and light of the spirit filling the soul.⁴

Conscience tells us that we ought to do right,

. . . but it does not tell us what right is — that we are taught by God's word.⁵

Conscience is God's presence in man.⁶

But Love's way of dealing with us is different from conscience's way.

. . . Conscience commands; love inspires. What we do out of love, we do because we want to do it. Love is, indeed, one kind of desire; but it is a kind that takes us out of ourselves and carries us beyond ourselves, in contrast to the kind that is self-seeking — a

¹ Nietzsche: *The Gay Science* (aphorism 270), “Third Book,” (1st ed. 1882). In: G. Colli & M. Montinari (Eds.). *Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe*; Berlin: de Gruyter, 1980; 3 p. 519

² [Troubles, torment]

³ *Isis Unveiled*, I p. 305

⁴ *Occult Medicine*, p. 87

⁵ Henry Clay Trumbull. *Mead's Quotations*

⁶ Emanuel Swedenborg: *Arcana Coelestia* 4299

kind that includes the desire for the “extinguishedness” of Nirvana. Love is freedom; conscience is constraint; yet, in two points, our relation to love is the same as our relation to conscience. We are free to reject love’s appeal, as we are free to reject conscience’s command; yet love, like conscience, cannot be rebuffed with impunity. Rebuffed, love will continue to importune us; and this for the reason for which a violated conscience does. Love’s authority, like conscience’s, is absolute. Like conscience, too, love needs no authentication or validation by any authority outside itself. Speculations about love’s credentials, or lack of credentials, cannot either enhance or diminish love’s absoluteness.¹

Lower conscience.

I cannot and will not cut my conscience to fit this year’s fashions.

— LILLIAN HELLMAN²

Our conscience is not the vessel of eternal verities.

. . . It grows with our social life, and a new social condition means a radical change in conscience.³

Conscience is merely our own judgment.

. . . of the right or wrong of our action, and so can never be a safe guide unless enlightened by the word of God.⁴

Conscience is, in most men, an anticipation of the opinions of others.⁵

A man’s conscience and his judgement is the same thing; and as the judgment, so also the conscience, may be erroneous.⁶

¹ Arnold Joseph Toynbee: *Experiences*, Oxford University Press, 1969; Pt. I, ch. 1

² Hellman: *Nation*, Letter to House Committee on Un-American Activities, 21st May 1952

³ Walter Lippmann: *A Preface to Politics* 1914, ch. 6

⁴ Tryon Edwards. *Mead’s Quotations*

⁵ Sir Henry Taylor: *The Statesman*, ch. 9

⁶ Thomas Hobbes: *Leviathan* Pt. II, ch. 29. Cf. “Whoever undertakes to set himself up as a judge of Truth and Knowledge is shipwrecked by the laughter of the gods.” — Albert Einstein

Conviction is the conscience of the mind.¹ One who breaks an unjust law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.²

Conviction is the conscience of intellect.³

Wild liberty develops iron conscience. . . . Want of liberty, by strengthening law and decorum, stupefies conscience.⁴

Conscience is but a word that cowards use. . . . devised at first to keep the strong in awe.⁵

For why should my liberty be subject to the judgment of someone else's conscience?⁶

O coward conscience, how dost thou afflict me!⁷ Thus conscience does make cowards of us all,⁸
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action. . . .⁹

Conscience makes egotists of us all.¹⁰



¹ Mrs. Ward Humphrey (nom de plume of Mary Augusta Arnold): *Elsmere* 1888, recalling an axiom of Mr. Gray's. *Robert Elsmere*, Bk. 4, ch. 26

² Martin Luther King, Jr: *Letter from Birmingham Jail*, Why We Can't Wait, 1963. Cf. "Justice is conscience, not a personal conscience but the conscience of the whole humanity. Those who clearly recognise the voice of their own conscience usually recognise also the voice of justice." Alexander Solzhenitsyn: *Solzhenitsyn: A Documentary Record*. (Letter from Solzhenitsyn to three students, October 1967, "The Struggle Intensifies"); L. Labedz, 1970.

³ Sébastien-Roch Nicolas de Chamfort: *Maxims and Considerations*, 1 (151)

⁴ Emerson: *Politics*, ¶ 12 p. 207

⁵ Shakespeare: *King Richard* (III), act V, scene 3

⁶ *1 Corinthians* x, 29

⁷ Shakespeare: *King Richard* (III), act V, scene 3

⁸ Cf. "Reflection makes men cowards." William Hazlitt: *Characteristics*, 228

⁹ Shakespeare: *Hamlet*, act III, scene 1

¹⁰ Oscar Fingal O'Flahertie Wills Wilde: *The Picture of Dorian Gray*; Lord Henry, ch. 8

Conscience-smitten.

In a remarkable letter to A.P. Sinnett, Master K.H. connects the enduring oppression of guilt with self-reproach:

Remember, every feeling is relative. There is neither good nor evil, happiness nor misery per se. The transcendent, evanescent bliss of an adulterer, who by his act murders the happiness of a husband, is no less spiritually born for its criminal nature. If a remorse of conscience (the latter proceeding always from the Sixth Principle) has only once been felt during the period of bliss and really spiritual love, born in the sixth and fifth, however polluted by the desires of the fourth, or Kāmarūpa — then this remorse must survive and will accompany incessantly the scenes of pure love. I need not enter into details, since a physiological expert, as I take you to be, need hardly have his imagination and intuitions prompted by a psychological observer of my sort. Search in the depths of your conscience and memory, and try to see what are the scenes that are likely to take their firm hold upon you; when once more in their presence you find yourself living them over again; and that, ensnared, you will have forgotten all the rest — this letter among other things, since in the course of events it will come far later on in the panorama of your resurrected life. I have no right to look into your past life.¹

Secret, crimes may be, but silenced, they cannot be.
Conscience will ever be uttering its accusing voice.
— LUCIUS ANNÆUS SENECA²

Remorse is the whisper of the soul. Every man, however good, has a yet better man within him. When the outer man is unfaithful to his deeper convictions, the hidden man whispers a protest. The name of this whisper in the soul is conscience.³

Yet still there whispers the small voice within,
Heard through Gain's silence, and o'er Glory's
din;

Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.⁴

¹ *Mahatma Letter* 24b (85b) p. 185; 3rd Combined ed.

² Seneca: *Epistolæ* 97; (Tuta scelera esse possunt, secreta non possunt.) *King's Quotations*

³ Friedrich Wilhelm Heinrich Alexander Freiherr von Humboldt. *Mead's Quotations*

⁴ Lord George Gordon Byron: *The Island*, Canto 1, vi

**Pangs of conscience are
the sadistic stirrings
of Christianity.**¹

A quiet conscience makes one so serene!
Christians have burnt each other, quite
persuaded
That all the Apostles would have done as
they did.²

Blushing, palpitations, a bad conscience —
this is what you get if you haven't sinned.³

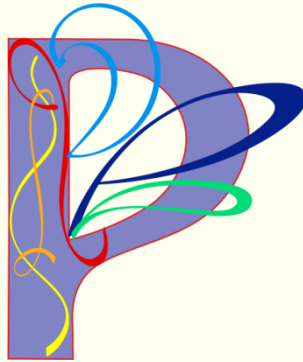
Churches come and go, but there has ever
been one religion. The only religion is con-
science in action.⁴

**The bite of conscience,
like a dog biting a stone,
is a stupidity.**⁵

My conscience hath a thousand several
tongues,
And every tongue brings in a several tale,
And every tale condemns me for a villain.⁶

Conscious of truth, the mind can smile at lies
But we're a race too prone t' imagine vice.⁷

O Conscience! into what abyss of fears
And horrors has thou driven me; out of which
I find no way, from deep to deeper plunged!⁸



¹ Karl Kraus. Quoted in: Zohn H. (tr.). *Half-Truths and One-and-a-Half Truths*. Beim Wort genommen, 1955 & University of Chicago Press, 1990

² Lord George Gordon Byron: *Don Juan*, Canto 1, lxxxiv

³ Karl Kraus, *op. cit.*

⁴ Henry Demarest Lloyd. *Mead's Quotations*. Cf. "[The Theosophical Society is] . . . an absolute and uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it. They are as hateful and as much denounced by us as dogmatism and bigotry in theology." *Blavatsky Collected Writings*, (A REPLY TO OUR CRITICS) III p. 226

⁵ Friedrich Wilhelm Nietzsche: *The Wanderer and His Shadow* (aphorism 38), "The Bite of Conscience," (1st ed. 1880). In: Colli G. & Montinari M. (Eds.). *Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe*; Walter de Gruyter, Berlin, 1980

⁶ Shakespeare: *King Richard* (III), act V, scene 5

⁷ Publius Ovidius Naso: *Fasti* 311; (Conscia mens recti famæ mendacia risit | Sed nos in vitium credula turba sumus.) *King's Quotations*

⁸ John Milton: *Paradise Lost* i, Bk. x, 1.842-44

Suggested reading for students.¹



From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
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- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
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- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN
- PROPOSITION 3 - MIND IS THE MAN

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.

**SECRET DOCTRINE'S THIRD PROPOSITION SERIES
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- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES,
GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE

