

*Early theosophical doctrines
expounded by H P Blavatsky*



Contents and abstract of central ideas¹

Part 1. Boris de Zirkoff on the historical background to questions arising from A.P. Sinnett's "Esoteric Buddhism"

Part 2. Inquiries by an English F.T.S. arising from "Esoteric Buddhism"

[Frederic W.H. Myers, English F.T.S.]	13
Our Planetary Chain of Seven Rounds (Drawing).	16

Part 3. H.P. Blavatsky responds to the inquiries of an English F.T.S.

Preamble by the Series Editor.

The Secrets of Nature cannot be revealed to the profane, who will desecrate them and turn into a weapon against humanity.	18
Semi-Exoteric Constitution of Man (Table).	18
The Secrets of Occult Sciences can only be imparted to a regular chela of many years' standing, pledged to silence and secrecy during his successive initiations. Such Secrets do exist and are defended with one's life.	20

Occult Truth is Nature without the illusory veil of the Five Senses.

Reason is purely human; instinct, an endowment of Deity.

Sixth Sense is Reason over instinct, i.e., Mental Fire perceiving and registering the other Five.	21
The Sixth Sense is spiritual clairvoyance, as opposed to psychic. The former is normal and real; the latter, abnormal and counterfeit.	21
Not before developing his Sixth Sense, will the man of science concede the error of his theories as to the solar spectrum, unless he retracts his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas.	22

Appearances are deceitful, says a Master of Wisdom.

While the astronomer has elucidated the visible relations of the orbs of space, he knows nothing of their inner constitution. Similarly, the knowledge of geologist and physiologist is confined to man's outer shell.	23
The Adept cannot cross bodily the limits of the solar system, yet he knows that far stretching beyond the telescopic power of detection there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Gobi desert.	24

¹ Frontispiece by Rothvalor.

Divine Wisdom alone can carry us to the perfect state of Jivanmukta, by teaching us what is true and what is false. Till then, the next best thing to learning what is true is to ascertain what is not true. 25

Appendix A. Boris de Zirkoff on Frederick W.H. Myers.

Biographical Note 2. 26

Appendix B. Boris de Zirkoff on Sir William Crookes.

Biographical Note 3. 28

Appendix C. Boris de Zirkoff on Johann Karl Friedrich Zöllner.

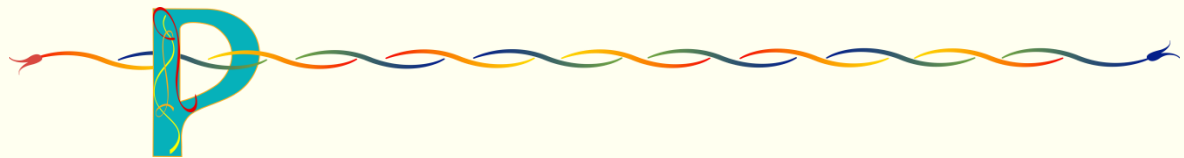
Biographical Note 4. 29

Related titles for deeper study.

Being Madame Blavatsky's replies to questions by an English F.T.S., arising from A.P. Sinnett's "Esoteric Buddhism," excerpted from "H.P. Blavatsky Collected Writings," Vol. V, and edited by Philaletheians UK. 32

Suggested reading for students.

From our Theosophy and Theosophists Series. 33



Part 1.

Boris de Zirkoff on the historical background to questions arising from A.P. Sinnett’s “Esoteric Buddhism”

From *Blavatsky Collected Writings*, (INTRODUCTORY REMARKS, BY BORIS DE ZIRKOFF, ON THE HISTORICAL BACKGROUND OF SOME INQUIRIES SUGGESTED BY MR. SINNETT’S “ESOTERIC BUDDHISM”) V pp. 129-38.

THIS IMPORTANT SERIES of questions and replies pertaining thereto contains some of the most profound teachings of the Esoteric Philosophy given out in the early days of the modern Theosophical Movement. “An English F.T.S.” who signs the opening letter, stands for Frederick W.H. Myers,¹ co-founder of the Society for Psychic Research. The authoritative replies originated from several distinct sources. Both from the standpoint of their consecutive arrangement, and the nature of their contents, these replies constitute a whole, and it has been thought advisable therefore to publish them in full. The problem of their authorship becomes much clearer when we consider the following facts.

On August 22nd, 1883, Col. Henry S. Olcott joined Mme. Blavatsky at Ootacamund, the summer resort in the Nilgiri Hills,² where she had been staying for some time at “The Retreat,” the home of Major-General H.R. Morgan. Col. Olcott tells how delighted she was to see him after his extended lecture tour, and how she worked off some of her excitement by keeping him up that night till 2 o’clock, reading proofs and correcting her MS. He says:

Part of her work was the taking from dictation from her invisible teacher of the “Replies to an English F.T.S.,” which contained among other things the now oft-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close. That she was taking down from dictation was fully apparent to one who was familiar with her ways.³

Col. Olcott’s lecture tour mentioned above began on the 27th of June 1883, when he sailed from Madras for Colombo, Ceylon, on the SS. B.I. *Dorunda*. It was undertaken on direct instructions from one of the Teachers, as is evidenced by the following entry which is to be found in Col. Olcott’s *Diary*, under date of June 6th, 1883: →

¹ [Consult Biographical Note 2, by Boris de Zirkoff, on page 26. — ED. PHIL.]

² [Consult “The Nilgiri Sannyāsis,” in our Living the Life Series. — ED. PHIL.]

³ *Old Diary Leaves*, Vol. II, p. 466

Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.

The original letter in Master Hilarion's handwriting is preserved in the Archives of The Theosophical Society at Adyar, Madras, India. [130]

It is written on both sides of half a sheet of white paper of usual letter size, in green ink. At the bottom of the letter, Col. Olcott has written:

Recd. 11/6/83 instantaneously formed in Shrine, Madras.

For some strange reason this date does not coincide with the one mentioned in his *Diary*.

A facsimile of the text of this letter is reproduced overleaf from C. Jinarājadāsa's pamphlet entitled *Did Madame Blavatsky Forge the Mahatma Letters?*¹

Master Hilarion's letter reads:

Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raison[n]able serait te faire un tour tu pays adjacents — pour un mois. De Tinnevely ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo — mais *seulement pour quelques jours* — pour les encourager et la remplir de son *Akasa personnel* — ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence — il pourrait être ainsi rappelé à tout moment au *headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin — depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizianagram. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

Translation by Boris de Zirkoff:

Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan would be to make a tour of about a month in the neighbouring districts. From Tinnevely or even from Malabar the Colonel could go to Colombo for a few days — but *only for a few days* — to encourage them and to recharge them with his *personal Ākāśa* — which could not fail to be beneficial to them. The Societies of the South are in need of his vivifying presence. Going round about within the Presidency, he could thus be recalled at any time to *Headquarters*, should there be need. July 17 would be the proper time to go to the Northern Provinces, visiting all the Societies on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk his health too much. His advice would be to use a magnetic tile on the heads of three or four people here and to try to enter into relation with [the Rājahs of] Venkategiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it. [133]

¹ Theosophical Publishing House, Adyar, Madras, 1934

Maha Sahib avec qui je suis
 pour le moment m'ordonne de
 dire que le plan le plus raisonnable
 serait de faire un tour des pays
 adjacents pour un mois. De l'Inde
 névdy ou bien le Malabar, le
 Col. pourrait le rendre pour quel-
 ques jours à Colombo - mais
seulement pour quelques jours -
 pour les encourager et les remplir
 de son Akasha personnel - ce qui
 me pourrait que leur faire du
 bien. Les Sociétés du Midi ont
 besoin de sa présence vivifiante.
 Circulant tout autour dans la
 Présidence - il pourrait être
 ainsi rappelé à tout moment
 au head quarter si besoin il
 y avait. Le 17 juillet serait
 le vrai temps. Il aller aux pla-

vinces du Nord, visitant toutes
 les Sociétés sur son chemin, -
 depuis Ballary jusqu'au Ponné
 etc.

Maha Sahib prie le Col.
 de ne pas risquer trop sa santé.
 Son avis serait de donner d'une
 trieh queque chose sur la tête de
 trois quatre personnes ici et tâches
 d'entrer en relation avec Vin Katego-
 ri et le Visisnagrom, si y'a
 assez de temps pour cela jusqu'au
 Juin 17. Qu'il fasse un plan
 et le déce.

Recd 11/6/83
 instantaneously
 in Shree
 Manas

Writing to A.P. Sinnett from Ootacamund, on August 15th, 1883, H.P. Blavatsky says:

Well again — I wish your “London Lodge” new members should not write questions necessitating such ample answers. Why bless you only the *half* of the *Replies* fill up a whole form of the September *Theosophist!* and fancy the pleasure. It is I who had to copy most of the *Replies* written half by M., half by either chelas or handwritings that I see for the first time, and as no printer the world over could make out M’s handwriting. It is more red and fierce than ever! and then I do not like them a bit the replies. Where’s the necessity of writing three pages for every line of the question and explaining things that after all none of them except yourself, perhaps, will understand. Science, science and science. Modern physical science be hanged! I and the October number having to devote 15 columns, perhaps, to answering the rest of the Questions and *Objections* by “an English F.T.S.” M. ordered Subba Row to answer his objection on the date of Buddha’s birth and Cunningham’s fanciful dates. I could *not* print more this month. With Subba Row’s reply it takes from 15 to 16 columns! Holy shadow!! and who is Mr. Myers that my big Boss should waste a bucket full of his red ink to satisfy *him*? And He won’t; see if he does. For Mr. Myers will *not* be satisfied with negative proofs and the evidence of the failings of European astronomers and physicists. But does he really think that any of the “adepts” will give out their real *esoteric* teaching in *The Theosophist*?¹

Writing to A.P. Sinnett from Adyar, on September 27th, 1883, H.P. Blavatsky says:

As M. says, “remains to be seen how Mr. F.W. Myers will receive their *Replies*” — Whether he will not be the first one (and if not he, then other members) to call them ignorant fools, illiterate *Asiatics* “with a small Oriental brain” as Wyld² expressed it, wanting to make believe, I suppose, that his Jesus was an Anglo-Saxon Aryan. I say that these “Replies to an English F.T.S.” are time lost; they will not accept the truth, and they occupy half of every number of *The Theosophist* that comes out, crowding off other matter. . . . I am really sorry for these *Replies* that appear in *The Theosophist*. It does seem wisdom thrown out of the window. Well — *Their ways are mysterious.*³

In connection with Question No. IV and the Reply thereto, the following two passages are of interest. On August 23rd, 1883, writing to A.P. Sinnett from Ootacamund, H.P. Blavatsky says:

And now speaking of moons why, should you in pity sake, speak of *forbidden* things! Did I not tell you a hundred times [134] that They allowed no one to know or speak of this *eighth* sphere,⁴ and how do *you* know it is the moon, as we all see it? And why should you print about it, and now “an English F.T.S.” comes out with his question, and this ass Wyld calling it a dust bin. I called his

¹ *The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 46

² [Consult “Blavatsky rebukes a sham theosophist and bigoted ass” (George Wyld), in our Blavatsky Speaks Series. — ED. PHIL.]

³ *op. cit.*, pp. 59, 63

⁴ [Alluding to the furnace of Nature, not a place but a state, where the spiritually evil men, the “Sons of Darkness,” are exterminated. — ED. PHIL.]

head a dust bin in *Light*. You will both catch it in the answer you may bet your bottom dollar; for they (the answers) have arrived, the last ones tonight and *vous ne l'aurez pas volé*¹ as the French say — your *savonade*. When Subba Row read the question discussed in your Book he nearly fainted, and when he read it (Mr. Myers' question) in the galleys — Dāmodar writes that he *became green*.²

Dr. G. Wyld's words regarding the moon are as follows:

All do not reach Nirvana, for while some can find into it a short cut by occult lines, others . . . are too wicked to go there, and these are cast into the “dust bin” of our system, the moon, where they drag out a miserable existence and rapidly disintegrate and perish for ever.³

The *savonade* referred to is the Reply to Question No. IV.

Writing again to A.P. Sinnett from Adyar, on November 26th, 1883, H.P. Blavatsky makes the following remark:

Boss forbids me talking on those subjects. He blew me up several times for talking too much and telling you of things I knew nothing much myself — as about this darned “Moon” question. I was abused more than I ever was for this when the question of the moon — “dust bin” came up. It's all that wretched Wyld.⁴

With regard to the Reply to Question No. VI, “HISTORICAL DIFFICULTY” — WHY?, some light is thrown on its authorship by the following passage from a letter written by H.P. Blavatsky from Adyar to A.P. Sinnett, presumably in January 1884:

. . . she [Dr. A. Kingsford] can hardly be an infallible Seer, or else Maitland would not have attributed to “Mad. Blavatsky” a sentence written by the Tiravellum Mahatma in *Reply* No. 2 of October, page 3, I have his MS. I must be deuced⁵ clever to have written the *Replies* in *The Theosophist*. I do not understand ten lines in that occult and scientific gibberish.⁶

This has reference to a document entitled *A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge*, which Dr. Anna Kingsford and her collaborator Edward Maitland issued in December 1883, and which embodied a severe criticism of the teachings contained in A.P. Sinnett's *Esoteric Buddhism*. The passage in the [135] October *Theosophist* referred to by Madame Blavatsky in her letter to Sinnett is the following one:

It may be argued that to refer to the remote ancestors and their descendants equally as “Greeks and Romans,” is an anachronism as marked as would be the calling of the ancient Keltic Ghauls or the Insubres — Frenchmen. As a

¹ [you will not have stolen it]

² *op. cit.*, p. 52

³ *Light*, London, Vol. III, No. 133, July 21st, 1883, p. 329

⁴ *The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 72

⁵ [expletive used informally as an intensifier]

⁶ *op. cit.*, p. 63

matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other names.

The “private letter” spoken of above is the very long one which A.P. Sinnett received at Simla from Master K.H., in October 1882.¹ Passages from it were used by Sinnett in the Fourth Chapter of his *Esoteric Buddhism*.²

In the early part of 1884, T. Subba Row issued in pamphlet form a reply to Dr. Anna Kingsford and E. Maitland, under the title of *Observations on “A Letter Addressed to the Fellows of the London Lodge of The Theosophical Society, by the President and a Vice-President of the Lodge.”* He sent it to H.P. Blavatsky with a covering letter, requesting her to forward it to the London Lodge. She did so on January 27th, 1884.³

In this pamphlet, T. Subba Row writes as follows:

To crown the list of voluntary and involuntary mistakes and misconceptions, we must mention his [Maitland’s] ascription⁴ to Madame Blavatsky of certain statements that, considering her relation to the holy personage to whom they refer, could never have been, nor were they made by her. The internal evidence, in the absence of any signature to the article (Replies to an English F.T.S.), in which the sentence occurs,⁵ is strong enough to warn off all careful readers from the unwarranted assumption which Mr. Maitland has made. But it is certainly curious that the gentleman should have never missed a single chance of falling into blunder! The *Replies* — as every one in our Society is aware of — were written by three “adepts” as Mr. Maitland calls them — none of whom is known to the London Lodge, with the exception of one — to Mr. Sinnett. The sentence quoted and fathered upon Madame Blavatsky is found in the MS. sent by a Mahatma who resides in Southern India, and who had alone [136] the right to speak, as he did, of another Mahatma. But even his words are not correctly stated, as shown in the footnote.

At this point, H.P. Blavatsky appends the following footnote to Subba Row’s text:

I here deny most emphatically of having ever caused to be printed — let alone to have myself written it — the sentence as it now stands quoted by Mr. Maitland in his “Remarks.” *The Theosophist* of October is, I believe, available in England and the two sentences may be easily compared. When the writer of Reply No. 2, referring to “Greeks and Romans,” jocularly remarked that their ancestors might have been mentioned by some other name, and added that:

¹ *The Mahatma Letters to A.P. Sinnett*, Letter XXIII-b, pp. 145-174; the reference to “Greeks and Romans” is on p. 153.

² p. 62, original ed.

³ See *Esoteric Writings of T. Subba Row*, compiled by Tookaram Tatya, 2nd revised and enlarged edition, Theosophical Publishing House, Adyar, Madras 1931, pp. 391-447.

⁴ [attribution]

⁵ See *The Theosophist*, October 1883, p. 3.

“ . . . besides the very plausible excuse that the names used were embodied *in a private letter*, written [as many unimportant letters are] . . . in great haste, and which [*this particular letter*] was hardly worthy of the honour of being quoted *verbatim* with all its imperfections . . . ”

— he certainly never meant his remark to yield any such charge as is implied in Mr. Maitland’s incorrect quotation. Let any one of the London Lodge compare and decide whether the said sentence can lead any person to doubt “the accuracy of the adept Brothers,” or infer “that they are frequently given to write in great haste things which are hardly worthy of the honour of being quoted, etc.” And since the word “frequently” does not occur in the alleged quotation, and alters a good deal the spirit of the remark, I can only express my regret that, under the present serious circumstances, Mr. Maitland should have become himself (inadvertently, no doubt) guilty of such an *inaccuracy*. — H.P. BLAVATSKY.

Questions VII and VIII are ostensibly answered by T. Subba Row, but their higher source is hinted at in the following two passages. The first is from a letter written by H.P. Blavatsky to A.P. Sinnett, dated Adyar, November 17th, 1883, wherein she says:

What do you mean by saying that “their Lordships” write too much for your London Society. It is my Boss and two others you do not know. It is *against* science, not for your members that they write. And I always said it was useless and time lost, for no one will believe and very few will understand, I *don’t*. What do you mean by abusing Subba Row? Why read his last against Cunningham — the old man wrote to him and has made him hundred questions *for the sake of science and archæology* — which Subba Row says *he will not answer*. Amen.¹

The second is from a letter of Master K.H. to A.P. Sinnett, written approximately in November–December 1883, wherein he says:

You are wrong in distrusting Subba Row’s writings. He does not write *willingly*, to be sure, but he will never make a false [137] statement. See his last in the November number. His statement concerning the errors of General Cunningham ought to be regarded as a whole revelation leading to a revolution in Indian archæology. Ten to one — it will never receive the attention it deserves. Why? Simply because his statements contain sober *facts*, and that what you Europeans prefer generally is *fiction* so long the latter dovetails with, and answers pre-conceived theories.²

Then there is the following passage written by Master K.H. in a letter to Sinnett, received in London, October 8th, 1883. It includes a rather definite statement as to the authorship of the *Replies*. It is as follows:

Be more careful as to what you say upon forbidden topics. The “eighth sphere” mystery is a very confidential subject, and you are far from understanding even its general aspect. You were repeatedly warned and should not have mentioned it. You have unintentionally brought ridicule upon a solemn matter. I have

¹ *Letters of H.P. Blavatsky to A.P. Sinnett*, p. 68

² *The Mahatma Letters to A.P. Sinnett*, p. 422

nought to do with the *Replies* to Mr. Myers, but, you may recognize in them, perhaps, the brusque influence of M.¹

The following remarks by H.P. Blavatsky clarify the situation still further. They are contained in an Editorial comment on some excerpts from a letter of G.L. Ditson, F.T.S., who had been a friend of hers for a number of years. The passage is to be found in the *Journal of The Theosophical Society*.² It runs as follows:

. . . why should our old and trusted American friend address us as though *we* were the author of the “Replies to an English F.T.S.”? It was explained, we believe, and made very clear that the letter of the English F.T.S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the *Replies* that we could call our own. We have preserved packs of MSS. in the handwriting of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer’s devil. . . .

Further, there is the following passage which occurs in a letter written by Col. H.S. Olcott to Miss Francesca Arundale, dated Adyar, February 9th, 1885. Speaking of a certain Hindū Yogi who came to see him, he says:

He had been sent by the Mahatma at Tirivellum (the one who dictated to H.P. Blavatsky the “Replies to an English F.T.S.”) to assure me that I should *not* be left alone.³ [138]

Finally, here is H.P. Blavatsky’s despairing remark which occurs in a postscript to her letter addressed to A.P. Sinnett, dated Adyar, November 26th, 1883. She says:

What does Mr. Myers say to the *Replies*? *Disgusted* I suppose? I thought as much. Well that’s all the Adepts will get for their trouble. Adieu!⁴

It should also be borne in mind that both H.P. Blavatsky and T. Subba Row had the same Teacher, and both were actually amanuenses for that Teacher’s mind and, upon occasion, for other adepts as well. We have therefore in the present Series a case very closely similar to that of *The Secret Doctrine* itself, a great many portions of which were dictated to H.P. Blavatsky by Master M., Master K.H., and other adepts. As a matter of fact, certain portions of these replies were actually incorporated by Blavatsky into the MS. of *The Secret Doctrine*. Careful study of this Series will reveal a remarkable uniformity of style throughout. Even in those portions which are definitely signed by T. Subba Row, there occur passages and expressions strongly reminding one of Madame Blavatsky’s style. The only distinguishing marks of the various portions of the replies are the little verbal twists and mental colourings that clung to the Master’s original thought as it passed through one or the other of his two amanuenses. The authorship of *The Secret Doctrine* and of the present Series being largely

¹ *The Mahatma Letters to A.P. Sinnett*, p. 390

² Vol. I, No. 2, February 1884, p. 28

³ See *The Theosophist*, Vol. LIII, September 1932, p. 733

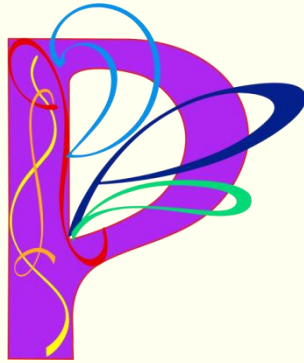
⁴ *The Letters of H.P. Blavatsky to A.P. Sinnett*, p. 73

THEOSOPHY AND THEOSOPHISTS SERIES
INQUIRIES ARISING FROM “ESOTERIC BUDDHISM”

similar in nature and transmission, the material under consideration is published *in toto*, for the benefit of the serious student.

— *Boris de Zirkoff.*

Compiler and Editor of *H.P. Blavatsky Collected Writings*



Part 2.

Inquiries by an English F.T.S. arising from “Esoteric Buddhism”

[Frederic W.H. Myers, English F.T.S.]¹

First published in *The Theosophist*, Vol. IV, No. 12 (48), September 1883, pp. 295-310. Republished in *Blavatsky Collected Writings*, (SOME INQUIRIES SUGGESTED BY MR. SINNETT’S “ESOTERIC BUDDHISM”)² V pp. 139-42.

THE OBJECT OF THE FOLLOWING PAPER is to submit certain questions which have occurred to some English readers of *Esoteric Buddhism*. We have had the great advantage of hearing Mr. Sinnett himself explain many points which perplexed us; and it is with his sanction that we now venture to ask that such light as is permissible may be thrown upon some difficulties which, so far as we can discover, remain as yet unsolved. We have refrained from asking questions on subjects on which we understand that the Adepts forbid inquiry, and we respectfully hope that as we approach the subject with a genuine wish to arrive at all the truth possible to us, our perplexities may be thought worthy of an authorized solution.

We begin then with some obvious *scientific* difficulties.

- 1 Is the Nebular Theory, as generally held, denied by the Adepts? It seems hard to conceive of the alternate evolution from the sun’s central mass of planets, some of them visible and heavy, others invisible — and apparently without weight, as they have no influence on the movements of the visible planets.
- 2 And, further, the time necessary for the manvantara even of *one* planetary chain, much more of all seven — seems largely to exceed the probable time during which the sun can retain heat, if it is merely a cooling mass, which derives no important accession of heat from without. Is [130] some other view as regards the maintenance of the sun’s heat held by the Adepts?
- 3 The different races which succeed each other on the earth are said to be separated by catastrophes, among which continental subsidences occupy a prominent place. Is it meant that these subsidences are so sudden and unforeseen as to sweep away great nations in an hour? Or, if not, how is it that no appreciable trace is left of such high civilizations as are described in the past? Is it supposed that our present European civilization, with its off-

¹ [Fellow of the Theosophical Society. Look up biography by Boris de Zirkoff, on page 26. — ED. PHIL.]

² The above questions being of very grave import require to be answered at length: questions involving critical enquiry into the dicta of current science and history cannot be disposed of in a few lines. The replies will therefore appear in instalments. — *Ed. Theos.* [H.P. Blavatsky]

shoots all over the globe, can be destroyed by any inundation or conflagration which leaves life still existing on the earth? Are our existing arts and languages doomed to perish? Or was it only the earlier races who were thus profoundly disjoined from one another?

- 4 The moon¹ is said to be the scene of a life even more immersed in matter than the life on earth. Are there then material organizations living there? If so, how do they dispense with air and water, and how is it that our telescopes discern no trace of their works? We should much like a fuller account of the Adepts’ view of the moon, as so much is already known of her material conditions that further knowledge could be more easily adjusted than in the case (for instance) of planets wholly invisible.
- 5 Is the expression “a mineral monad”² authorized by the Adepts? If so, what relation does the monad bear to the atom, or the molecule, of ordinary scientific hypothesis?³ And does each mineral monad eventually become a vegetable monad, and then at last a human being? Turning now to some *historical* difficulties, we would ask as follows:
- 6 Is there not some confusion in the letter quoted on *p.* 62 of *Esoteric Buddhism*,⁴ where “the old Greeks and Romans” are said to have been Atlanteans? The Greeks and Romans were surely Aryans, like the Adepts and ourselves: their language being, as one may say, intermediate between Sanskrit and modern European dialects.
- 7 Buddha’s birth is placed (on *p.* 141) in the year 643 B.C. Is this date given by the Adepts as undoubtedly [141] correct? Have they any view as to the new inscriptions of Asoka,⁵ on the strength of which Buddha’s Nirvana is placed by Barth⁶ about 476 B.C. and his birth therefore at about 556 B.C.? It would be exceedingly interesting if the Adepts would give a sketch, however brief, of the history of India in those centuries with authentic dates.
- 8 Sankaracharya’s date is variously given by Orientalists, but always *after* Christ. Barth, for instance, places him about 788 A.D. In *Esoteric Buddhism* he is made to succeed Buddha almost immediately (*p.* 149). Can this discrepancy be explained? Has not Sankaracharya been usually classed as *Vishnuite* in his teaching? And similarly has not Gaudapada been accounted a *Sivite*, and placed much later than *Esoteric Buddhism* (*p.* 147) places him? We would willingly pursue this line of inquiry, but think it best to wait and

¹ [Consult “The Moon regulates the prāna of nature and man,” in our Constitution of Man Series. — ED. PHIL.]

² [Consult “Blavatsky on the Force of the Mineral Monas,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ [Note to Students: Atomon (ατομον) Anglicised as Atom, or Atmeton (ατμητιον), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (μονας) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

⁴ [All references to A.P. Sinnett’s *Esoteric Buddhism* are paged according to the original edition, London: Trübner & Co, 1883. — Boris de Zirkoff.]

⁵ As given by General A. Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, pp. 20-23.

⁶ *The Religions of India*, p. 106, etc.

see to what extent the Adepts may be willing to clear up some of the problems in Indian religious history on which, as it would seem, they must surely possess knowledge which might be communicated to lay students without indiscretion.

We pass on to some points beyond the ordinary range of science or history on which we should be very glad to hear more, if possible.

- 9 We should like to understand more clearly the nature of the subjective intercourse with beloved souls enjoyed in Devachan. Say, for instance, that I die and leave on earth some young children. Are these children present to my consciousness in Devachan still as children? Do I imagine that they have died when I died, or do I merely *imagine* them as adult without knowing their life-history, or do I miss them from Devachan until they do actually die, and then hear from them their life-history as it has proceeded between my death and theirs?¹
- 10 We do not quite understand the amount of *reminiscence* attained at various points in the soul’s progress. Do the Adepts who, we presume, are equivalent to sixth [142] rounders, recollect all their previous incarnations? Do all souls which live on into the sixth round attain this power of remembrance? Or does the Devachan, at the end of each round bring a recollection of all the Devachans, or of all the incarnations, which have formed a part of that particular round? And does reminiscence carry with it the power of so arranging future incarnations as still to remain in company with some chosen soul or group of souls?²

We have many more questions to ask, but we scruple³ to intrude further. And I will conclude here by repeating the remark with which we are most often met when we speak of the Adepts to English friends. We find that our friends do not often ask for so-called *miracles* or *marvels* to prove the genuineness of the Adepts’ powers. But they ask why the Adepts will not give some proof — not necessarily that they are far beyond us, but that their knowledge does at least equal our own in the familiar and definite tracks which Western science has worn for itself. A few pregnant remarks on Chemistry — the announcement of a new electrical law, capable of experimental verification — some such communication as this (our interlocutors say) would arrest attention, command respect, and give a weight and prestige to the higher teaching which, so long as it remains in a region wholly unverifiable, it can scarcely acquire.

We gratefully recognize the very acceptable choice which the Adepts have made in selecting Mr. Sinnett as the intermediary between us and them. They could hardly have chosen any one more congenial to our Western minds — whether we consider the clearness of his written style, the urbanity of his verbal expositions, or the ear-

¹ [Consult “Devachan, dream realm where pure souls are rewarded,” in our Constitution of Man Series. — ED. PHIL.]

² [Consult “Gautama is the fifth teacher in the current planetary round,” in our Buddhas and Initiates Series, “Accepted and lay chelas on the Fifth Rounders,” in our Higher Ethics and Devotion Series, and “Planetary Rounds of the Divine Monad,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

³ [hesitate]

nest sincerity of his convictions. Since they have thus far met our peculiar needs with such considerate judgment, we cannot but hope that they may find themselves able yet further to adapt their modes of teaching to the requirements of Occidental thought.

AN ENGLISH F.T.S.

LONDON, *July 1883*



Our Planetary Chain of Seven Rounds (Drawing).

There now follows a drawing from our Planetary Rounds and Globes Series. — ED. PHIL.



Globe Z

Duration of each Round

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)

1 2 3 **4** 5 6 7

Globe A

Globe G

Globe B

Globe F

Globe C

Globe E

We are here! On Globe D, Round 4, Root-Race 5, our Beautiful Earth, fulcrum of the Great Kalpa, with its Seven Root-Races.

Globe D

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

Integrative Theosophical Studies
OUR PLANETARY CHAIN OF SEVEN ROUNDS
 Diagram cum Emblem
 After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

www.philaletheians.co.uk
Revision 10.13

Part 3.

H.P. Blavatsky responds to the inquiries of an English F.T.S.

Preamble by the Series Editor.

The Secrets of Nature cannot be revealed to the profane, who will desecrate them and turn into a weapon against humanity.

Excerpted from “Why the Secrecy of Initiates?” in our Buddhas and Initiates Series. — ED. PHIL.

The first, semi-divine, pure and spiritual Race of Humanity had the “truths of God,” and lived up to them, and their ideals. They preserved them, so long as there was hardly any evil, and hence scarcely a possible abuse of that knowledge and those truths. But evolution and the gradual fall into materiality is also one of the “truths” and also one of the laws of “God.” And as mankind progressed, and became with every generation more of the earth, earthly, the individuality of each temporary Ego began to assert itself. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man’s soul.

Few were the men during the early adolescence of mankind, and fewer still are they now, who feel disposed to put into practice Pope’s forcible declaration that he would tear out his own heart, if it had no better disposition than to love only himself, and laugh at all his neighbours. Hence the necessity of gradually taking away from man the divine knowledge and power, which became with every new human cycle more dangerous as a double-edged weapon, whose evil side was ever threatening one’s neighbour, and whose power for good was lavished freely only upon self.

Those few “elect” whose inner natures had remained unaffected by their outward physical growth, thus became in time the sole guardians of the mysteries revealed, passing the knowledge to those most fit to receive it, and keeping it inaccessible to others. Reject this explanation from the Secret Teachings, and the very name of Religion will become synonymous with deception and fraud. — *Aglaya Annenkova*.



Semi-Exoteric Constitution of Man (Table).

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

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.

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

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, Antahkarana 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 ἄλογον)		(Physical life or βίος)		Body		
Platonic terms	Agathon	Nous		Phren	Thymos		Eidolon	Soma	
Principles and aspects	Principle ①, Universal, 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 Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and "realistic" interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.	
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities 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 inseparable 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, <i>e.g.</i> , 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, <i>e.g.</i> , by taxidermy, is Black Magic.

The Secrets of Occult Sciences can only be imparted to a regular chela of many years' standing, pledged to silence and secrecy during his successive initiations. Such Secrets do exist and are defended with one's life.

From *Blavatsky Collected Writings*, Vol. V, pp. 143-50.

IT WAS NOT IN CONTEMPLATION, at the outset of the work begun in *Fragments*, to deal as fully with the scientific problems of cosmic evolution, as now seems expected. A distinct promise was made, as Mr. Sinnett is well aware, to acquaint the readers of this Journal with the outlines of Esoteric doctrines and — no more. A good deal would be given, much more kept back, especially from the columns of a magazine which reaches a promiscuous public.

This seeming unwillingness to share with the world some of nature's secrets that may have come into the possession of the few, arises from causes quite different from the one generally assigned. It is not SELFISHNESS erecting a Chinese wall between occult science and those

- Who would know more of it, without making any distinction between the simply curious profane, and the earnest, ardent seeker after truth. Wrong, and unjust are those who think so;
- Who attribute to indifference for other people's welfare a policy necessitated, on the contrary, by a far-seeing universal philanthropy;
- Who accuse the custodians of lofty physical and spiritual though long rejected truths, of holding them high above the people's heads.

In truth, the inability to reach them lies entirely with the seekers. Indeed, the chief reason among many others for such a reticence, at any rate, with regard to secrets pertaining to physical sciences is to be sought elsewhere.¹ It rests entirely on the *impossibility* of imparting that the nature of which is, [144] at the present stage of the world's development, beyond the comprehension of the would-be learners, however intellectual and however scientifically trained may be the latter. This tremendous difficulty is now explained to the few who, besides having read *Esoteric Buddhism*, have studied and *understood* the several occult axioms approached in it. It is safe to say that it will not be even vaguely realized by the general reader, but will offer the pretext for sheer abuse. Nay, it has already.



¹ Needless to remind our correspondent that what is said here, applies only to secrets the nature of which when revealed will not be turned into a weapon against humanity in general, or its units — men. Secrets of such class could not be given to any one but a regular chela of many years' standing and during his successive initiations; mankind as a whole has first to come of age, to reach its majority, which will happen but toward the beginning of its sixth race — before such mysteries can be safely revealed to it. The *vril** is not altogether a fiction, as some chelas and even "lay" chelas know.

* [Consult "Vril and Bovril," in our Confusing Words Series. — ED. PHIL.]

Occult Truth is Nature without the illusory veil of the Five Senses.¹

**Reason is purely human;
instinct, an endowment of Deity.**

**Sixth Sense is Reason over instinct, i.e., Mental Fire perceiving
and registering the other Five.**

**The Sixth Sense is spiritual clairvoyance, as opposed to psychic.
The former is normal and real; the latter, abnormal and counter-
feit.**

It is simply that the gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kāma* or *Will*-principle² of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of Will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race *a free agent*, a *fully* responsible being — the *Kāma* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th — let alone the 7th race — *i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born *out of time*, a rare precocious growth, ill-adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing [145] and sickly. As an example of the other, the Count St. Germain³ may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff — "the fourth state of matter" — has been hardly discovered, and no one — the eminent discoverer himself⁴ not excepted — has yet

¹ [Consult "Sixth Sense is Reason over Instinct," in our Constitution of Man Series, and "Occult truth is Nature without the illusory veil of the senses," in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Consult "Will and Desire," in our Confusing Words Series. — ED. PHIL.]

³ [Consult "Blavatsky on the Count de Saint-Germain," our Buddhas and Initiates Series. — ED. PHIL.]

⁴ [Referring to Sir William Crookes. Consult Biographical Note 3, by Boris de Zirkoff, on page 28. — ED. PHIL.]

any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems. How then can any “Adept” attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?

Thus, the obstacle is not that the “Adepts” would “forbid inquiry,” but rather the personal, present limitations of the senses of the average, and even of the scientific man. To undertake the explanation of that which at the outset would be rejected as a physical impossibility, the outcome of hallucination, is unwise and even harmful, because premature. It is in consequence of such difficulties that the psychic production of physical phenomena — save in exceptional cases — is strictly forbidden.

Not before developing his Sixth Sense, will the man of science concede the error of his theories as to the solar spectrum, unless he retracts his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas.

And now, “Adepts” are asked to meddle with astronomy¹ — a science which, of all the branches of human knowledge, has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud! It is true that on the whole astronomy has achieved triumphs more brilliant than those of most other sciences. But if it has done much in the direction of satisfying man’s straining and thirsting mind, and his noble aspirations for knowledge, physical as to its most important particulars, it has ever laughed at man’s puny efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus. While the spectroscope has shown the probable similarity of terrestrial and sidereal substance, [146] the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our own planet. In this particular, Esoteric Psychology may be useful. But who of the men of science would consent to confront it with their own handiwork? Who of them would recognize the superiority and greater trustworthiness of the Adept’s knowledge over their own hypotheses, since in their case they can claim the mathematical correctness of their deductive reasonings based on the alleged unerring precision of the modern instruments; while the Adepts can claim but their knowledge of the ultimate nature of the materials they have worked with for ages, resulting in the phenomena produced. However much it may be urged that a deductive argument, besides being an incomplete syllogistic form, may often be in conflict with fact; that their major propositions may not always be correct, although the predicates of their conclusions seem correctly drawn — spectrum analysis will not be acknowledged as inferior to purely spiritual research. Nor, before developing his sixth sense, will the man of science concede the error of his theories as to the Solar spectrum, unless he abjure,² to some degree at least, his marked weakness for conditional and disjunctive syllogisms ending in eternal dilemmas. At present, the “Adepts” do

¹ [Consult “Occult Astrology predates modern Astronomy,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

² [retract]

not see any help for it. Were these invisible and unknown profanes to interfere with — not to say openly contradict — the *dicta* of the Royal Society, contempt and ridicule, followed by charges of crass ignorance of the first elementary principles of modern science would be their only reward; while those who would lend an ear to their “vagaries,” would be characterized immediately as types of the “mild lunatics” of the age. Unless, indeed, the whole of that august body should be initiated into the great Mysteries at once, and without any further ado or the preliminary and usual preparations or training, the F.R.S.’s could be *miraculously* endowed with the required sixth sense, the Adepts fear the task would be profitless. The latter have given quite enough, little though it may seem, for the purposes of a first trial. The sequence of martyrs to the great [147] universal truths has never been once broken; and the long list of known and unknown sufferers headed with the name of Galileo, now closes with that of Zöllner. Is the world of science aware of the real cause of Zöllner’s premature death?¹ When the fourth dimension of space becomes a scientific reality like the fourth state of matter, he may have a statue raised to him by grateful posterity. But this will neither recall him to life, nor will it obliterate the days and months of mental agony that harassed the soul of this intuitional, far-seeing, modest genius, made even after his death to receive the donkey’s kick of misrepresentation and to be publicly charged with lunacy.

Appearances are deceitful, says a Master of Wisdom.

The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere.²

While the astronomer has elucidated the visible relations of the orbs of space, he knows nothing of their inner constitution. Similarly, the knowledge of geologist and physiologist is confined to man’s outer shell.

Hitherto, Astronomy could grope between light and darkness only with the help of the uncertain guidance offered it by analogy. It has reduced to fact and mathematical precision the physical motion and the paths of the heavenly bodies, and — no more. So far, it has been unable to discover with any approach to certainty the physical constitution of either Sun, stars, or even cometary matter. Of the latter, it seems to know no more than was taught 5,000 years ago by the official astronomers of old Chaldea and Egypt; namely, that it is vaporous, since it transmits the rays of stars and planets without any sensible obstruction. But let the modern chemist be asked to tell one whether this matter is in any way connected with, or akin to, that of any of the external gases he is acquainted with; or again, to any of the solid elements of his

¹ [Consult Biographical Note 4, by Boris de Zirkoff, on page 29. — ED. PHIL.]

² [Parinirvāna Sutra kuan XXXIX]

chemistry. The probable answer received will be very little calculated to solve the world's perplexity; since, all hypotheses to the contrary, cometary matter does not appear to possess even the common law of adhesion or of chemical affinity. The reason for it is very simple. And the truth ought long ago to have dawned upon the experimentalists, since our little world (though so repeatedly visited by the hairy and bearded travellers, enveloped in the evanescent veil of their tails, and otherwise brought in contact with that matter) has neither been smothered by an addition of nitrogen gas, nor deluged by an excess of hydrogen, nor yet perceptibly affected by a surplus of oxygen. The essence of cometary [148] matter must be — and the “Adepts” say is — totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the Earth are familiar — all recent hypotheses to the contrary notwithstanding. It is to be feared that before the real nature of the elder progeny of Mūlaprakriti is detected, Mr. Crookes will have to discover matter of the fifth or extra radiant state, *et seq.*

The Adept cannot cross bodily the limits of the solar system, yet he knows that far stretching beyond the telescopic power of detection there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Gobi desert.

Thus, while the astronomer has achieved marvels in the elucidation of the visible relations of the orbs of space, he has learnt nothing of their inner constitution. His science has led him no farther towards a reading of that inner mystery, than has that of the geologist, who can tell us only of the Earth's superficial layers, and that of the physiologist who has until now been able to deal only with man's outer shell, or *Sthūla Śarīra*. Occultists have asserted and go on asserting daily the fallacy of judging the essence by its outward manifestations, the ultimate nature of the life-principle by the circulation of the blood, mind by the grey matter of the brain, and the physical constitution of Sun, stars and comets by our terrestrial chemistry and the matter of our own planet. Verily, and indeed, no microscopes, spectroscopes, telescopes, photometers or other physical apparatuses can ever be focussed on either the *macro* or *micro*-cosmical highest principles, nor will the *Mayavi-Rupa* of either yield its mystery to physical inquiry. The methods of spiritual research and psychological observation are the only efficient agencies to employ. We have to proceed by analogy in every thing, to be sure. Yet the candid men of science must very soon find out:

- That it is not sufficient to examine a few stars — a handful of sand, as it were, from the margin of the shoreless, cosmic ocean — to conclude that these stars are the same as all other stars — our earth included;
- That, because they have attained a certain very great telescopic power, and gauged an area enclosed in the smallest of spaces when compared with what remains, they have, therefore, concurrently perfected the survey of all that exists within even that limited space.

For, in truth, they have done nothing [149] of the kind. They have had only a superficial glance at that which is made visible to them under the present conditions, with *the limited power of their vision*. And even though it were helped by telescopes of a

hundred-fold stronger power than that of Lord Rosse,¹ or the new Lick Observatory, the case would not alter. No physical instrument will ever help astronomy to scan distances of the immensity of which that of Sirius, situated at the trifle of 130,125,000,000,000 miles away from the outer boundary of the spherical area or, even that of a Capella with its extra trifle of 295,355,000,000,000² miles still further away, can give them, as they themselves are well aware — the faintest idea. For, though an Adept is unable to cross bodily (*i.e.*, in his astral shape) the limits of the solar system, yet he *knows* that far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer, who thinks he also knows of the existence of such systems, has never rested upon them, has never caught of them even that spectral glimpse, fanciful and hazy as the incoherent vision in a slumbering mind — that he has occasionally had of other systems, and yet he verily believes he has gauged INFINITUDE! And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighbouring bed of daisies may be to the eye of the botanist.

Divine Wisdom alone can carry us to the perfect state of Jivanmukta, by teaching us what is true and what is false. Till then, the next best thing to learning what is true is to ascertain what is not true.

Thus, the “Adepts” of the present generation, though unable to help the profane astronomer by explaining the ultimate essence, or even the material constitution of star and planet, since European science, knowing nothing as yet of the existence of such substances or more properly of their various states or conditions has neither proper terms for, nor can form any adequate idea of them by any description, they may, perchance, be able to prove what [150] this matter is *not* — and this is more than sufficient for all present purposes. The next best thing to learning what is true is to ascertain what is *not* true.

Having thus anticipated a few general objections, and traced a limit to expectation, since there is no need of drawing any veil of mystery before “An English F.T.S.,” his few questions may be partially answered. The negative character of the replies draws a sufficiently strong line of demarcation between the views of the Adepts and those of Western science, to afford some useful hints at least.



¹ [William Parsons, 3rd Earl of Rosse KP, FRS, Hon. FRSE (1800–1867) Irish astronomer, naturalist, and engineer. He was president of the Royal Society (UK), the most important association of naturalists in the world in the nineteenth century. He built several giant telescopes. His 72-inch telescope, built in 1845 and colloquially known as the “Leviathan of Parsonstown,” was the world’s largest telescope, in terms of aperture size, until the early 20th century.]

² The figures are given from the mathematical calculations of exoteric Western astronomy. Esoteric astronomy may prove them false some day.

Appendix A. Boris de Zirkoff on Frederick W.H. Myers.

Biographical Note 2.

From *Blavatsky Collected Writings*, (NOTES BY BORIS DE ZIRKOFF) V pp. 263-64.

Frederick William Henry Myers was born in 1843 at Keswick in Cumberland, England. His father was the Rev. Frederick Myers, perpetual curate of St. John's, Keswick. His mother was Susan Harriet, youngest daughter of John Marshall of Hallstead. He was educated at Cheltenham College. He had a brilliant mind from early youth, and had learnt Virgil by heart before he passed his school age. He won the senior classical scholarship in his first year in College. In 1859, he entered for the national "Robert Burns Centenary" competition with a poem, and won second prize. Later he went to Cambridge. There he won various honours, including two scholarships, graduating in 1864.

After graduation, he toured the European continent and spent a year in the United States. In the years 1865-69 he was classical lecturer at Trinity College, Cambridge. From 1872 to within a few weeks of his death, he served on the staff of School Inspectors. Outwardly, his life was uneventful, the earlier years being devoted to poetical work in which he achieved considerable fame, and the last twenty years of his life being spent mainly in psychical research.

At Trinity College he established close relations with Professor Henry Sidgwick who became his valued friend. The early religious views of Frederick Myers underwent great modification, owing to disillusionment caused by wider knowledge. In 1882, he became one of the co-founders of the Society for Psychical Research, others being Prof. Balfour Stewart, Prof. W. F. Barrett (University of Dublin), Prof. Henry Sidgwick, Stainton Moses, Edmund Gurney, Dr. G. Wyld. The Society was formed as a result of a conference convoked by Prof. Barrett, for the purpose of making "an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and spiritualistic."

In 1886, Myers published a work entitled *Phantasms of the Living* (London: Trübner & Co.), the two bulky volumes of which were the combined production of Myers himself, Frank Podmore and Edmund Gurney. This work was devoted to the establishment of the claim that telepathy, *i.e.*, the transference of thought and feeling from one individual to another, by other than the recognized sense channels, is a proved fact of nature; and that phantasms (or impressions) of persons, especially undergoing a crisis, such as death, are perceived with a frequency inexplicable by chance, and are probably telepathic.

One of the great pioneer-theorists of modern parapsychology, Frederick Myers published a valuable series of papers on what he termed the "Subliminal Self" in the Society's *Proceedings*. His purpose, certainly the first of its kind to be found in Western academic research, was, as William James describes it in his *Essays in Popular Philosophy* (1897), "to consider the phenomena of hallucinations, hypnotism, automatism, double personality, and mediumship, as connected parts of one whole subject." This inquiry, after fifteen years of critical examination, was ably concluded by Myers

in his posthumous *Human Personality and Its Survival of Bodily Death* (London: Longmans, Green & G., 1903). These two volumes, extensively documented, represent the conviction that the waking consciousness of man is but a small part of a greater consciousness, and that this unseen self, manifesting in every form of normal and supernormal mental phenomena, is the source and origin of much, if not most, of the remarkable evidence generally attributed to the agency of disembodied spirits. Myers maintains that, instead of making the possibility of human survival less likely, the mere possession by the living of such remarkable and potential, but little-used, faculties evidences a purpose and program beyond the physical body and its death.

Myers became interested in Theosophy and the work of the Founders, and joined the Theosophical Society on the 3rd of June, 1883. It was largely through his interest and instrumentality that the Society for Psychical Research, in 1884, undertook an inquiry into the phenomena connected with Madame Blavatsky. History records that the preliminary conclusion of the investigating Committee was, on the whole, favourable; but that the final decision, as based on the personal Report of Dr. Richard Hodgson, was utterly inimical. In later years Myers spoke bitterly of the claims for H.P. Blavatsky and classed them among the hoaxes of the age, an attitude greatly to be deplored, when contrasted with his earlier sympathetic attitude.

Myers died in 1901 in Rome, and was buried in Keswick churchyard, within sight of his old home. He was a man of "rare intellectual gifts, original, acute and thoughtful, subtle in insight, abundant in ideas, vivid and eloquent in expression. A person at once forcible, ardent and intense." It was his intuition and intellectual courage that had attracted to him in the early days the attention of the Teachers; and it must be said, in spite of his later change of heart, that he did a great deal of useful work for the Movement.



Appendix B. Boris de Zirkoff on Sir William Crookes.

Biographical Note 3.

From *Blavatsky Collected Writings*, (NOTES BY BORIS DE ZIRKOFF) V pp. 264-65.

This has reference to the researches of Sir William Crookes (1832–1919), distinguished British chemist and physicist, Fellow of the [265] Theosophical Society, and Councillor of its London Lodge. His painstaking study of electrical discharges in high vacua (Crookes' tube) led him to infer the existence of a "fourth state of matter," which he called "Radiant Matter," and paved the road for the discovery of the *electron*. His fearless investigation of psychic phenomena under strict test conditions, in the face of scientific disapprobation and ridicule, attracted to him the attention of the Masters who, as would appear from their letters, helped him in certain occult ways.

The student is referred in this connection to the following passages:

- *The Mahatma Letters to A.P. Sinnett*, pp. 271-72, 341-42;
- *The Letters of H.P. Blavatsky to A.P. Sinnett*, pp. 224-26, 35;
- *The Secret Doctrine*, Vol. I, pp. 546-54, 580-87, 620-26.¹

In the present article, written as it was in the fall of 1883, reference is to Crookes' two outstanding and revolutionary pronouncements on the subject of "Radiant Matter": one, is his Address before the Sheffield Meeting of the British Association, August 22nd, 1879;² and the other, is his Letter to the Secretary of the Royal Society of London, Prof. G.G. Stokes, dated April 29th, 1880.³



¹ [Consult "Adventures and Peregrinations of the Metaphysical Atom," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

² See *Chemical News*, vol. xl, 1879, pp. 91-93, 104-7, 127-31; and *Nature*, London, vol. xx, 1879, pp. 419-23, 436-40.

³ See *Proceedings Royal Society*, 1880, vol. xxx, pp. 469-72; *Chemical News*, vol. xli, 1880, pp. 275-76; and *Nature*, vol. xxii, 1880, pp. 153-54.

Appendix C. Boris de Zirkoff on Johann Karl Friedrich Zöllner.

Biographical Note 4.

From *Blavatsky Collected Writings*, (NOTES BY BORIS DE ZIRKOFF) V pp. 265-67.



Johann Karl Friedrich Zöllner, famous German astro-physicist, was born in Berlin, November 8th, 1834, and died at Leipzig, April 25th, 1882. After matriculating from the “Köllnische Gymnasium” in his native city, he entered the Berlin University, 1855, as a student of Physics and Natural Sciences. After some studies at the University of Basel, 1857, he returned to Berlin and built for himself a small private observatory on a plot of ground belonging to his father, who was a designer and calico-printer. In 1862, he went to Leipzig as an assistant at the Observatory. In 1865, he delivered a dissertation at the University of Leipzig on the Relative Intensity of Light of the Phases of the Moon, and the following year became as-

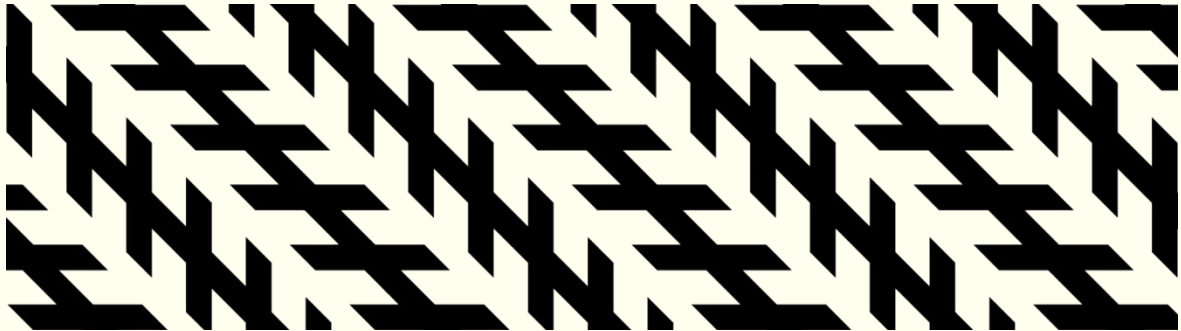
sistant professor in the Department of Philosophy. In December 1866, he delivered his thesis entitled *Über die Universelle Bedeutung mechanischen Principien*. In 1872, he was appointed Professor of Astrophysics.

Zöllner made innumerable contributions to astronomical science, which included the determination of the reflective capacity (albedo)¹ of many planets, and a study of their thermal conditions. He made photometric investigations of the Mercurial phases, and conducted observations on the intensity of solar radiations at their source, and of solar temperature. His *Grundzüge einer allgemeinen Photometrie des Himmels* (Berlin 1861, 4to.) contains a description of a new instrument, the astrophotometer, for the measurement of the light and colour of stars. This new invention was soon adopted by the [265] best known Observatories. He furnished many valuable papers to the publications of the Royal Saxonian Scientific Society, on the constitution of the sun and stars, and published other scientific papers in the *Astronomische Nachrichten* and the *Poggendorff's Annalen*. In his work *Über die Natur der Kometen: Beiträge zur Geschichte und Theorie der Erkenntniss*, written for the 300^{dth} anniversary of Kepler's birth, December 27th, 1871,² Zöllner expounded the remarkable theory that the brightness of the comets was not due to the alleged fact that they were incandescent through heat, but to the fact that they were glowing with electricity. He also showed that many of the findings of modern science had been anticipated by

¹ [reflection coefficient]

² 2nd ed., 1872; 3rd ed., 1883

true philosophers. He gave considerable study to various types of illusions produced on our senses, especially optical illusions,¹ and greatly enlarged the electro-dynamic theory of Wilhelm Weber.



Among his other works, mention should be made of his *Principien einer electrodynamischen Theorie der Materie*, 1876; and his *Naturwissenschaft und Christliche Offenbarung: Populäre Beiträge zur Theorie und Geschichte der vierten Dimension*, Leipzig 1886.

In 1877, Zöllner stopped contributing to scientific publications, and began to issue the results of his research in a series of separate volumes entitled *Wissenschaftliche Abhandlungen* (4-vols., Leipzig 1878-81), which he published at his own expense. He thought this method would preserve a better continuity of presentation.

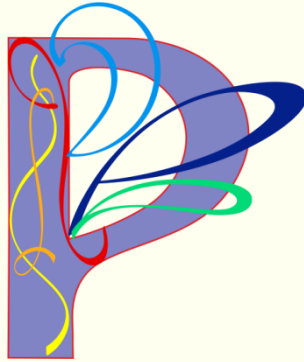
Zöllner was seriously interested in mediumistic phenomena and conducted extensive research along this line with the celebrated medium, Dr. Henry Slade. His theory of the four-dimensional world and its inhabitants deserves a far greater attention than it has received on the part of scientists. His experiments with Slade are fully described in his *Transcendental Physics*, translated from the German by Charles C. Massey (London 1880), and reviewed at length by H.P. Blavatsky in *The Theosophist*, Vol. II, February 1881, pp. 95-97.

Zöllner's work with Dr. Henry Slade was one of the direct results of the efforts of H.P. Blavatsky and Col. Olcott, who had selected Slade as the most reliable medium for the investigations conducted in 1876-77 at the Imperial University of St. Petersburg. It was after this that Slade resided in London and Leipzig.

Zöllner's interest in psychic matters brought him bitter opposition from various scientific quarters, and he was considered by some of his own former colleagues as merely a crank. The persecution to which he was subjected must have produced a considerable effect upon his general health, as intimated by the remarks in the text to which this note is appended. He died suddenly of a stroke, seated at his desk, only 48 years of age.

¹ [The depiction of Zöllner's optical illusion below consists of a series of parallel, black diagonal lines which are crossed with short, repeating lines, the direction of the crossing lines alternating between horizontal and vertical. This creates the illusion that the black lines are not parallel. The shorter lines are on an angle to the longer lines, and this angle helps to create the impression that one end of the longer lines is nearer to the viewer than the other end.]

Biographical data can be found in F. Körber's study of Zöllner's life (Berlin 1899), and Moritz Wirth's essay (Leipzig 1882), which contains a portrait of Zöllner; also in Aksakoff's *Psychische Studien*, 1882 and 1883.



Related titles for deeper study.

Being Madame Blavatsky's replies to questions by an English F.T.S., arising from A.P. Sinnett's "Esoteric Buddhism," excerpted from "H.P. Blavatsky Collected Writings," Vol. V, and edited by Philaletheians UK.

- ① DO THE ADEPTS DENY THE NEBULAR THEORY? (BCW, pp. 150-55)
— by H.P. Blavatsky, in our *Planetary Rounds and Globes Series*, under the title "The master key to all imponderables of the nebular theory."
- ② IS THE SUN MERELY A COOLING MASS? (BCW, pp. 155-63)
— by H.P. Blavatsky, in our *Planetary Rounds and Globes Series*.
- ③ ARE THE GREAT NATIONS TO BE SWEEPED AWAY IN AN HOUR? (BCW, pp. 163-71)
— by H.P. Blavatsky, in our *Atlantean Realities Series*, under the title "Like the Phoenix of lore, Arts and Sciences die only to revive."
- ④ IS THE MOON IMMERSSED IN MATTER?¹ (BCW, p. 171)
- ⑤ ABOUT THE MINERAL MONAD (BCW, pp. 171-75)
— by H.P. Blavatsky, in our *Secret Doctrine's Third Proposition Series*, under the title "Blavatsky on the Force of the Mineral Monas."
- ⑥ SRI SANKARACHARYA'S DATE AND DOCTRINE (BCW, pp. 176-97)
— by T. Subba Row, in our *Buddhas and Initiates Series*, under the title "Shankara was a contemporary of Patañjali and his chela."
- ⑦ "HISTORICAL DIFFICULTY" — WHY? (BCW, pp. 198-210)
Including LEAFLETS FROM ESOTERIC HISTORY (BCW, pp. 211-26)
— by H.P. Blavatsky, in our *Atlantean Realities Series*, under the title "Antiquity of the Atlanto-Aryan tribes in Europe."
- ⑧ PHILOLOGICAL AND ARCHAEOLOGICAL "DIFFICULTIES" (BCW, pp. 227-41)
— by H.P. Blavatsky and Edward Pococke, in our *Hellenic and Hellenistic Papers Series*, under the title "India is the Mother of Greece."
SAKYA MUNI'S PLACE IN HISTORY (BCW, pp. 241-59)
— by H.P. Blavatsky, in our *Buddhas and Initiates Series*, under the title "Date of Gautama Buddha's disincarnation."
- ⑨ INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM (BCW, pp. 259-62)
— by T. Subba Row, in our *Buddhas and Initiates Series*, under the title "Date of Gautama Buddha's disincarnation."
- ⑩ BLAVATSKY REBUKES A SHAM THEOSOPHIST AND BIGOTED ASS! (BCW, pp. 329-34) — in our *Blavatsky Speaks Series*.

¹ [Comment from *Blavatsky Collected Writings*, V p. 171:

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 & 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. . . . — H.P. Blavatsky.]

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 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

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY
- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- NO THEOSOPHICAL JOURNAL CAN SATISFY ALL CREEDS AND BELIEFS
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- 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 AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE BRETHERN OF THE ROSY CROSS NO LONGER EXIST
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- 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 SERIES
SUGGESTED READING FOR STUDENTS

- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE PRECIOUS PEARL WITHIN THE SHELL OF EVERY RELIGION
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE
- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER





- KOSMOS AND COSMOS

— *in our Confusing Words Series.*

- THE VOICE OF THE WILL IS THE ATOMIC POINT

— *in our Constitution of Man Series.*

