

William Quan Judge on Theosophical Study and Work



Contents and key concepts

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The Secret Doctrine: 72 hints to study and ponder upon.

Highlighted by William Quan Judge.

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THE BIRTH AND LIFE OF A BRANCH OF THE THEOSOPHICAL SOCIETY are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavour and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results — nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of Universal Brotherhood is based upon a law — a fact in nature, that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms — its members — included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a

whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. . . . [Hence, if the motive be for yourself it is selfish and] can only generate a double effect — good and bad — and will either nullify your good actions or turn them to some other man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting other selves. . . . ¹

This is all applicable to a Branch in its totality, for it is an intelligent being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influence belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophical Society may be figured as surrounding it from one end of the world to the other in the shape of layers or spheres of light or darkness. The light is good karma and the darkness is bad. Those units — Branches — which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet everyone is helped or injured by every other. These reciprocating influences work on the real though unseen plane where

¹ [Blavatsky *Collected Writings*, XI pp. 168-69]

every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from that far-distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H.S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavour should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter expe-

rience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome.

Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and all the virtues — in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left — the black side — that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and

away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of Universal Brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H.P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation.¹ Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

¹ [See http://en.wikipedia.org/wiki/Hodgson_Report — ED. PHIL.]

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

Fourth, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labour, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

Fifth, by a careful elementary study of our doctrines from one or two books until the main outline of all is grasped. Take, for instance, *Esoteric Buddhism*. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by *The Secret Doctrine*, in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficien-

cies. Then there is that most useful book, *Five Years of Theosophy*, containing some of the most valuable articles that appeared in *The Theosophist*.

Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in *The Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *ātman*, called the “seventh Principle,” is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title “Mundaka” is “Shaving,” because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad-Gītā*, studied with the aid of such lectures as those of our Hindu brother — now deceased — Subba Row of Madras. They have been reprinted from *The Theosophist* and can be procured by any one.¹ In *The Secret*

¹ [*The Theosophist* for February, March, & June 1887; and *Notes on the Bhagavad-Gita*, Theosophical University Press, Pasadena.]

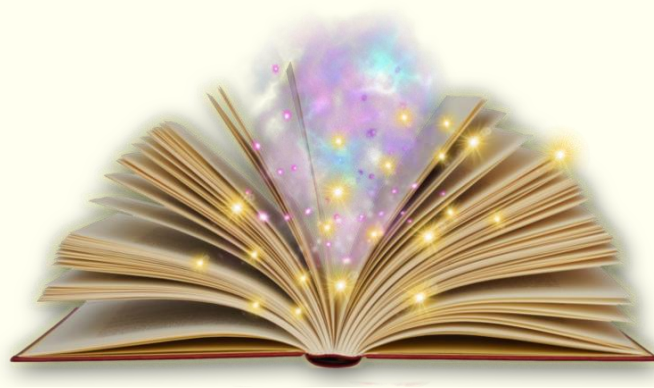
Doctrine, Mme. Blavatsky says: “The best metaphysical definition of primeval theogony in the spirit of the Vedāntins may be found” in these lectures.

In the conclusion of *The Key to Theosophy*,¹ H.P. Blavatsky, speaking of the future of the Theosophical Society writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . . If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. . . . But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hot-bed of selfishness and passion as they now threaten to do.

At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out.

She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the last fifteen years just closed. If we fail, then the messenger will waste again many precious years in re-preparing the ground, and ours will be the responsibility.



¹ [Paraphrased from pages 304-6]

The Secret Doctrine: 72 hints to study and ponder upon.

Highlighted by William Quan Judge.

Excerpts from *The Secret Doctrine*, Vol. I, pp. 1-259, selected and compiled by William Quan Judge, co-Founder of The Theosophical Society. First published in *The Path*, Vol. V, January, February, March 1891; Vol. VI, May, June, September, October 1891; January, February 1892. Republished in *Echoes of the Orient*, 2nd ed., Vol. II, 2009, pp. 223-39.

1 A Prophecy

In the 20th century — 1900 — the scholars of our era “will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but simply outlined” (I, xxxvii). In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars that will support our author. “Once the door [is] permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted . . .” (I, xxxviii, footnote). “We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races” (I, xlv).

2 An Archaic Manuscript

Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process (I, 1). It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

3 Continuity of Plan from One Manvantara to Another

In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara (I, cont. on pp. 4 and 5).

4 The Basis of Affinity,

— hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B.C., that the *lateral motion of atoms* is the root for affinity and correlation of force (I, 2).

5 Each Period of Evolution

— is *sui generis*. “. . . yet at each new Manvantara, its organization [speaking of the Cosmos] may be regarded as the first and the last of its kind, as it evolves every time on a higher plane” (I, 3).

6 A New Element at the End of Our 4th Round

“ . . . Occult Science recognizes *Seven* Cosmical Elements — four entirely physical, and the fifth (Ether) semi-material, *as it will become visible in the air* towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth” (I, 12).

7 Akasha and Manas Correspond

(see I, 13, footnote). “ . . . Ākāśa . . . the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles.” It must therefore follow, under the law of correspondences, that *manas* in the sevenfold division is creative, correlative, and immutable in the same way and portions as stated for Ākāśa.

8 Manas in the 5th Round

By following out the correspondence we find that as Ether, the lower form of Ākāśa now semi-material, will become visible in the air at the end of this Round — the 4th — so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the “moment of Choice.” With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in *The Secret Doctrine* the author says that we are the same Egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

9 Difference between Effect of Great and Minor Pralaya

The question, “What happens to the planets during a minor pralaya or dissolution?” is answered in I, 18, footnote. They are dead, as it were, but not dissolved, for, as she says, they “remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the same for ages.” After the great Pralaya no planets remain in *corporibus*, but all are dissolved, their ākāśic “photographs” alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the “dead planets” are objective in space, but with all their active life and energy gone.

10 Dhyani-Chohans not the only term for the Highest Beings.

“ . . . each of the various groups has its own designation in the Secret Doctrine” (I, 22). Nor are they “personifications” of the powers of nature (I, 38).

11 Each Round

— has its special class of Dhyānis to watch over it. The same for races (I, 42). The present Round is watched especially by the Fourth Class of Dhyānis.

12 The Absolute not understood by the Dhyāni-Chohans

(I, 51). And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have “communed with the Absolute.”

13 The Breath of Brahmā.

This may be said to be the same as “The Eternal Breath” spoken of in *The Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas (I, 55).

14 Ideals and Types in the Astral Light

The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period — everything “from man down to mite, from giant trees down to the tiniest blade of grass” (I, 63). There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

15 The Primordial Form

— of every manifested thing is like that of an egg (I, 65). A *Paramahansa* once wrote for *The Theosophist* [Aug. 1882] an article in which he said that Theosophy was that branch of Masonry which showed the universe in the form of an egg.

16 The Verbum, or Word, and Its Force

All religions speak of “the Word.” The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *Logos*. The question is often raised: “Supposing there be such a word, wherein is its force?” H.P. Blavatsky says it is in *motion* and not in number (I, 67, footnote). The Hebrew Kabbalah leans more to *number*, as being the force or power of this word.

17 Matter during Pralaya

It is in a state of great tenuity seen only by Bodhisattvas. When evolution begins again it appears like curds in space (I, 69).

18 Electricity an Entity

(I, 76). It is an emanation from an entity of power(I, 111, footnote); and is coexistent with the one life (I, 81); it is primordial matter of a special nature (I, 82).

19 Pulsation of the Heart and the Tides

Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space (I, 84). “There is heat internal and heat external in every atom” (*ibid.*).

20 Two Sorts of Fire or Heat

One in the central Sun and the other in the manifested universe and solar system (I, 84 & 87).

21 Magical Potency of Words

— is in the vowel sounds and not in the numbers(I, 94).

22 The term “Human” is not to be confined to this Globe

It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets (I, 106, 2nd para.).

23 Buddhi, as Compared with Spirit, is material

— although for us and the highest conceptions we can form it is wholly beyond materiality (I, 119).

24 The Human Monad

is the union of the ray from the Absolute with the soul(I, 119, para. 1).

25 Symbolism and Numbers

They are intimately connected with the hosts of the Dhyāni-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyāni-Chohans referred to. In other places the author says that, as the Dhyānis are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance (I, 119).

26 The One Fundamental Law of Occult Science

— is “The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyāni-Chohan to the smallest infusoria,” (I, 120). And this is to be applied spiritually, intellectually, and physically.

27 Karma needs material agencies

— to carry out its decrees (I, 123). The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For as said above, even Buddhi is material when compared with Ātman of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the Egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle — if the word may be used for this purpose — of spirit or the one life.

28 The Three Groups of Builders

These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm — man (I, 127-8).

29 The Lipikas as Compared with the Builders

— are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipikas, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipikas of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire (I, see whole of page 128).

But as each of the three groups is divided into seven others (I, 127), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our Karma (I, 128 *last line*). Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the “highest grade of Lipikas” referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

30 Note well:

Whenever an “entity” is spoken of among the various “hosts” it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

31 Nirmanakayas

First reference to these is on page 132 (footnote), where they are called “the surviving spiritual principles of men,” and in the text they are those who *reincarnate for the good of the world* if they choose.

32 Electricity again

— is mentioned as *Life* (I, 137 and 139); also a form of “Fohat” (I, 145).

33 Æther

— only partially manifested, and not to be fully so until the 5th round (I, 140).

34 That Entities are constituted

— of many units, each an entity. Thus that “Fohat,” elsewhere called “an Entity,” is not one undivided entity but is made up of others; and that there are as many Fohats as there are worlds (I, 143, footnote, and 145).

35 Elixir of Life

A hint thereupon (I, 144, footnote).

36 Elementals concerned

— in all forces, *e.g.*, that electricity, magnetism, cohesion, and the like are made up of elementals. These of course, are not all of one class, but of several (I, 146). Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to *p.* 143, a broad hint will be found as to this in the remarks upon the “fate of an atom” once caught into any world sphere, and the means of getting out through “a current of efflux.” Is this *efflux* through the transforming being?

37 The Moon

In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity (I, 149, footnote). And her spiritual principles have been transferred to this earth (I, 155, footnote, and I, 156.)

Disappearance of the Moon

will have occurred before this earth has passed through her 7th human round (I, 155, footnote).

38 Archetypal Man on Globe A

(I, 159, last para.). Here is a most interesting hint not often referred to and opening up a vista of thought. In the first round of the monads in this chain of planets, the monads from the preceding chain of worlds — say the moon’s chain — *become human beings* on Globe A. But in the 2nd round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: “It is only during the 1st round that (heavenly) man becomes a human being on Globe A; (rebecome) a mineral, a plant, an animal, on Globe B and C, etc. The process changes entirely from the second round; but . . .” (I, 159-60). This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A — unseen by us the archetypal process does not obtain?

39 Mars and Mercury

— bear an occult relation to the earth which will not be explained (I, 163). This is not because no explanation exists, but because, as said (I, 164, footnote), these explanations belong to high grades of initiation.

40 Figures and Numbers

— are the key to the whole system (I, 164). This has often been stated. Among the Jewish Kabbalists it is said that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do; for this occult meaning cannot be found without assistance.

41 Venus in Her 7th Round

See italicized para. on p. 165, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

42 Mars with two Moons, not His own

(See p. 165, ital. para.). This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says: “It is because Mars has two to which he has no right and — for other reasons.” That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the “other reasons” may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

43 Esoteric metaphysics must be understood

(I, 169). This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysics deal with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

44 Evolution of the Monad a basic Principle

(I, 171). This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here in waiting this ball

of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad; and when the globe is evolved, at once monads needing that experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

45 Limit to Number of Monads

Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit — within the illimitable Absolute — for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded (I, 171).

46 The Fate of the Anthropoid Apes

This interesting question is raised first on *pp.* 173 and 175, and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception*. On *p.* 184, it seems to be answered: “In this Round . . . the anthropoids destined to die out in this our race, when their monads will be liberated and pass into the astral human forms (or the highest [human] elementals) of the Sixth and the Seventh Races, and then into lowest human forms in the Fifth Round. . . .” These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

47 The Impulse of Evolution

is found in the force of the spiritual breath. It is not to be supposed because “human monads” cease to come into this chain of globes that therefore there is no impulse. The term “human monad” means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body*.

48 Man First in the 4th Round

(I, 187). The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown [monads] — or rather those that have been through all lower experiences — must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

49 Our Natures from what

(I, 189). In the note it is distinctly pointed out that the quotation from Shakespeare, about our *natures* being marvellously mixed, refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

50 Correspondence of Human Evolution

— with the nebular evolution and condensation is to be found on these last lines of *p.* 191: “As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.”

51 Origin of White and Black Magic

See note on *p.* 192, where it is stated that at the highest point of development of the Atlantean Race — the fourth — the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added up to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus impressed could not have arisen except through sympathetic attractions for them set up in former lives.

52 The Astral Light

— is not in its nature truth revealing or “good” (I, 197, footnote). It “stands in the same relation to Ākāśa and *Anima Mundi*, as Satan stands to the Deity. They are one and the same thing *seen from two aspects*.” It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are not to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina — turning it straight by effort — so the inner senses have to become accustomed to the reversals made by the Astral Light.

53 The Fall into Generation

— is explained from page 192 to page 198 (Vol. I, Stanza VI). Necessarily this raises the question: “Why any fall whatever?” The author says: “It was the Fall of Spirit into generation, not the Fall of mortal man” (I, 192). Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order to become self-conscious “must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence . . . to become the highest Dhyāni-Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man” (I, 192-3). So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot however be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a “fall” into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit — if we may say — is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyāni-Chohans, once more struggle upward. Such is the immense and unending struggle.

54 States and Planes of Consciousness

— in Kosmos and Man (I, 199). It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He

is to “attune the three higher states in himself to the three higher planes in Kosmos.” Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

55 First and Seventh Globes

— of the chain are in the Archetypal plane (I, 200, note to diagram). That is, that in the first globe of the chain — A — the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted at in the note, for she says: “not the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity.” The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evolving beings is impressed with the original plan. This is repeated for every round.

56 The Three Higher Planes of Consciousness

— spoken of in the *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment of those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

57 Function of Comets

Comets are the wanderers which, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes (I, 201).

58 Cycles

There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T.S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones.

One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I, the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For this is the basic and fundamental stone of the secret cycles. "The assertion that all the worlds (stars and planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body — become first comets, and then suns to cool down to inhabitable worlds, is a teaching as old as the Rishis" [I, 203].

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

59 The very beginning

Definitely as to the very beginning of manifestation — not of this little system of ours, but of the one vast whole — it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on p. 203, 3rd para., where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H.P. Blavatsky says that the secret science declares that when the one great All has been thrown out into manifestation, seven special differentiations of It appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

From p. 212 to 221 the reader can for himself find all that the author of *The Secret Doctrine* desired to give out in those pages.

60 What are Elementals?

In describing the groups of the Hierarchies, the 6th and 7th groups are touched on at page 221, where it is said that elementals are a part of the numberless side groups "shot out like the boughs of a tree from the first central group of the four." And they are all subject to Karma (I, 221), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyāni-Chohan has to become" such, it must follow that even a Dhyāni-Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

61 Man's Great Destiny

Following the argument hinted at about elementals, on *p.* 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

62 That High Spirits work on Earth

— in bodies of men, while those spirits are still in the highest spheres (see I, 233-4, 235 and footnotes). On *p.* 233 it is clearly explained that the author does not mean that which is called among the spiritualists “control” of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a definite status and function in the “supersensuous regions.” We should say — assuming the correctness of the author’s statement — that she herself was such a case, and that “H.P.B.,” whether hourly in the day or at night when all around was still, had a “status and function” in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may unravel, or at least shed much light upon. And in one of her letters this sentence appears — in substance — “The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved.”

In the Hindu books and teachings there is a reference to this when they speak of high *jñānis* — that is, persons full of knowledge and spiritual power — being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

63 Loss of the Soul

The possibility of the abandonment of the body by the soul is outlined on *p.* 234 of Vol. I thus: “The soul could free itself from and quit the tabernacle [of the body] for various reasons — such as insanity, spiritual and physical depravity, etc.” And at the end of the note on *p.* 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H.P. Blavatsky, in a note. In this the words are: “For the occurrence is

found to take place in wicked materialists *as well as in persons 'who advance in holiness and never turn back.'*" [Italics added.] From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the italicized part.

64 The Necessity for Individual Effort.

This is very emphatically put, and in precisely the style of H.P. Blavatsky, in the third paragraph on page 244, in the parallelisms, where *Ātman* is spoken of. Here she shows that *Ātman* is not subject to change or improvement, but is the "ray of light eternal which shines upon and through the darkness of matter — *when the latter is willing.*" [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Ātman* will not shine through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."

65 Only three dimensions of matter

The "fourth dimension" is combatted on pages 251-2 et seq.: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." (p. 252)

66 Order of the Elements, Esoterically,

— is *Fire, air, water, earth* (I, 252). Counting up from the earth, the order for the elementals, or the nature-spirits in the elements, is: earth elementals, water elementals, air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

67 Fire in the Preceding Rounds

She says (I, 253): "For all we know, fire may have been *pure ākāśa*, the first Matter of the *Magnum Opus* of the Creators and 'Builders,' . . ." The phrase "For all we know" is sometimes to be translated "Thus it was."

68 The Fifth Element in the Fifth Round

This, as said before in these Notes, will be "*Ether* — the gross body of *Ākāśa*," and, "by becoming a familiar fact of Nature to all men, as air is familiar to us now, [will] cease to be as at present hypothetical"(I, 257-8).

69 What is the Sixth Sense to be?

In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let someone else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic séances could never have happened; but alas, we need not look for aid there so long as the beloved “spirits from the summer-land” continue to hold sway over their votaries.

70 The Earth in its early periods

Some students have thought that this globe in its early times, when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life. This is contradicted and explained on page 258 in the second paragraph: “Thus Occultism disposes of the [so-called] Azoic age of Science, for it shows that there never was a time when the Earth was without life upon it.” This is asserted for no matter what form or sort of matter thus: “Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious.”

71 Of Spirit and Matter

In the commentary on page 258, the author plainly writes: “*Spirit is the first differentiation of (and in) SPACE; and Matter is the first differentiation of Spirit.*” This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One — the Absolute — an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two — spirit and matter, the latter following the first in order of differentiation. These are said to be coeternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the Absolute. But because this doctrine of the coeternalness of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coeternal because they exist together in the Absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysics, they must be regarded as the two poles of the one Absolute. And the *Bhagavad-Gītā* does not support the contrary, for it only says there is no spirit without also

matter, as it is dealing through the words of Krishna with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speaks of the “super-personal god,” asserting at the same time that they do not mean “a personal God,” and they are opposed by still another class who point to the well-known denial by H.P. Blavatsky of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the super-personal deity can without doubt find support in the lines on *p.* 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God. It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

72 A Mysterious Principle mentioned

After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *Ākāśic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly it is pointed out that the primordial substance of which she then writes “*is the body of those Spirits themselves, and their very essence.*” Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities — sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.



Theosophists defined attitudinally, ethically, and philosophically.

There now follows a diagram from our Theosophy and Theosophists Series. — ED.
PHIL.

True Theosophists defined

Attitudinally

- Abstain from dogmatism and bigotry . . . and arrogance. – III:369, 374
- Accept nothing on faith. – VI:168, 211, 413, 453
- Are entirely unsectarian. – IV:408, VII:351, XII:419
- [Are] friends of all movements . . . for the amelioration of the conditions of mankind. – IX:246
- Are humble, silent, and guarded. – XII:262
- Cannot pose as a body of philanthropists. – VIII:169
- Have no dogmas, exact no blind faith. – I:304
- Have the courage of their opinions. – III:232
- Must be . . . cosmopolitan in [their] heart. – X:199
- [Only believe] when the writing, doctrine, or saying is corroborated by [their] own reason and consciousness. – XIV:417
- Swim against the current of public opinion and common thinking. – XIII:211
- [Value] freedom of thought above all things. – XII:317

Integrative Theosophical Studies
Theosophists defined

Verbatim from Blavatsky Collected Writings

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Ethically

- Aim at a wholly ethical revolution. – VIII:86
- [Are] the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. – XII:304
- [Are] the grand fruit of altruistic mercy, and pity for all that lives. – XI:352
- [Are] thoroughly imbued with altruistic feelings, with a willingness to forget self, and readiness to help [their] neighbour. – VIII:31
- Combat all exoteric cults. – VII:83
- Labour to destroy exoteric asceticism. – VIII:73
- Make a nucleus of universal brotherhood. – XI:392
- Preach altruism, keep unity, mutual understanding and harmony. – XI:274
- Struggle against the egoists, the indifferent and the sectarians. – XI:129
- [Tread] the path worn by the footsteps of the old sages. – I:291
- [Unconcerned] . . . whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. – XI:465
- [Works] for TRUTH, and in accordance with [his] sacred pledge and vows. – XI:559

Philosophically

- [Accept] this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or Neo-Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. – V:355
- [Are] original thinkers and investigators of the hidden side of nature. – II:102
- [Are] simply a nucleus of men devoted to the search after truth. – XI:334
- [Deem] no pledge more binding than the word of honour. – II:143
- Defend their most sacred beliefs. – XIII:148
- Have facts, no systems. – II:207
- [Hold] that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these [Higher] Gods. – XI:63-4
- Must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. – XII:417
- Recognise that [they are] under a . . . new and swifter law of development. – VIII:168
- Their highest hope is to approximate the truth. – I:304
- TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is [their] motto. – X:285
- Will never accept either a Christ made Flesh . . . or an anthropomorphic God. – VIII:390



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
- 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 REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY

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SUGGESTED READING FOR STUDENTS

- 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 OCCULTISM IS THE PARENT STREAM OF INNER WISDOM
- 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
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- 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 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
- 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 SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- 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

