



LE PHARE DE L'INCONNU [THE BEACON LIGHT OF THE UNKNOWN]

This is the complete version of the above article and contains all seven parts as originally printed in *Revue Theosophique*, May, July, August and September 1889.. Part VI was heavily edited by Richard Harte, “temporary” editor of *The Theosophist*. Fortunately the omitted material from Part VI has been restored by Boris de Zirkoff from the original as it appears in *Revue Theosophique*. The three volume collection of *HPB Articles* published by Theosophy Company repeats the original omission, as does the pamphlet *Transcendental theosophy*.. Also, *Blavatsky.net* has the article incomplete — Insertion VII and part of Insertion VI is missing. Should Associates at the Paris ULT find additional discrepancies, please let us know, and we will be most grateful for the knowledge. Outside of “*Psychic and Noëtic Action*,” “*Le Phare de L’Inconnu*” is probably the most important of HPB’s magazine articles.

So far as we know the only place you can find a *complete English translation* of “*The Beacon Light of the Unknown*” is in Volume XI of the *Collected Works*, compiled by Boris de Zirkoff, pp. 248-283



I¹

¹ We use the Theosophy Company translation except when restoring the missing portions of Part VI. &VII — Ed.,A.T.

It is written in an old book upon the Occult Sciences:

“Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator, who risks himself thereon, if he be not wise and full of experience,² will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in color like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kaliya³ for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy

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Planned for the Supplement

“**Greg Smith, the wonder-boy from Florida**
Inner Silence or Mental Pollution?”

² Acquired under a Guru.

³ The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.¹ He must “see with the ears, hear with the eyes, understand the language of the rainbow, and have concentrated his six senses in his seventh sense.”²

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his “seventh sense,” through which he is gifted also with the true wisdom of the gods — *theosophia*.

Needless to say that the profane — the non-initiated, *outside the temple or profanes*, — judge of the “lights” and the “Light above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *Ignis fatuus*, the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

¹ A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

² Symbology of colours. The Language of the prism, of which “the seven mother colors have each seven sons,” that is to say forty-nine shades or “sons” between the seven, which graduated tints are so many letters or alphabetical characters. The language of colors has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother color, as each of the seven mother colors is absorbed finally in the white ray. Divine Unity symbolized by these colors.

“Is it not enough,” say our kind critics, “that the world by dint of isms has arrived at *Theosophism*, which is nothing but transcendental humbuggery (fumisterie), without the latter furthermore offering us a réchauffé of mediaeval magic, with its grand Sabbath and chronic hysteria?”

“Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the ‘diabolical sorcery’ of Simon the magician, and his disciple *Menander*, according to the good Father Ireneus, the too zealous Theodoret and the unknown author of *Philosophumena*. You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblicus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblicus with the ‘magic’ of the Simons and the Menanders? Its true character is only half revealed by the author of the book, “*de mysteriis*.”³ Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents.” The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the _____ the *science of things which are*, and with the divine ecstasy of the Philaletheans, “the lovers of Truth.” But, one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character and the reality of that

³ By Iamblicus, who used the name of his master, the Egyptian Priest Abammon as a pseudonym.

ecstasy which is called Samadhi in India?¹

A long series of men, who, had they been Christians, would have been canonized, — not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktas*, “*God-instructed*”; *the great mater whose life was so chaste and so pure, that Plotinus*, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates — a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,² the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Mussulman Sufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain — the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that era, for it was the direct continuation of the *Gupta Vidya* and of the *Brahmâ-Vidya* (“secret knowledge” and knowledge of *Brahmâ*) of ancient India, transmitted through

¹ Samadhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, *lives in the Divinity*.

² He lived in Rome for 28 years, and was so virtuous a man that it was considered an honor to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this “*diabolic*” magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the ultima *thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society “the investigation of unexplained laws of nature and the psychic powers latent in man.

The first-named are not numerous, — complete altruism being a *rara avis* even among modern Theosophists. The others are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate withes’ Sabbaths, and manufacture broom-sticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new “ism,” a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circe upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on: it is a “touch customer,” truly.

II

After all, critics who judge only be appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti-theosophy*. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the state." They speak of fraternity and of altruism and only care in reality for that for which no one else cares — themselves — in other words their little "me." Their ego-ism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! The doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a

little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colors. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. "We begin with *instinct*, we end with omniscience," says Professor A. Wilder, our oldest colleague. Iamblicus has described this faculty, and certain theosophists have been able to appreciate the truth of his description.

"There exists," he says, "a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the

conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence.”

Plato has expressed the same idea in two lines:

“The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.”

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the *Hindu Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul, — both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the Yogi nor the “Saint” helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos¹ contains ,

¹ Contains, perhaps a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth, — the

perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth, — the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams’ remark on monasteries applies: “There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête.”

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in traveling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps — of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians. He who hides in the earth the *talent* which has been given him by his “Lord,” will lose that talent, as the ascetic loses it, who takes it into his head to “save his soul” in

path of Calvary, on which each one voluntarily bears the cross of humanity, and fornd for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams’ remark on monasteries applies: There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tete-a-tete.

egoistical solitude. The “good and faithful servant” who doubles his capital, by harvesting for *him who has not sown*, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human souls has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the somber depth of the primordial waters of infinite space is called by us, as by the earliest Theosophists, “Divine Wisdom.” That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few, — the exoteric and the esoteric? This name, WISDOM, or as we say sometimes, the “Wisdom Religion” or *Theosophy*, is as old as the human mind. The title of *Sages* — the priests of this worship of truth — was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers* — the “lovers of science” or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, *the system of* _____
 _____ “the knowledge of things as they are,” or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmânes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of

Greece and Rome, have always classified that science in two divisions — the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the separated ones” of Israel), like the lay *chelas* and the Brahmacharyas of India, differed greatly from each other. The former could, and can, be married and remain in the world., while they are studying the sacred writings up to a certain point the latter, the Nazars and the Brahmacharyas, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, according to Iamblicus, at Mount Carmel Jesus followed the traditional custom, and

justified his reticence by quoting the well known precept:

Give not the sacred things to the dogs,
Cast not your pearls before the swine,
Lest they tread them under their feet,
And lest the dogs turn and rend you.

Certain ancient writings — known, for that matter, to the bibliophiles — personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindu “Brahmâ” (the *logos*); the name Buddha comes from Budha, “Wisdom,” divine intelligence, the Babylonian *Nebo*, the Thot of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or “Wisdom,” as also two fragments of very ancient manuscripts, “the Wisdom of Solomon,” and “the Wisdom of Iasous (Jesus).” The book called *Mashalim* or Sayings and Proverbs of Solomon.” Personifies Wisdom by calling it “the helper of the (Logos) creator,” in the following terms, (literally translated):

I (a) HV (e) H¹ possessed me from the beginning
But the first emanation in the eternities,
I appeared from all antiquity, the primordial —
From the first day of the earth;
I was born before the great abyss.
And when there were neither springs nor waters,
When he traced the circle on the face of the
deep

¹ JHVH, or Jahveh) is the *Tetragrammaton*, consequently the Emanated Logos and the creator; the ALL, without beginning or end, — AIN-SOPH — not being able to create, nor wishing to create, in its quality of the ABSOLUTE.

I was with him Amun.
I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define; — but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason — *Intuition*, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi, — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal “I,” and becomes one with the ALL, — only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

III

Do our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and, thanks to the untiring labors of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion of the future. The party of reaction, captivated by the *dolce far niente* of conservatism, feel all this, hence the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen far away from its primitive standard. The ancient philosophers, those sublime

ignoramus as regards modern civilization, when they criticized a system or a work, did so with impartiality, and with the sole object of amending and improving that with which they found fault. First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of today are far below the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason"; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century — the golden age of the goose-quill — criticism was biting enough sometimes; but still it did justice. Caesar's wife might be suspected, but she was never condemned without being heard in her defense. In our century Montyon prizes¹ and public statues are for him who invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less cruel and less deep than does the steel nib (*bec*) of the modern critic, who is almost always absolutely ignorant of that which he tears so thoroughly to pieces.

It is some consolation, perhaps, to know that the majority of our literary critics, trans-atlantic and continental, are ex-scribblers who have made a fiasco in literature, and are revenging themselves now for their mediocrity upon everything

they come across. The small blue wine, insipid and doctored, almost always turns into very strong vinegar. Unfortunately the reporters of the press in general — hungry poor devils whom we would be sorry to grudge the little they make, even at our expense — are not our only or our most dangerous critics. The bigots and the materialists — the sheep and goats of religions — have placed us in turn in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible, following with emotion the ichthyographical investigations of Jonas in the whale's belly, or the trans-ethereal journey of Elias, when like a salamander he flew off in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another — *âme damnée* of Haeckel, — while he displays a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), nearly dies with laughing when he finds that his neighbor believe in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, counted among the number of the "Immortals," can explain to us the smallest of the problems of existence. The metaphysicians who for centuries have studied the phenomena of being in their first principles, and who smile pityingly when they listen to the ramblings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations, — except reasoning, which faculty alone finds itself suspended and paralyzed,, — go on while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send anyone to the biologist who squarely asked him that

¹ Prizes instituted in Franc during the nineteenth century by Baron Antoine de Montyon, a French philanthropist for those who, in various ways, benefited their fellow men. — *ED.*

question. But he, for whom digestion is the *alpha* and *omega* of every dream, — like hysteria, that great Proteus with a thousand forms, which is present in every psychic phenomenon — can by no means satisfy us. Indigestion and hysteria, are, in fact, twin sisters, two goddesses, to whom the modern psychologist has raised an altar at which he has constituted himself the officiating priest. But this is his business so long as he does not meddle with the gods of his neighbors.

From all this it follows that, since the Christian characterizes Theosophy as the “accursed science” and the forbidden fruit; since the man of science sees nothing in metaphysics but “the domain of the crazy poet” (Tyndall); since the “reporter” touches it only with poisoned forceps; and since the missionaries associate it with idolatry and “the benighted Hindu” — it follows, we say, that poor *Theo-Sophia* is as shamefully treated as she was when the ancients called her the TRUTH, — while they relegated her to the bottom of a well. Even the “Christian” Kabbalists, who love so much to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of the Truth, — even the Kabbalists make war upon us. Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defense, and in its favor; or that it should cease to assert its right to be listened to, or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

“The accursed science,” you say, good Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life. That the fruit which you declare “forbidden,” and which you have proclaimed for sixteen centuries to be the cause of the original sin that brought death into the world, — that this fruit, whose flower

blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. You also, good Kabbalists, ignore, — or wish to ignore, — that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit and the sin had once a far profounder and more philosophic signification than they have today, — when the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they are opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Free-masonry. Dead-letter and theocracy have, however, had their day. The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH, — which is the heart of the system of Humanity, as evolution is the blood. Let the circulation stop for one moment and the heart stops as the same time, and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club which is called “the letter that kills!” But the end is night. That which Coleridge said of political despotism applies also to religious. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers whether they resent it or not, and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced *to give up its place to Religion and — die*. Soon it will have but a choice. For once the people become enlightened about the truth which it hides with so much care, one of two things will happen, the Church will either perish *by* the people, or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the

people. Will the servants of eternal Truth, — out of which Truth they have made a squirrel that runs around an ecclesiastical wheel, — will they show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows!

I say it again; it is only theosophy, well understood, that can save the world from despair, by reproducing social and religious reform — a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all: that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal, — a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life — the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

IV

Laugh, then, at the science of sciences without knowing the first word of it! We will be told, perhaps, that such is the literary right of our critics. With all my heart. If people talked about what they understood, they would only say things that are true, and — that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the stupid ridicule employed against the most grandiose and sublime philosophy in the world, — one of whose aspects only is found in the noble ethics of Philalethes, — I ask myself whether the Academies of any country have ever understood the Theosophy of the Philosophers of Alexandria better than

they understood us now? What does any one know, what can he know, of Universal Theosophy, unless he has studied under the masters of wisdom? And understanding so little of Iamblicus, Plotinus and even Proclus, that is to say, of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth!

Theosophy, we say, comes to us from the extreme East, as, as did the Theosophy of Plotinus and Iamblicus and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were “Ethiopians of the East,” *who came from Lanka or Ceylon* according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark skinned Aryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This migration occurred during the prehistoric ages which Baron Bunsen calls *pre-Menite* (before Menes) but which ages have a history of their own, to be found in the ancient annals of Kalouka Batta. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brahmanism, and of the Sanskrit as a sacerdotal language. We know also, if Exodus is to be believed, that Egypt had, long before the times of Moses, its diviner, its hierophants and its magicians, that is to say, before the XIX dynasty. Finally Brugsh Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea — and the great waters of the Indian Ocean.

Whether that be so or not. Theosophy is a descendant in direct line

of the great tree of universal GNOSIS, a tree the luxuriant branches of which, spreading over the whole earth like a great canopy, gave shelter at one epoch — which biblical chronology is pleased to call “antediluvian” — to all the temples and to all the nations of the earth. That gnosis represents the aggregate of all the sciences, the accumulated *knowledge* (*savoir*) of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these, the fallen angels and the enemy of mankind; these sons of God who, seeing that the daughters of men were beautiful, took them for wives and imparted to them the secrets of heaven and earth,” but we altogether repudiate the idea of “fallen angels” and of Satan and his army.

“What then is your religion or your belief” we are asked. “What is your favorite study?

“The TRUTH,” WE REPLY. The truth wherever we can find it; for, like Ammonius Saccas, our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbor. What does the name signify if the thing itself is essentially the same? Plotinus, Iamblicus and Apollonius of Tyana, had all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although belonging to three different schools. Prophecy was an art that was cultivated by the Essenes and the B’ni *Nebim* among the Jews, as well as by the priests of the pagan oracles. Plotinus’s disciples attributed miraculous powers to their master; Philostratus has claimed the same for Apollonius while Iamblicus had the reputation of surpassing all the other Eclectics in Theosophic theurgy. Ammonius declared that all moral and practical WISDOM was contained in the books of Thoth or Hermes Trismegistus. But Thoth means “a college,” school or

assembly, and the works of that name, according to the *Theodidactos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (when even now he is mentioned in old manuscripts under the name of Yavanachârya¹ the Greek Master,) Plato gained his from the books of Thoth-Hermes. How it happened that the younger Hermes, the god of the shepherds, surnamed “the good shepherd,” who presided over divination and clairvoyance became identical with Thoth (or Thot) the deified sage, and the author of *Book of the Dead*, — the esoteric doctrine only can reveal to Orientalists.

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserve that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame, hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the savior in whom we believe has for an early name Krishna, Buddha, Jesus or AEsculapius, — also called “the savior god” — we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to truth, in every religion, as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to

¹ A term which comes from the words *Yavana*, or “the Ionian,” and *achârya*, “professor or master.”

the disciple who ventures into the labyrinth of the mysteries of being: the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul — by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

Having neither dogma nor ritual, — these two being but fetters, the material body which suffocates the soul, — we do not employ the “ceremonial magic” of the Western Cabalists; we know its dangers too well to have anything to do with it. In the T.S. every fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*, — the sorcery against which Alphas Levi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Any one who gave himself up to their practice by himself, would run the risk of becoming insane; and those who study them would do well to unite in little groups of from three to seven. These groups ought to be uneven in numbers in order to have more power; a group, however little cohesion it possesses, forming a single united body, wherein the senses and perceptions of those who work together complement and mutually help each other, one member supplying to another the quality in which he is wanting, — such a group will always end by becoming a perfect and invincible body. “Union is strength. The moral of the fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated is a truth which will forever remain axiomatic.

V

“The disciples (Lanous) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him

who looks for the soul of the metals (chemist)”etc. — (Catechism of the *Gupta Vidja*).

The ignorant would laugh if they were told that in the Occult sciences, the alchemist can be useful to the philologist and *vice versa*. They would understand the matter better, perhaps, if they were told that by this substantive (grammarian or philologist), we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term “philologist” means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray, from which arise the seven colors of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary bundle of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group should be left to an expert, — to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for every one; it warms the ignorant as well as the astronomers. As to the hypotheses about our luminary, its constitution and nature, — their name is *legion*. Not one of these hypotheses contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories

more than anything else in this world below that the lines of Malherbe are applicable:

. . . et rose, elle a vécu c que vivent
l es roses, L'espace d'un
matin.¹

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analyzed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. An instance of this is the evolution and phantasmagorical transformations of the sunspots — Nasmyth's theory at the present moment. Sir William Herschel began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. Sir John Herschel, maintaining a prudent silence about these celestial salamanders shared the opinion of the elder Herschel that the solar globe was nothing but a beautiful metaphor, a *mâyaâ* — *thus proclaiming an occult axiom*. The sunspots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic *smoke* (conceived, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree (willow leaf theory). At the present day the god *Sol* is degraded. To hear the men of science talk, it would seem to be nothing but a gigantic ember, still aglow, but about to go out in the furnace of our little system.

This is so with the speculations published by Fellows of The Theosophical Society, when the authors, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas.

V

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¹ (. . . a arose, she lived as live all roses, The span of a forenoon.” (from *Consolation à Duperier*).

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silence about these celestial salamanders, shared the opinion of the elder Herschel, that the solar globe was nothing but a beautiful metaphor, a *maya* — thus announcing an occult axiom. The sun spots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic smoke (engendered, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree, (“willow leaf theory”). At the present day the sun is degraded. According to men of science it is nothing but a gigantic coal, still aglow, but prepared to go out in the grate of our solar system.

Even so with the speculations published by Fellows of the Theosophical Society, when the authors of these, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than colored with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where materialists finish theirs.

“It is then metaphysics that you offer us!” it may be objected, “Why not say so at once.”

No, it is not metaphysics, as that term is generally understood, although it

¹ [. . . a rose, she lived as live all roses, The span of a forenoon.” — From Malherbe's poem *Consolation à Duperier*.

plays that part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz—as proved by his monads—is above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless this balloon, however much better it may be than the pumpkin, is too artificial to serve as a vehicle for the truth of the occult sciences. The latter is, perhaps, a goddess too freely uncovered to suit the taste of our savants, so modest. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses, to discover that true nature.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double terms, *meta-metaphysics*, *meta-geometry*, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected, unless by those terms is signified the _____ of Iamblicus, or the ecstatic illumination, the _____ of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of the reason upon the terrestrial plane, like that of our five senses, should

receive the imprimatur of the sixth and seventh senses of the divine ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its “reports,” we behold the apotheoses of its self-styled progress, of its great discoveries,—more than one of which, while enriching the more a small number of those already wealthy, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian school, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Mr. William Crookes.¹² In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his researches into *protyle*, or primordial matter.¹

VI

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the Occultists or the Theosophists of the “inner group” study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and

¹ Member of the Executive Council of the London Lodge of the Theosophical Society, and President of the Chemical Society of Great Britain.

theurgy been never even approximately understood, but even the name *Theosophy* has been disfigured. The definitions thereof which are given in dictionaries and encyclopedias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy* assures his readers that it is “a direct connection or communication with God and superior spirits”; and, further on, that it is “the attainment of *superhuman* and *supernatural* knowledge and powers by *physical processes*(!?) as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers.” This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a crazy brain into one of the calibre of Newton’s, and to develop in it a genius for mathematics by riding five miles every day upon a wooden horse.

Theosophy is synonymous with *Gnanâ-Vidya*, and with the *Brahmâ-Vidya* of the Hindus, and again with the *Dzyan* of the trans-Himalayan adepts, the science of the *true* Raj-Yogas, who are much more accessible than one thinks. This science has many schools in the East. But its offshoots are still more numerous, each one having ended by separating itself from the parent stem,—the true Archaic Wisdom,—and varying in its form.

But, while these forms varied, departing further with each generation from the light of truth, the basis of initiatory truths remained always the same. The symbols used to express the same idea may differ, but in their hidden sense they always do express the same idea. Ragon, the most erudite mason of all the “Widow’s sons,” has said the same. There exists a sacerdotal language, the “mystery language,” and unless one knows it well, he cannot go far in the occult sciences. According to Ragon “to build or found a town” meant the same thing as to “found a religion”; therefore, that phrase when it occurs in Homer is

equivalent to the expression in the Brahmins, to distribute the “Soma juice.” It means, “to found an esoteric school,” not “a religion” as Ragon pretends. Was he mistaken? We do not think so. But as a Theosophist belonging to the esoteric section dare not tell to an ordinary member of the Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his pupils. Still, it is certain that he had made at least an elementary study of “THE MYSTERY LANGUAGE.”

“How can one learn this language?” we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru*; to succeed by oneself needs more than genius: it demands inspiration like that of Ammonius Saccas. Encouraged in the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the synagogue and of the academy, and adored by the Gentiles, “he learned the *language of the mysteries* by teaching the common origin of all religions, and a common religion.” To do this, he had only to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient wisdom in all its primitive integrity? We think as did Ammonius. The biblical narrations and the histories of the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore the allegories — Jewish as well as Pagan, — contain all the truths that can only be understood by him who knows the mystical language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder,¹ of New York:

The root idea of the Neo-Platonists was the existence of one only and supreme Essence. This was the *Diu*, or “Lord of the Heavens” of the Aryan nations, identical with the *(Iao)* of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuiseo* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*--(non-Being), the *Facit*, one and supreme. It is from it that all other beings proceeded *by emanation*. The moderns have, it seems, substituted for this their theory of *evolution*. Perchance some day a wiser man than they will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of some particular mystical signification attached to the numerical value of the letters employed in their orthography.

This *numerical* signification is one of the branches of the *mystery language*, or the ancient sacerdotal language. This was taught in the “Lesser Mysteries,” but the language itself was reserved for the high initiates alone. The candidate must have come victorious out of the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, obliged his disciples to take an oath never to divulge the higher doctrines to any one to whom the preliminary ones had not

already been imparted, and who, therefore, was not ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke “in similes” (or parables) “because to you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given . . . because in seeing they see not, and in hearing they hear not, neither do they understand.”

Therefore the “similes” employed by Jesus were part of the “language of the mysteries,” the sacerdotal tongue of the initiates. Rome has lost the key to it: by rejecting theosophy and pronouncing her anathema against the occult sciences,—she loses it for ever.

“Love one another,” said the great Teacher to those who were studying the mysteries of “the kingdom of God.” “Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE **TRUTH**,” other Teachers tell us. “Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind. . .”²

Learned Cabalists, thoroughly versed in the *Zahra* and its numerous commentaries, are not lacking among our members, in Europe and especially in America. What has this led to, and what good have they done to this day for the Society which they joined in order to work for it? Most of them, instead of uniting and helping one another, look askance at each other, always ready to make fun of each other and mutually criticize each other. Envy, jealousy and a most deplorably feeling of rivalry, reign supreme in a society whose principal object is brotherhood! “See how these

¹ The first Vice-President of the Theosophical Society when it was founded.

² Siamese and Buddhist proverb.

Christians love each other!” said the pagans in the first centuries of the Fathers of the Church who demolished each other in the name of the Master who had bequeathed to them peace and love. Critics and the indifferent begin to say as much of the Theosophists, and they are right. See what our Journals are becoming — all of them, with the exception of *The Path* of New York; even *The Theosophist*, the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In What way are we better than the Christians of the early Councils?

“In union is strength.” — This is one of the causes of our weakness. We are advised not to wash our dirty linen in public. On the contrary, it is better to confess one’s imperfections openly, in other words, *to wash one’s own dirty linen, than to dirt5y the linen of one’s brothers in Theosophy, as some people love to do.* Let us speak in general terms, confess our errors, denounce anything that is not Theosophical, but let personalities alone; the latter lies within the province of each individual’s *Karma*, and Theosophical Journals are not concerned there.

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a doze determined and unity Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbor. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light

they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

And yet, The Theosophical Society has more *victorious disciples* than is generally believed. But these keep to themselves and work instead of speechifying. They are our most zealous and devoted Theosophists. Writing articles, they forget their own names and use pseudonyms. Some among them know the mystery-language perfectly, and many an ancient book or manuscript, undecipherable to our scholars, or which appears to the latter as a mere collection of falsehoods, as compared to modern science, is an open book to them.

These few devoted men and women are the pillars of our temple. They alone foil the incessant work of our Theosophical “termites.”

VII

We believe we have now sufficiently refuted in these pages several grave errors concerning our doctrines and beliefs; among them the one which persists in representing Theosophists — at any rate those who founded the Society — as polytheists or atheists. We are neither the one nor the other; just as were certain Gnostics who, while believing in the existence of planetary, solar and lunar gods, offered to them neither prayers nor altars. Since we do not believe in a personal God, *outside of man himself who is its temple* — as taught by St. Paul and other Initiates — we believe in an impersonal and absolute PRINCIPLE,¹ so

¹ This belief concerns only those who share the opinion of the undersigned. Every Fellow has the right to believe in whatever he wishes, and in

far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but *the container of all these, the absolute container*. It is in other words the “God-Nothing” of Basilides, so little understood even by the scholars and the able analysts of the Musée Guimet (tome XIV), who define this term with ridicule, speaking of it as “God-nothing who has ordained and foreseen all things, though he had neither reason nor will.”

Yes, certainly, and this “God-Nothing,” being identical with the Parabrahman of the Vedântins — a most philosophical and grandiose concept — is also identical with the AIN-SOPH of the Jewish Cabalists. The latter is also the “god who is not,” “Ain” signifying *non-being or the absolute, the nothing or _____* of Basilides, meaning that human intelligence, being limited on this material plane, cannot conceive of anything that *is*, but that does not exist under any form. As the idea of a *being* is limited *to something* that exists, either in substance, actual or potential, or in the nature of things, or only in minds — that which cannot be perceived by our senses, or conceived by our intellect which conditions all things, does not exist for us.

“Where, then, do you locate the Nirvana, oh great Arhat?” asks a king of a venerable Buddhist ascetic, whom he interrogates concerning the Good Law. “Nowhere, oh great King! Is the answer. “Nirvana therefore, does not exist? . . .” “Nirvana *is*, but does not exist.”

The same is the case with the God “that is not,” a term which is merely an unsatisfactory *literal* translation, for

whatever way he wishes. Aas said elsewhere, The Theosophical Society is a “Republic of Conscience.”

esoterically, one should say the *god that does not exist, but that is*. The root of οὐδέν is οὐδ-εἰς, meaning “and not any-one,” signifying that what is being spoken of is not a *person* or a *thing*, but the negation of both (οὐδέν, the neuter form, is used as an adverb, “in nothing”). Thus the *to ouden en* of Basilides is absolutely identical with the *En* or the “Ain-soph” of the Cabalists. In the religious metaphysics of the Hebrew, the Absolute is an abstraction “without form or existence,” “without any similitude to anything else” (Franck, *La Kabbale*, p.173). God, therefore, is NOTHING, without name and without qualities; it is for this reason that it is called AIN-SOPH, for the word *Ain* means nothing.

It is not this immutable and absolute Principle, which is only the potentiality of being, from which the gods, or active principles of the manifested world, emanate. As the absolute has no relation to the conditioned and the limited, and could not possibly have any, that from which the emanations proceed is the “God that speaks” of Basilides, *i.e.*, the *logos* which Philo calls “the second God” and the Creator of forms. “The second God is the Wisdom of the ONE GOD” (*QUAESTION et Solut.*, Book II, 62). But this *logos*, this ‘Wisdom’ is an emanation nevertheless?” will be the objection. “And to make anything emanate from NOTHING is an absurdity!” Not at all. First, this “nothing” is so because it is the *absolute*, consequently the ALL. Then, this “second God” is no more an emanation than the shadow our body casts on a white wall is an emanation of that body. In any case, the God is not the effect of a cause or of a premeditated act, of a deliberate and conscious will. It is merely the periodical effect¹ of an immutable and eternal law, beyond time and space, of which the *logos*

¹ At least for him who believes in an uninterrupted succession of “creations,” which we call the “days and nights” of Brahmâ, or the *manvantaras* and the *pralayas* (dissolutions).

or the creative intelligence is the *shadow* or *reflection*.

“But this is an absurd idea!” we can hear those say who believe in an anthropomorphic and personal God. “Of the two, the man and his shadow, it is the latter that is a *nothing*, an optical illusion, and the man who casts it is the intelligence, however passive it may be in this case!”

Quite so, but it is so only on our plane where everything is an illusion, where everything appears transposed, similar to the reflection in a mirror. Moreover, as the realm of the only real is distorted by matter, the non-real, and as — from the standpoint of absolute reality — the universe with its conscious and intelligent beings is but a poor phantasmagoria, it follows that it is the shadow of the Real, on the plane of the latter, that is endowed with intelligence and attributes, while the absolute — from our viewpoint — is deprived of all conditioned qualities *by the very fact that it is absolute*. It is not necessary to be well-versed in Oriental metaphysics to understand this; and one is not required to be a distinguished paleographer or paleologist in order to see that the system of Basilides is also the system of the Vedânta, however distorted and disfigured it may have been by the author of *Philosophumena*. This is definitely proved to us by means of the fragmentary outline of the Gnostic systems given in that work. Only the esoteric doctrine can explain what is incomprehensible and chaotic in the misunderstood system of Basilides, as it has been transmitted to us by the Fathers of the Church — those executioners of the *Heresies*. The *Pater innatus*, or the non engendered God, the Great Archon (Αρχων), and the two Demiurges, even the three hundred and sixty-five heavens — the number contained in the name of Abraxas, their governor — all this was derived from the Hindu systems. But all is denied in our

century of pessimism, where everything moves by steam, even life itself, where the abstract — and nothing else is eternal — interests no one but a few rare *eccentrics*, and where man dies without having lived one instant face to face with his soul, swept on, as it is, by the whirlwind of terrestrial and selfish affairs.

Apart from metaphysics, however, everyone who enters The Theosophical Society can find therein a science and an occupation according to his taste. An astronomer could make more scientific discoveries in studying allegories and symbols concerning every star,¹ in the ancient Sanskrit books, than he possibly could with the help of the Academies alone. An intuitive physician could learn more in the works of Charaka,² translated into Arabic in the VIIIth century, or in the dusty manuscripts of the Adyar Library, works misunderstood as all others, than in the books on modern physiology. Theosophists with an inclination toward medicine or the *healing art* could do worse than consult the legends of Aesculapius. For, like Hippocrates of old, consulting the votive stelae of the rotunda of Epidaurus (surnamed Tholos) at Cos,³ he could find therein recipes of remedies unknown to modern pharmacopoeia.⁴

¹ Everyone of the 333,000,000 gods and goddesses which make up the Hindu Pantheon is represented by a star. As the number of stars and constellations known to astronomers does not reach this total, one might suspect that ancient Hindus knew more stars than do the moderns. [by 2006 the number of known stars had — due to improved technology — grown to many times the figure of 333,000,000.]

² Charaka was a physician of the Vedic epoch. A legend represents him as an incarnation of the Serpent Vishnu, under his name of Sesha, ruling in Pâtâla (the nether regions).

³ Strabo, *Geographica*, XIV, ii, 19. See also Pausanias, *Periegesis* (Itinerary), II, xxvii, 2-3.

⁴ It is known that all those who were healed in the *Asklêpieia* left their *ex-votos* in the temple; and that they engraved on the stelae the name of their diseases and the beneficent remedies. Of late, a great number of these *ex-votos* were excavated on the Acropolis. See Paul Girard, *L'Asclêpieion d'Athènes*, Paris, Thorin, 1882.

Then, instead of killing, he might be able to heal.

Let it be said for the 3 hundredth time: Truth is One! When it is presented, not in all its aspects, but according to the thousand and one opinions which its devotees have about it, one ceased to have divine TRUTH, but only a confused echo of human voices. Where can one look for it and find it approximately as an integral whole? Is it with Christian Cabalists or the modern European Occultists? With the Spiritists of today or the primitive Spiritualists?

“In France,” a friend of ours once told us, “so many Cabalists, so many systems. With us, they all pretend to be Christians. There are some among them who are for the Pope, so much so that they dream of a universal crown for him, the crown of a Pontiff-Caesar. Others are against Papacy, but for a Christ, not an historical one, but one created by their own imaginations, an *anti-Caesarian* Christ, *playing at politics, etc., etc.* Each Cabalist believes he has discovered the lost Truth. It is his own science which is the eternal Truth, and the science of others, merely a mirage. . . And he is always ready to defend and to uphold his own by his pen. . .”

“But the Kabalist-Israelites,” I asked him, “are they also for Christ?”

“Oh well, they are for *their Messiah*. It’s just a matter of date!”

True enough, in infinity there can be no anachronisms. However, as all these various terms and systems, all these contradictory

True enough, in infinity there can be no anachronisms. However, as all these various terms and systems, all these contradictory tenets could not all of them contain actual Truth, I do not see how the Gentlemen Cabalists of France can claim the knowledge of Occult Sciences. They

have the Kabalah of Moses de Leon,¹ compiled by him in the XIIIth century; but his *Zohar*, as compared with the *Chaldea Book of Numbers*, represents as much the work of Rabbi Shimon ben Yohai, as the *Poimandrês* of the Greek Christians represents the real book of the Egyptian Thoth. The ease with which the Kabalah of von Rosenroth and his Latin manuscript-texts of the Middle Ages — read according to the *system* of the *Notaricon* — transform themselves into Christian Trinitarian texts, is like a fairy scene. Between the Marquis de Mirville and his friend, the Chevalier Drach, a converted Rabbi, the “Good Kabalah” has become a catechism of the Roman Church. Let the Gentlemen Cabalists be satisfied with that; we prefer to keep to the Chaldean Kabalah, the *Book of Numbers*. One who is satisfied with the dead letter, parades in vain in the mantle of the *Tannaim* (the ancient initiates of Israel); in the eyes of the experienced occultists, he would be but a wolf dressed in grandmother’s nightcap as in Red Ridinghood. But the wolf is not going to devour the occultist, as it devoured Red Ridinghood — a symbol of the profane athirst for mysticism, who falls victim to its teeth. It is rather the wolf that will perish, by falling into his own trap. . .

Like the Bible, Kabalistic works have their dead letter, their exoteric meaning, and their true or esoteric significance. The key to the true symbolism is at the moment beyond the gigantic peaks of the Himâlayas, even the key to the Hindu systems. No other key could open the sepulchers wherein have been buried for thousands of years all the intellectual treasures which were

¹ It is he who compiled the *Zohar* of Shimon ben Yohai, the originals of the early centuries having been lost; it would be wrong to accuse him of having invented what he wrote. He made a collection of all he could find, but he supplied from his own knowledge the passages which were missing, helped in this by Christian Gnostics of Chaldea and Syria

deposited there by the original interpreters of divine Wisdom. But the great cycle, the first one within the *Kali-yuga*, is at an end; the day of resurrection for all that is dead may not be too far off. The great Swedish Seer, Emanuel Swedenborg, said: "Seek the *lost word* among the hierophants, in great Tartaray and Tibet."

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that appears to them to be an *innovation*, one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak and the oppressed. Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. "Do not do unto others what you would not wish others to do unto you," said Confucius to his disciples. "Love one another, and love all living creatures," preached Gautama the Buddha to his Arhats. "Love one another," was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honor of having obeyed this supreme commandment of their Master in all its paradoxical force! Caligula, the *pagan* wished that humanity had but one head, so that he might sever it with one blow. *Christian* powers have improved upon this desire which hitherto had remained theoretical after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other's throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole

countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. This water are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebian recognized in theory as well as in practice — these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. If the physical

personality of man differs from every other man, the immaterial being in him or the immortal *individuality* emanates from the same divine essence as that of his neighbor. He who is thoroughly impressed by the philosophic truth that every *Ego* begins and ends by being the indivisible ALL, cannot love his neighbor less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that “charity begins at home,” or the other one which says “each for himself, and God for all,” will always move the “superior” and *Christian* races to oppose the practical introduction of the beautiful pagan saying: “Every pauper is a son of a rich man,” and even more to the one that says: “Feed first the hungry, and then eat what is left yourself.”

But the time will come when that “barbarous” wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and uncharted sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope...

H. P. BLAVATSKY

The Global Village

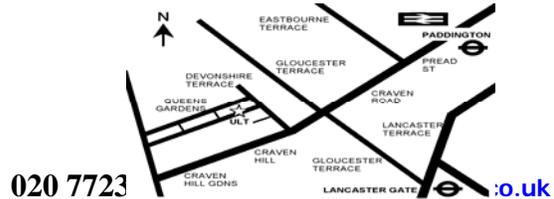
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APR ☪ MAY ☪ JUN ☪ 06 SUNDAYS 7–
8¹⁵ PM

APRIL

2 Karma – The Ethical Law of Causation

Karma is an unerring tendency in life to restore harmony

9 Intelligent Design – Man, God or Nature? (talk) 2000 year-old Buddhist ideas are now being studied by science

16 The Symbolic Christ

The symbol of the Cross was used in the rites of initiation

23 The Tree of Life (talk)

A symbol for the underlying unity, order and intelligence of the universe

30 Intelligence in Nature – Thought in the Amoeba

The Logos is a mirror of the Divine Mind, & the Universe of the Logos

MAY

7 White Lotus day H.P. Blavatsky – a True Benefactor

Commemorative meeting devoted to the Life & Work of H.P. Blavatsky

14 The Transmigration of Life Atoms

Are life atoms, life after life, drawn by karma to the same individuals?

21 The Mysteries of Spiritual Beings (talk)

Adepts, Sages and Mahatmas – fevered inventions or facts to the initiated?

28 The Pantheists – the source of Pantheism

The concept of a general Spirit-Soul pervading all Nature is one of the oldest

JUNE

4 Is Utopia possible? (talk)

All conceptions of the perfect society involve transforming man himself

11 Instinct, Intuition and Reason

Reason develops at the expense of instinct; intuition is the Sage's guide

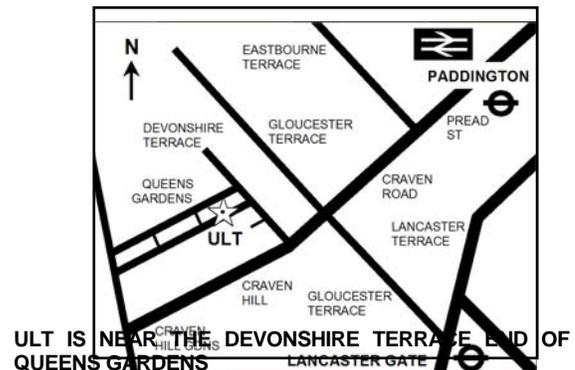
18 Giordano Bruno : Martyr Theosophist (talk)

Far ahead of his time, he spoke of an infinity of worlds in infinite space

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“Our effort is to disseminate among Theosophists the idea of

unity regardless of organization.” *the founder of ULT*



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May 11 “The Moral Law of
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May 18 “Karmic Agents”

May 25 “The Cause of Sorrow”

June 1 “A league of Humanity”

June 8 “Why do we sleep and dream?”

June 15 “The Creative Will”

Friday May 6 at 7:30 “White
Lotus Day”

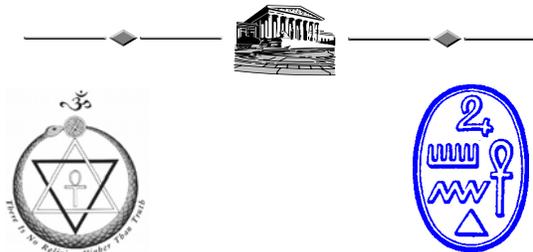
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nearer to the centre of life (which is the same in
the Universe and in yourself) which makes you
careless whether you are strong or weak, learned
or unlearned. It is your divinity; it is the divinity
we all share.

Master's letter to Mr. Judge

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NOTICE: Thanks to friends of HPB all over the world, and most recently, *Biosofia — Centro Lusitano, Portugal, The HPB Defense Fund* has reached its goal and now stands at 10,157.87 as of April 30, 2006. Work can now proceed at a faster pace in the preparation of the MSS

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| TOTAL as of April 30,, 2006 | \$10,157.87 |

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for an unbiased overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.* (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T

**“She has no need of any man's praise;
but even she has need of Justice.”**

William Q. Judge



Correspondence

We asked Pierre Wouters, of the Antwerp ULT to send us his reaction to the two part article on Senzar by John Algeo, and this is his reply::



Hi Jerome,

I Read through Algeo's article on Senzar but I have to admit that I don't have the qualifications to write some kind of review about it, at least not from an academic perspective as I'm not a linguist nor an academic. However, from a theosophical perspective I have to honestly admit a "hats off" for Mr. Algeo's approach. It certainly doesn't constitute the last word on the mysteries behind the "sacerdotal language" but his approach is very commendable and has certainly provided an excellent introduction to the problem, an approach I'm sure in which a lot of students of Occultism can find themselves. Mr. Algeo's comment that "Is Senzar quite unrecoverable, or is it possible that we have it all about us? In particular, can we have had a Senzar text lying under our noses ever since the publication of *The Secret Doctrine*?" is hitting the nail right on the head! Apart from the academic terminology, which to my own limited understanding is made quite comprehensible to the uninitiated mind by Mr. Algeo and a necessity to draw-in the interest of the academic world, Mr. Algeo has peeled off the first layers of the many paradoxes concerning the concept of the enigmatic Senzar "language". Mr. Algeo's conclusion to the two-part article is a tribute to HPB's occult status which far exceeds the limitations imposed upon her by the apparent lack of an academic status and goes to prove that the realm of the higher mind is as yet unapproachable by the academic mind in its present form. Mr. Algeo has at least succeeded in narrowing the gap



Pierre ended by recommending a reprint; however on checking the size of the article, it would run the issue to more than 50 pages which we are not equipped to accomplish.

Odin Townley also sent the article in, and in response to some of the omissions in Dr. Algeo's article we have inserted an article from *The Secret doctrine*: "Emblem and Symbol Differ.

Subscribers wishing to study the article may call it up by using the following link:

<http://www.theos-world.com/archives/authors.html#AUTHOR002>



EMBLEM AND SYMBOL DIFFER

Occultists and most unprejudiced persons see that without the help of symbology (with its seven departments, of which the modern know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from everyone of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian tolla, no Assyrian tile, or Hebrew scroll should be read and accepted *literally*.

This every scholar now knows. The able lectures of Mr. G. Massey alone are sufficient in themselves to convince any fair-minded Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists — whether Aryanists or Egyptologists — seem to remain blind, is the fact that every symbol in papyrus or olla is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates like wise to several sciences. This is instanced in the

just quoted interpretation of the moon symbolized by the cat — an example of sidero-terrestrial imagery; the moon bearing many other meanings besides this with other nations.

As a learned Mason and Theosophist, the late Mr. Kenneth Mackenzie, has shown, there is a great difference between *emblem and symbol*. The former “comprises a larger series of thoughts than a symbol., which may be said rather to illustrate some single special idea.” Hence, the symbols (say lunar or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is “a concrete visible picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions*” (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic view, one after the other. Thus the Purānas are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows:

“All esoteric Societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinian, the Hermetic Brethren of Egypt, the Rosicrucians, and the Free masons. Many of these emblems it is not proper to divulge to the general eye, and *a very minute difference may make the emblem or symbol* differ widely in its meaning. The magical sigillae, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognize them.”

The above enumerated societies are all comparatively modern, none dating back earlier than the middle ages. How much more proper, then, that the students

of the oldest Archaic School should be careful not to divulge secrets of far more importance to humanity (in the sense of being dangerous in the hands of the latter) than any of the so-called “Masonic Secrets,” which have now become, as the French say, those of “polichinelle!” But this restriction can apply only to the psychological or rather psychophysiological and Cosmical significance of symbol and emblem, and even to that only partially. An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more land-marks towards a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy;...

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The Purānas, the Zendavesta, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is that, that all the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced — by those versed in the hieratic sciences — from certain emblem and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in

symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern “sages.” Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,¹ and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period. (*S.D.I.*, 305-307)

¹ Thus, a Japanese who does not understand one word of Chinese, meeting with a China man who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly — because the writing is symbolical.