

SECTION I.

DIFFERENCES IN TEACHING

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations.....TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.

Preface to Isis Unveiled, p.v.

I dread the appearance in print of our philosophy as expounded by Mr. H.....He makes of us Agnostics!! We do not believe in God because so far, we have no proof, etc. This is preposterously ridiculous; if he publishes what I read, I will have H.P.B. or Djual Kool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a “loving Father and creator of ALL heaven” our philosophy will be rejected a priori. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us - - (at any rate) - - compromising with and pandering to public prejudices.

Mahatma Letters ps. 304-5

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one’s own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become – and it already has in certain centers – a Society for mutual admiration....

“On Pseudo-Theosophy”, Lucifer, March, 1889

Theosophy is the accumulated wisdom of the ages. Mark well that it is no fancy of one or several isolated individuals. Its uninterrupted record extends over thousands of generations of seers. It was only formulated after traditions from exalted beings, passed on age by age, had been tested and verified by the independent visions of great adepts, themselves checked and rechecked by other adepts and by centuries of experiences, during something like eighteen million years (See Secret Doctrine, 1. ps. 272-3).

NOTE: All references to page numbers in H.P.B.’s works are to first editions or Theosophy Company (Los Angeles) reprints, other editions being expurgated and therefore repaged.

2.

Any teaching that fits in with this Ancient Wisdom is truly Theosophy. It must stand or fall by the test of comparison with all that has gone before. Earnest students of today, by comparative religion and comparative philosophy, can trace an unbroken line of dovetailed teaching within the last five thousand years from Krishna, Buddha, Confucius and Lao Tse, Pythagoras and Plato, Jeshu (or Jesus), Apollonius of Tyana, the Alexandrian School, teachers of the 15th, 16th, 17th and 18th centuries to the 19th century when Madame H.P. Blavatsky once more restated part of the aeon-old truths for the western world. (See Key to Theosophy, p. 243)

By the Master's test, as by their words, H.P.B. stands, one of a long line of Messengers, acceptable because of the other links in the chain before her. She herself followed the Occult Law and substantiated statements in the "Secret Doctrine", and her other works, by historic, archeological and scientific data, showing the teaching rooted in earlier systems of theosophic thought. It is obviously futile, therefore, to talk of improving and expanding the philosophy given out by her. Can later-day soi disant Theosophical teachers stand this same test? You are invited to judge for yourself:

The teaching on Logos or Deity or God

We say and affirm that that motion – the universal perpetual motion which never ceases, never slackens nor increases its speed not even during the interludes between the pralayas or "night of Brahma" but goes on like a mill set in motion, whether it has anything to grind or not...we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend – a most rascally God. A being however gigantic, occupying space and having length, breadth and thickness is most certainly a Mosaic deity.

Mahatma Letters ps. 138-9

We have in the Logos of our solar system as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire, for of Him is true everything good that has even been predicated of a personal deity. We cannot ascribe to Him partiality, injustice, jealousy, cruelty; those who desire these attributes in their deity must go elsewhere. But so far as His system is concerned He possesses omniscience, omnipresence, omnipotence; the love, the power, the wisdom, the glory, all are there in fullest measure. Yet He is a mighty individual – a trinity in unity, and God in very truth, though removed by we know not how many stages from the Absolute, the Un-

3.

1. The Secret Doctrine teaches no Atheism except in the Hindu sense of the word nastika or the rejection of idols, including every anthropomorphic god.
2. It admits a Logos or a collective “Creator” of the Universe; a Demi-urgos – in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that Demiurgos is no personal deity, - i.e. and imperfect extra-cosmic god, - but only the aggregate of the Dhyan-Chohans and the other forces.

Secret Doctrine, 1. ps.279-80

“The Logos..This highest consciousness”, answer the Occultists, “is only a synthetic unit in the world of the manifested Logos – or on the plane of illusion; for it is the sum total of Dhyan Chohan consciousnesses....Iswara or Logos is Spirit; or , as Occultism explains, it is a compound unity of manifested living Spirits, the parent source and nursery of all the mundane and terrestrial monads, plus their divine reflections which emanate from, and return into, the Logos, each in the culmination of its time.”

Secret Doctrine, 1 p. 573

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant and not your aggregate or flitting shadows and finite unrealities. We leave it to the hymn makers to call the visible earth or heaven, God’s throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient creative potentiality.

Key to Theosophy, p. 49

knowable, before which even solar systems are but as specks of cosmic dust. The sun is His chief manifestation on the physical plane, and that may help us a little to realize some of His qualities, and to see how everything comes from Him....I myself who speak to you have once seen Him in a form which is not the form of His system. This is something which utterly transcends all ordinary experience which has nothing to do with any of the lower planes. The thing became possible for me only through a very daring experiment – the utter blending for a moment of two distinct rays or types, so that by means of this blending a level could for a moment be touched enormously higher than any to which either of the egos concerned could have attained alone. He exists far above His system; he sits upon it as a lotus throne. He is as it were apotheosis of humanity, yet infinitely greater than humanity.

C.W. Leadbeater, The Inner Life, 1. ps. 143-46

Man, the individual, evolving soul, is in truth in the image of his Maker, and what He is in His fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the LOGOS, and so, with Him, see the past as happening even now.

C. Jinarajadasa, First Principles of Theosophy, p. 29

“...in this music temple...he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the LOGOS Himself plays as He sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true. He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other LOGOI who are His peers.

Annie Besant and C.W. Leadbeater, “Man: Whence, How and Whither, p. 378

On Religion

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches.

Mahatma Letters, p. 57

Ignorance created Gods and cunning took advantage of opportunity. Look at India and Look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man, it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saying them....The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land and today the followers of Christ and those Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of these false gods.

Mahatma Letters, p. 58

The Bible, from Genesis to Revelations, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses....That there were two schools of Magic, and the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob.

Secret Doctrine, 11. p. 211

The struggle of Bel and then of Merodach, the Sun God, with Tiamat, the Sea and its

THEOSOPHY. As the origin and basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.

Annie Besant, Ancient Wisdom, p. 5

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu, or a Buddhist, a Christian or a Muhammadan...

J. Krishnamurti, At The Feet of the Master. p. 8

What is the object of religions? They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution....all the types need religion, so that each may reach upward to a life higher than that which he is leading....Religions seek to evolve the moral and intellectual nature to unfold itself.

Annie Besant, Esoteric Christianity, ps. 3 and 4

Dragon, a “war” which ended in the defeat of the latter, has purely cosmic and geological meaning as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH – for the profane masses. It relates....to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the “hoi polloi” and the ignorant for ritualistic pomp and the materialization of the ever immaterial and Unknowable Principle.

Secret Doctrine, 11. p. 503

H.P.B. to Ms. Besant

But, it is quite correct to say that “having for long done the will (i.e. put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine”. But this doctrine, let us hope, will never lead her to make again “her communion at a Christian altar” (Italics ours), in other words to renounce the whole and the absolute for the part and finite...This Christianity per se cannot, in the nature of things, offer -- neither for that matter, can any other so-called religion – as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God and of his brother teachers in Christ (or CHRISTOS), false prophets. We speak here of modern church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy which can bind all men together as brothers.

Lucifer, Vol. IV, 1889, ps. 448 and 9

“Founders” of Religion

Gautama is qualified the “Divine Teacher” and at the same time “God’s messenger”!!....

Buddha has now become the messenger of one, whom He, Sania K’houtchoo, the precious wisdom, has dethroned 2,500 years back, by unveiling the Tabernacle and showing its emptiness.

Mahatma Letters, ps. 281-2

But we must resume the thread of our narrative with Buddha.

Neither he nor Jesus ever wrote one word of their doctrines.

Isis Unveiled, 11. p. 559

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source....Combined,

According to this view, the Founders of the great religions are members of the one Brotherhood.....As Theosophy of old gave birth to religions, so in modern times does it justify and defend them.

Annie Besant, Ancient Wisdom, ps. 3 and 5

..the Guardians of humanity... From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race of civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these great Ones is ever at its head, watching over it as His special charge.

Annie Besant, The Maters, p. 79

their aggregate represents one eternal truth, separate, they are but shades of human error and the signs of imperfection.

Isis Unveiled, 11. p 639

On Jesus and the Christ Principle

...let these unfortunate, deluded Christians know that the real Christ of every Christian is the Vach, the “mystical Voice,” while the man – Joshu was but a mortal like any of us an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.

Mahatma Letters, p. 344

..neither knew the other John the Baptist never having heard of Jesus who is a spiritual abstraction and no living man of that epoch.

Mahatma Letters, p. 415

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For, Paul, Christ is not a person but an embodied idea. “If any man is in Christ he is a new creation, “ he is reborn, as after initiation, for the Lord is spirit – the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptae. As Professor A. Wilder well proves in a series of able articles, it was not Jesus, but Paul who was the real founder of Christianity.

Isis Unveiled, p. 574

Again, in these researches into the remote past we have frequently found the disciple Jesus, who in Palestine had the privilege of yielding up His body to the Christ. As a result of that act He received the incarnation of Apollonius of Tyana....the one who was once the disciple Jesus stands ready especially to guide the various activities of the Christian Churches.

C.A. Leadbeater, The Inner Life, ps. 19 and 20

I believe with many of the early Christians, that the World Teacher, named by them the Christ, assumed at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on his earthly work at that time.

Annie Besant, interviewed Jan. 13, 1926 by the Associated Pres of India

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus....That mighty One who had used the body of Jesus as His vehicle and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity gave into the strong hands of the holy disciple who had surrendered to Him his body the care of the infant Church. Perfecting his human evolution Jesus became one of the Masters of Wisdom, and took Christianity under His charge, ever seeking to guide it to the right lines, to protect, to guard and nourish it.

Annie Besant, Esoteric Christianity, ps. 140-42

Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed....When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood", praying with fervid supplication that the cup might be removed from hi; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr.

Isis Unveiled, ll. p. 545

If we do not accept Jesus as God, we revere him as a man. Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after, all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future.

Isis Unveiled, ll. p. 530

Churches and Priests

The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart – invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only

We have seen how the man Jesus, the Hebrew disciple, laid down His body in glad surrender that a higher Life might descend and become embodied in the form he thus willingly sacrificed and how by that act he became a Christ of full stature to be the Guardian of Christianitytriumphing over death.

Annie Besant, Esoteric Christianity, p. 217

"Let us pray.

Guide us, O Almighty Father, in all our doings, and from Thy heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord.

The phrase "Let us pray" is a signal given by the celebrant to the people when he is about to say a prayer, and it is therefore time for them to kneel.....for a considerable time there was no written liturgy, and each celebrant filled in extemporaneously the outline of the ceremony as given by the Christ.

That Christ did give such an outline is certain from clairvoyant investigation.

C.W. Leadbeater, Science of the Sacraments, p. 471

The clergy exist for the benefit of the world; they are intended to act as channels for the distribution of God's grace.... In him also is vested the power to bless and to offer the sacrifice of the Holy Eucharist. The strength which the priest brings down is not for himself, but for the flock which is committed to his care... So there are two aspects of ordination the gift of the Holy Ghost which provides the key to the reservoir and the personal link of the Christ Himself

priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.
Secret Doctrine, I. p. 280

If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom.

Isis Unveiled, II. p. 586

with His Minister. The former of these is the official connection which enables a priest, for example, to consecrate the Host and to dispense absolution and blessing.

C. W. Leadbeater, Science of the Sacraments, ps. 301 and 309

Good news comes from Australia...The three movements there, which I commended to the special service of our members – the Educational, the Co-Masonic and the Old Catholic Church – are growing beyond expectation....A church, one of the old landmarks of Sydney, a fine looking pile in stone, which has the outside appearance of a cathedral has been purchased for the Old Catholic Church.

Annie Beasnt, The Theosophist, October 1918

“Absolution” and “Confession” through “Apostolic Succession”

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances..... The bishop, questioned, points to Matthew xvi, 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself.. The present volumes have been written to small purpose if they have not shown,

1. that Jesus, the Christ-God is a myth concocted two centuries after the real Hebrew Jesus died;
2. that, therefore, he never had any authority to give Peter, or any one else, plenary power;
3. that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud.
4. that the Gospel according to Matthew is a fabrication based upon a holly different manuscript.
Isis Unveiled, II. p. 644

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself and that the first bishops were consecrated by the apostles. Presbyterians and others, not themselves possessing the apostolic succession, contend that in the earliest times bishop and presbyters were synonymous terms....

Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church..... They know that there has been no break in the apostolic succession.

C.W. Leadbeater, Science of the Sacraments, ps. 282 and 286

But let no one suppose that the public absolution given to the whole flock is in any way less effective than private absolution, if the desire for rectification on the part of the wrong-doer is equally earnest and sincere....In the Liberal Catholic Church auricular confession is entirely optional, and its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine, and its spiritual value in the life of the individual thereby defeated. For all ordinary purposes the general confession in the Holy Eucharist should suffice.

C.W. Leadbeater, Science of the Sacraments, p. 84

Vicarious Atonement

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhist stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines.....But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement.

Isis Unveiled, II. p. 542

None the less, as we look backwards over the effects produced by this doctrine (The Atonement) we find that belief in it, even in its legal – and to us crude exoteric – form, is connected with some of the noblest examples of Christian manhood and womanhood have drawn from it their strength, their inspiration, and their comfort. It would be unjust not to recognize this fact. And whenever we come upon that fact, and to endeavor to understand it. For if this doctrine contained nothing more than is seen in it by its assailants inside and outside the Churches, if it were in its true meaning as repellent to the conscience and the intellect as it is found to be by many thoughtful Christians, then it could not possibly have exercised over the minds and hearts of men a compelling fascination, nor could it have been the root of heroic self-surrenders, or touching and pathetic examples of self-sacrifice in the service of men.

Annie Besant, Esoteric Christianity, ps. 199-200

The Sacraments

With the races of our Fifth Race it became in symbology the sacr', and in Hebrew n'cabvaj of the first formed races.

Footnote: See that suggestive work "The Source of Measures" where the author explains the real meaning of the word "sacr'" from which "sacred", "sacrament", are derived, which have now become synonyms of "holiness" through purely phallic!

Secret Doctrine, Proem, I. p. 5

The Seven Sacraments of Christianity cover the whole of life, from the welcome of Baptism to the farewell of Extreme Unction. They were established by Occultists, by men who knew the invisible worlds; and the materials used, the words spoken, the signs made, were all deliberately chosen and arranged with a view to bringing about certain results.

Annie Besant, Esoteric Christianity, ps. 327-8

On Ceremonial

Practical theurgy or "ceremonial magic" so often resorted to in their exorcisms by the Roman Catholic clergy, was discarded by the Theosophists....When ignorant of the true meaning of the esoteric divine symbols of Nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers

That (Co-Masonry) again bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes.....

Annie Besant, Adyar Bulletin, March 1920 p. 74

which lurk around humanity, the undying, grim creations of human crimes and vices, and thus fall from theurgia (white magic) into goetia (or black magic, sorcery).....Purity of deed and thought can alone raise us to an intercourse “with the gods” and attain for us the goal we desire.

Five Years of Theosophy – “What is Theosophy?” p. 440

The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith.....

Secret Doctrine, II, p. 93

The ceremonies of each (great religion) interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy.

Annie Besant, Adyar Bulletin, March 1920, ps. 69-70

The “Coming” Messiah or Lord Maitreya or World Teacher

Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world.

Mahatma Letters, p. 407

There is slowly growing up in Europe, silently but steadily, with its strongest center perhaps in Holland, but with its members scattered in other European countries, the little known movement called the Old Catholic with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living Christian Church which will grow and multiply as the years go on, and which has a great future before it small as it yet is. It is likely to become the future Church of Christendom ‘when He comes!

Annie Besant, The Theosophist, Editorial, October, 1916

And now, when so many of your sisters have died; and others still are dying, while the few of the old survivors, now in their second infancy, wait but for their Messiah – the sixth race – to resurrect to a new life and start anew with the coming stronger along the path of a new cycle.

Mahatma Letters, p. 150

The spirit of “King Messiah is, therefore, shown as washing his garments in the wine from above, from the creation of the world. And King Messiah is the EGO purified by washing his garments (i.e., his personalities in re-birth), in the wine from above or BUDDHI..... Noah also plants a vineyard – the allegorical hotbed of future humanity....

The great purpose of this drawing together is to prepare the way for the coming of the new Messiah, or, as we should say in Theosophical circles, the next advent of the Lord Maitreya, as a great spiritual teacher, bringing a new religion. The time is rapidly approaching when this shall be launched – a teaching which shall unify the other religions, and compared with them shall stand upon a broader basis and keep its purity longer.

C. W. Leadbeater, “The Inner Life,” I. p. 231

Seven vines are procreated – which seven vines are our Seven Races with their seven Saviours or Buddhas.

Key to Theosophy, p. 147

MAITREYA is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins – the last MESSIAH who will come at the culmination of the Great Cycle

Secret Doctrine, l. 384

He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. Only it is not in the Kali yug, our present terrifically materialistic age of Darkness, the “Black Age”, that a new Saviour of Humanity can ever appear.

Secret Doctrine, l. 470

No Master of Wisdom from the East will himself appear or send anyone to Europe or America.... until the year 1975.

H.P.B. Preliminary Memorandum
see Theosophy, l. 455

Cosmogony

Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macro cosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond.

Key to Theosophy, p. 69

See Diagram, Secret Doctrine, l. p. 200 on four Cosmic planes (after reading the note on the preceding page “The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the infinite Universe”), to which footnote reads: “These are the four planes of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present”.

Secret Doctrine, l. ps. 199-200

And now I have to give to you, by command of the King, I have to give to you His message, and some of the messages of the Lord Maitreya and His great Brothers.....so that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.....our hope isthat very many from the Theosophical and the Star organizations and the growing Co-Masonry and the great fellowship of teachers may recognize their Lord when He comes, so that we may keep Him with us for many years, and not make his own world impossible for Him save in seclusion as was done on His last coming.

Annie Besant, Theosophist, November, 1925
ps. 150 and 160

As to the approaching advent of the Christ and the work which He has to do, you cannot do better than read Mrs. Besant’s book on The Changing World. The time of His advent is not far distant, and the very body which He will take is even already born among us.

C. W. Leadbeater, The Inner Life, l. ps. 30-1

We have thus the seven planes of a universe, a solar system, which as we see by this brief description, may be regarded as making up three groups:

- i. Aid) I. The Field of Logic
- ii. Anupadaka) manifestation only
- iii.*Atmic) II. The field of super-
- iv. Buddhic) normal human
- v. Mental) evolution
- vi. Emotional) III. The field of elemental,
- vii. Physical) mineral, vegetable,
-) animal and normal
-) human evolution

Annie Besant, A Study in Consciousness,
ps. 3 and 4

Atman or Atma*

The Atman or seventh principle ridded of its mayavic distinction from its Universal Source – which becomes the object of perception for, and by the individuality centered in Buddhi, the sixth principle.....Nor is it “the Spirit of Buddhas present in Church”, but the omnipresent Universal Spirit in the temple of nature – in one case; and the seventh Principle – the Atman in the temple – man – in the other.

Mahatma Letters, ps. 343-4

Firs of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL) or Atma.

Key to Theosophy, p. 93

Nebular Theory

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and – something else besides, which can hardly be connected with gases, as known to physical science; and it is self luminous. But that is allwe may, we maintain, define our position with regard to the modern nebular theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form.

Secret Doctrine, I. ps. 588 and 591

Therefore do they (the Adepts) say that the great men of science of the West, knowing nothing or next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the sun, stars, or even the moon, are imprudent to speak so confidently as they do about the “central mass of the sun” whirling out into space planets, comets, and what-not. Our humble opinion being wanted, we maintain: that it evolutes out, but the life principle, the soul of these bodies, giving and receiving it back in our little solar system, as the “Universal Life-giver”, the ONE LIFE gives and receives it in the Infinitude and Eternity.....

Five Years of Theosophy, ps. 250-51

“Do the Adepts Deny the Nebular Theory?”

The fifth plane, the nirvanic, is the plane of the highest human aspect of the God within us, and this aspect is named by Theosophists Atma, or the Self. It is the plane of pure existence, of divine powers in their fullest manifestation in our fivefold universe – what lies beyond on the sixth and seventh planes is hidden in the unimaginable light of God

Annie Besant, Ancient Wisdom, p. 168

Eventually, there comes a point at which He sends through it a kind of electrical shock, which precipitates it into a lower condition of matter, so that instead of being a mere aggregation of atoms it becomes definitely a combination of the, usually a mass of glowing hydrogen. Here we have the nebular stage, through which various systems in our universe are at this moment passing. As our nebula revolved round its axis it gradually cooled, contracted and flattened down, so that eventually it became rather a huge revolving disc than a sphere. Presently, fissures appeared in this disc and it broke into rings, presenting somewhat the appearance of the planet Saturn an its surroundings, but on a gigantic scale. At the chosen point in each of these rings a subsidiary vortex was set up, and gradually much of the matter of the ring was gathered into this. The concussion of the fragments generated an amount of heat which reduced them to a gaseous condition and thus formed a huge glowing ball, which gradually, as it cooled, condensed into a planet.

C.W. Leadbeater, The Inner Life, II.

ps. 269-70

Let us consider first the great nebula in Orion. It is a chaotic mass of matter in an intensely heated condition, millions and millions of miles in diameter.....The probable change, its next step, we can construct in imagination as

we look at the nebula in Canes Venatici.

The nebula now has taken on a spiral motion. It revolves, and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula, and revolving now round a central sun. Or it may be that, without breaking into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process, the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it like the solar system in which we live.

C. Jinarajadasa, First Principles of Theosophy, ps. 5 and 6

Formation of Earth Chain

Again, in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its "principles" or life elements and energy, etc., one after the other to a new "laya centre", which commences the formation of Globe A. of the Earth Chain. A similar process takes place for each of the globes of the "lunar chain" one after the other, each forming a fresh globe of the "earth chain".... But Globe A. of the lunar chain is not fully "dead" till the first Monads of the first class have passed from Globe G. or Z. the last of the "lunar chain", into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the "earth chain".

Further, when Globe A. of the new chain is ready, the first class of Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively.

Secret Doctrine, I. ps. 171-2

Globe A. of the terrene Chain began to form as the life wave left Globe A. of the lunar chain. The Spirit of a globe, when its life is over, takes a new incarnation, and, as it were, transfers the life with himself to the corresponding globe of the next Chain. The inhabitants, after leaving the Chain, have long to wait ere their new home is ready for them, but the preparation of that home begins when the Spirit of the first globe leaves it and it becomes a dead body, while he enters on a new cycle of life and a new globe begins to form around him. Molecules are built up under the direction of Devas, humanity not being at all involved. The Spirit of a globe is probably on the line of this class of Devas, and members of it perform the work of building globes all through the system. A great wave of life from the LOGOS builds up atoms in a system by the intermediary of such a Deva, then molecules are built, then cells and so on. Living creatures are like parasites on the surface of the Spirit of the earthOur physical Earth was formed when the inhabitants left Globe D. of the Moon Chainbut our Earth could not go

Now, the life impulse reaches “A” or rather that which is destined to become “A” and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust decimated through space and a series of three involutions invisible to the eye of flesh occur in succession viz. three kingdoms of elementals or nature forces are evolved: in other words the animal soul of the future globe is formed; or as a Kabalist will express it, the gnomes, the salamanders and the undines are created. The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) for (a) a gross body, (b) her fluidic double (linga shariram), (c) the life principle (jiva); (d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or Manas physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul buddhi) is man, (g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her.

Mahatma Letters, p. 94

Mars-Mercury Teachings

Go to your fortepiano and execute upon the lower register of keys the seven notes of the lower octave up and down. Begin pianissimo: crescendo from the first key and having struck fortissimo on the last lower note go back diminuendo getting out of your last note a hardly perceptible sound “morendo pianissimi”The first and last notes will represent to you the first and last spheres, in the cycle of evolution and highest! The one you strike once is our planet.....

Mahatma Letters, p. 76

Our Globe as taught from the first, is at the bottom of the arc of descent, where the matter of our perception exhibits itself in its grossest form....Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes.

Letter from the Master quoted in Secret Doctrine, I. p. 166

far in its formation till its congener, Globe D. of the lunar chain, the Moon, had died.

Annie Besant and C.W. Leadbeater,
Man: Whence, How and Whither, ps. 60-2

There are ten schemes of evolution at present existing in our solar system, but only seven of them are at the stage where they have planets in the physical world. These are: 1....; 2....; 3, that of the Earth, Mars and Mercury, which has three visible planets, because it is in its fourth incarnation.....

C.W. Leadbeater, Textbook of Theosophy,
p. 124

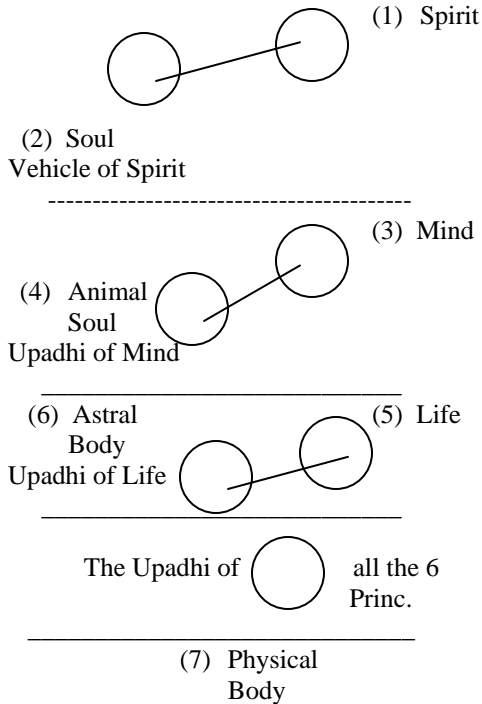
..our Earth Chain, or terrene Chain, is the fourth in succession, and has therefore three of its seven globes in physical manifestation, its third globe, C, being what is called the planet Mars, and its fifth globe E. what is called the planet Mercury.

Annie Besant and C. W. Leadbeater,
Man: Whence, How and Whither, p. 7.

It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it.... Again, both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the 'principles' of Daumling (Tom Thumb).

Letter from the Master quoted in Secret Doctrine, I. p. 165

Principles of Man



- i. Adi
- ii. Anupadaka
- iii. Atma
- iv. Buddhi
- v. Manas
- vi. Kama
- vii. Sthula

Annie Besant, A Study in consciousness, p. 64, as published in the third edition of 1918

*Or as usually named after the manner of Esoteric Buddhism and others

1. Atma
2. Buddhi (or Spiritual Soul)
3. Manas (Human Soul)
4. Kama Rupa (Vehicle of Desires and Passions)
5. Linga Sarira
6. Prana
7. Sthula Sarira

Secret Doctrine, I. 153

Key to Theosophy, pls. 70-1 with footnote in latter:

"We include Atma among the human 'principles' in order not to create additional confusion. In reality it is no 'human' but the universal absolute principle of which Buddhi, the Soul-Spirit, is the carrier."

Principles	Life	Forms
Atma. Spirit	Atma	
Buddhi Spiritual	Soul	Bliss-Body
Higher Manas)Human		Causal Body
Lower Manas)	Soul	Mental Body
Kama. Animal	Soul	Astral Body
Linga Sharira		Etheric Double
Sthula Sharira		Dense Body

Annie Besant, Ancient Wisdom, ps. 176-7 published in 1897

The President has now decided upon a set of names for the planes so for the future these will be used instead of those previously employed. A table of them is given below for reference

The “principles”, as already said, save the body, the life and the astral eidolon, all of which disperse at death, are simple aspects and states of consciousness

Key to Theosophy, p. 77

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness (italics ours), and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Transactions of the Blavatsky Lodge,
p. 73

Atma – as Seventh Principle of Man

“Remember that there is within man no abiding principle” – which sentence I find followed by a remark of yours “How about the sixth and seventh principles?” To this I answer, neither Atma nor Buddhi ever were within man –
Mahatma Letters, p. 455

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matters or substance, it ought not to be called in truth, a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life.

Key to Theosophy, p. 93

New Names	Old Names
Divine World	Adi
Monadic	Anupadaka
Spiritual	Atmic or Nirvanic
Intuition	Buddhic
Mental	Mental
Emotional or Astral	Astral
Physical	Physical

C. W. Leadbeater, A Textbook of Theosophy,
Third Edition, 1918 p. 41

These vehicles, being composed of matter modified by the action of the Planetary Logos of the Chain to which they belong, cannot respond to the vibrations of matter differently modified; and the student must be able to use his atmic body before he can contact the Universal Memory beyond the limits of his own Chain.

Annie Besant, A Study in Consciousness,
p. 291

...since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition and behind that, the Atma or the indomitable Spirit of God in man. But the Atma, Buddhi and Manas are themselves reflections of still higher attributes of the Monad, “the Son in the bosom of the Father.” The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad, on the Adi Anupadaka and the higher Nirvanic planes, make the “Chord of the Monad”.

C. Jinarajadasa, First Principles of
Theosophy, p. 110

Causal Body

For it is the Buddhi-Manas which is called the Causal Body (the United 5th and 6th Principles) and which is Consciousness, that connects it with every personality it inhabits on earth.

Speaking of Manas, the “Causal body” we may call it – when connecting it with the Buddhic radiance – the “HIGHER EGO”, never the “Higher Self”.

Key to Theosophy, ps. 95 and 136

The ego dwells in a causal body, and when he takes upon himself in addition a mental and an astral body, the operation involves the actual entangling of a portion of the matter of those lower astral and mental types.

C. W. Leadbeater, *The Inner Life*, I,
p. 419

When the Thinker has consumed in the mental body all the fruits belonging to it of his earthly life, he shakes it off and dwells unencumbered in his own place. All the mental faculties which express themselves on the lower levels are drawn within the causal body – with the germs of the passional life that were drawn into the mental body when it left the astral shell to disintegrate in Kamaloka – and these become latent for a time, lying within the causal body, forces which remain concealed for lack of material in which to manifest. The mental body, the last of the temporary vestures of the true man disintegrates, and its materials return to the general matter of the mental plane, whence they were drawn when the Thinker last descended into incarnation. Thus the causal body alone remains, the receptacle and treasure house of all that has been assimilated from the life that is over.

Annie Besant, *Ancient Wisdom*, p. 146

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation planes by plane, as he makes successively the mental, astral and physical bodies.

C. Jinarajadasa, “First Principles of Theosophy”, p. 196

Astral Body (or Linga Sharira in Theosophy)

(“ Kama Rupa NeoTheosophy)

Why, she confounds “Soul and Spirit”, refuses to discriminate between the animal and the spiritual Egos the Jiv-atma (or Linga Sharir) and the Kama Rupa (or Atma Rupa), two as different things as body and mind, and – mind and thought are.

Mahatma Letters, p. 46

The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but

Linga Sarira; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.

Secret Doctrine, II. p. 593

those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are not the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us.

C. Jinarajadasa, First Principles of Theosophy, p. 105

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs periodical rest. Each night the man leaves it to sleep and withdraws into his astral vehicle, which does not become fatigued and therefore needs no rest. During this sleep of the physical body the man is free to move about in the astral world.

C. W. Leadbeater, Textbook of Theosophy p. 61

Monad

“Having for Father, Spirit which is Life (the endless Circle or Parabrahm) and for Mother the Great Deep, which is Substance (Prakriti in its undifferentiated condition) Adonai possesses the potency of both and wields the dual powers of all things.” We would say triple, but in the sense as given this will do. Pythagoras had a reason for never using the finite useless figure 2, and for altogether discarding it. The One can, when manifesting, become only 3. The unmanifest when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has in order to manifest itself as a logos the “Kwan-shai-yin” to first become a triad (7th, 6th and half of the 5th).

Mahatma Letters, p. 347

Now, this specialization of Jack out of the dog-Group Soul is due, not only to the higher vibrations sent towards him from Jack's master, mistress and friends, but also to the fact that a Monad, “a fragment of Divinity”, is seeking to form an Ego or Soul in order to begin his human experiences. This Monad long ago attached to itself an atom of each of the planes as a centre on each plane, as an “earnest” sent in advance with a view to his future work....When the “permanent atoms” find themselves in touch with a highly specialized part of the animal Group Soul, like the “soul of Jack”, then the Monad sends down from his high plane certain influences.....the soul of Jack as the result of the stronger and more divine radiations from the Monad, breaks off from the Group Soul.....

C. Jinarajadasa, First Principles of Theosophy p. 122

In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “individual Monads” of men, so the Mineral Monad – being at the opposite point of the circle – is also One – and from it proceed the countless physical atoms which Science is beginning to regard as individualised.....As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad - - not the atomic aggregation which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

Secret Doctrine, I. ps. 177-8-9

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende.

Secret Doctrine, I. p. 178

Meanwhile, it may be said in passing, the everflowing stream of life from the Logos supplies new Monads of form on the higher levels, so that the evolution proceeds continuously, and as the more-evolved Monads incarnate in the lower worlds their place is taken by the newly emerged Monads in the higher.

Annie Besant, Ancient Wisdom, p. 186

The evolution of matter is a rearrangement; the evolution of life is an unlocking and an unfoldment. In the first cell of living matter, in some incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance. “Selecting” age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene of her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself.....Within each cell He resides in His fullness; under His guidance, at the proper times, Shakespeare and Beethoven step forth and we call it evolution.

C. Jinarajadasa, First Principles of Theosophy
p. 17

The Goal of Evolution – MAN

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of Sentient Beings, each having a mission to perform, and who - - whether we give to them one name or another, and call them Dhyan-Chohans or Angels - - are “messengers” in the same sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence and to call them all pure Spirits without any earthly alloy “which time is wont to prey upon” is

The nature-spirits constitute an evolution apart, quite distinct at this stage from that of humanity We know that, after that individuality has been attained, the unfolding of humanity carries us gradually to the steps of the Path, and then onward and upward to Adeptship and to the glorious possibilities which lie beyond. This is our line of development, but we must not make the mistake of thinking of it as the only line....The nature spirits, for example, neither have been nor ever

only to indulge in poetical fancy. For each of these Beings either was or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are perfected, when not incipient, men.....

In sober truth, as just shown, every “spirit” so-called is either a disembodied or a future man. From the highest Archangel (Dhyani Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are men, having lived aeons ago, in other Manvantaras, on this or other spheres; so the inferior, semi-intelligent, and non-intelligent Elementals – are all future men.

Secret Doctrine I, ps. 275-5-7

will be members of a humanity such as ours.

C. W. Leadbeater, The Hidden Side of Things,
I. ps. 116-7

There are several parallel streams of evolving life, each mostly independent of the others in its development.

Two of these streams are those of Humanity and of a parallel stream called the evolution of Devas or Angels. As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From the same mineral life, however, the life diverges into another channel, through stages of vegetable forms, animal forms, then forms of “nature-spirits”, or the fairies of tradition, into Angels or Devas One stream builds organisms living in water, while three use forms living on land. Only one of the six streams leads into humanity; the other five pass into the parallel evolution of the Devas.

C. Jinarajadasa, First Principles of Theosophy,
ps. 17-19

Teaching on Lower Kingdoms vs. “Group Souls”

Man was the store-house, so to speak, of all the seeds of life for this Round, vegetable and animal alike..... Having appeared at the very beginning, and at the head of sentient and conscious life, man (astral, or the “Soul” for the Zohar, repeating the archaic teaching, distinctly says that “the real man is the Soul, and his material frame no part of him”) man became the living and animal UNIT, from which the “cast-off clothes” determined the shape of every life and animal in this Round.

Thus, he “created” for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds.

Secret Doctrine, II. 290

The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, within the plane of primeval differentiation. It is divine in its higher and human in its lower conditions... and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms.... the MONAD has, dur-

Thus by their repeated plant-reincarnations the monadic group-souls in the vegetable kingdom evolve, until those that ensoul the highest members of the kingdom are ready for the next step.

This step carries them into the animal kingdom, and here they slowly evolve in their physical and astral vehicles a very distinct personality The monadic group-soul incarnates in a decreasing number of forms as it gradually approaches the point at which complete individualization will be reached At last the decreasing number of forms animated by a monadic group-soul comes down to unity, and it animates a succession of single forms – a condition differing from human reincarnation only by the absence of Manas, with its causal and mental bodies. The mental matter brought down by the monadic group-soul begins to be susceptible to impacts from the mental plane, and the animal is then ready to receive the third great outpouring of

ing the cycle of its incarnations, to reflect in itself every root-form of each kingdom. Therefore, the Kabalists say correctly that “MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God...But by “MAN” the divine Monad is meant, and not the thinking Entity, much less his physical body...It is correct to say that the man of this Manvantara, i.e., during the three preceding Rounds, has passed through all the kingdoms of nature. That he was a stone, a plant, an animal.” But (a) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (b) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. ...Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which preceded (the chhayas of) Men, were consolidated, though still very ethereal sheaths of the still more ethereal forms of models produced at the close of the Third Round on Globe D. “Produced from the residue of the substance matter; from dead bodies of men and (other extinct) animals of the wheel before”, or the previous Third Round – as Stanza 24 tells us. Hence, while the nondescript “animals” that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammals of this Round owe their existence, in a great measure, to man again. Moreover, the “ancestor” of the present anthropoid animal, the ape, is the direct production of the yet mindless Man, who desecrated his human dignity by putting himself physically on the level of the animal.

Secret Doctrine, II. 186-7

....the Manasaputras, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (manas).

Secret Doctrine, II. 608

Conditions during Sleep (“Invisible Helpers”)

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course, it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? The physical man, the dreamer, all he sees with his eyes shut,

the life of the LOGOS – the tabernacle is ready for the reception of the human Monad.

....Doubtless, in the course of aeons of evolution, the upwardly evolving Monad of form might have unfolded Manas by progressive growth, but both in the human race in the past, and in the animals of the present, such has not been the course of Nature. When the house was ready the tenant was sent down; from the higher planes of being the atmic life descended, veiling itself in Buddhi, as a golden thread; and its third aspect, Manas, showing itself in the higher levels of the formless world of the mental plane, germinal Manas within the form was fructified, and the embryonic causal body was formed by the union. This is the individualization of the spirit, the incasing of it in form, and this spirit incased in the causal body is the soul, the individual, the real man.

....

Further, this outpoured life reaches the evolving forms not directly but by intermediaries. The human race having attained the point of receptivity, certain great Ones, called Sons of Mind, cast into men the monadic spark of Atma-Buddhi-Manas.

....

Annie Besant, Ancient Wisdom, 190-4

While the man is what we call alive and awake on the physical earth he is limited by his physical body, for he uses the astral and mental bodies only as bridges to connect himself with his lowest vehicle. One of the limitations of the physical body is that it quickly becomes fatigued and needs period-

and in or through his mind is of course subjective. But to the Seer within the physical dreamer, that Seer himself bring subjective to our material senses, all he sees is as objective as he is himself to himself and others like himself.

Transactions of the Blavatsky Lodge, p. 73

Q. What is the condition of the Linga Sarira (astral body), or plastic body during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher Manas. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntary half-sleepy witness of the experiences through which the higher principles are passing.

Transactions of the Blavatsky Lodge, p. 76

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function..

...our “Ego is latent (in us) at the time of sushupti, sleep”..

Secret Doctrine, I. ps. 38 and 429

*The three states of consciousness, which are Jagrat, the waking; Svapna, the dreaming; and Sushupti, the deep sleeping state.

Voice of the Silence, footnote p. 6

After Death Conditions

Kamaloka

In Kama Loka those who retain their remembrance will not enjoy it at the supreme hour of recollection - -Those who know they are dead in their physical bodies – can only be either adepts or – sorcerers; and these two are the exceptions to the general rule.

Mahatma Letters, p. 128

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life.

Every just disembodied four-fold entity

cal rest. Each night the man leaves it to sleep, and withdraws into his astral vehicle, which does not become fatigued and therefore needs no sleep. During this sleep of the physical body the man is free to move about in the astral world; but the extent to which he does this depends upon his development.... The educated man is generally able to travel in his astral vehicle wherever he will, and has much more consciousness in the astral world.....

C.W. Leadbeater, Textbook of Theosophy,

See also Annie Besant, p. 61

Ancient Wisdom, p. 77

The vast importance of the work which They are doing, and the enormous amount of it, makes it obviously impossible that They should take up personal work with individuals. In the cases where such work has to be done it is always delegated to pupils...The work of the invisible helpers on the astral plane would simply not be done unless there were pupils at the stage where that is the best work can do.....

For those who are acting as invisible helpers on the astral plane there are no separate levels; it is all one. In India the idea of service on the astral plane is not so widely known as in the West.... (!Italics ours)

C.W. Leadbeater, Inner Life, I. ps.

37-8 and 566

The dead can see us, but it is our astral body that they see; consequently they are at once aware of our emotions, but not necessarily of the details of our physical condition. They know whether we are happy or miserable.... The dead man carries on with him his affections and hatreds; he knows his old friends when he meets them, and he also forms new friendships among new companions whom he meets for the first time on the astral plane.

C.W. Leadbeater, Inner Life, I. p. 83

whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent, loses at the instant of death all recollections, it is mentally – annihilated; it sleeps its akashic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, month: -sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. that remembrance will return slowly and gradually toward the end of its gestition (to the entity or Ego), still more slowly but far more imperfectly and incompletely to the shell, and fully to the Ego at the moment of its entrance into Deva Chain.

Mahatma Letters, ps. 123 and 186-7

Enq. In no case, then, do you admit the possibility of the communication of the living with the disembodied spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the spirit?

Theo. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the Ego passes into the Devachanic state.

....The spirit is dazed after death and falls very soon into what we call "predevachanic unconsciousness." The second exception is found in the Nirmanakayas...adept, or Saint.....They have no material body, as they have left it behind.

Key to Theosophy, p. 118

In the Kama Loka (semi physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is the glorious "summer land" of the Spiritualists, to whose horizons is limited the vision of their best seers – vision imperfect and deceptive because untrained and non-guided by Alaya Vinyana (hidden knowledge).

Mahatma Letters, ps. 198-9

Devachan

..All the greatest plans of moral reform, of intellectual and spiritual research into abstract

Many men arrive in the astral world in utter ignorance of its conditions, not realizing at first that they are dead, and when they do realize it fearing the fate that may be in store for the, because of false and wicked theological teaching.

C.W. Leadbeater, Textbook of Theosophy,
ps. 77-8

When an average man or woman reaches Kamaloka, the spiritual Intelligence is clothed with a desire body, which possesses considerable vigour and vitality; the lower Manas, closely interwoven with Kama during the earth –life just ended, having lived much in the enjoyment of objects of sense and in the pleasures of the emotions cannot quickly disentangle itself from the web of its own weaving, and return to its Parent Mind, the source of its own being. Hence a considerable delay in the world of transition, in Kamaloka, while the desires wear out and fade away to a point at which they can no longer detain the Soul with their clinging arms.

As said, during the period that the Immortal Triad and Kama remain together in Kamaloka, communications between the disembodied entities on earth is possible.

Annie Besant, Death – And After, ps. 34-5

The average person passing into the heaven-life, for example tends to float at a considerable distance above the surface of the earth, although on the other hand some of such men are drawn to our level. Still, broadly speaking the inhabitants of the heaven-world may be thought of as living in a sphere or ring or zone round the earth. What Spiritualists call the summer-land extends many miles above our heads.....

C.W. Leadbeater, Inner Life, 1. p. 355

When the astral life is over, the man dies to that world in turn, and awakens in the mental principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its world.....His mental body is by no means fully developed; only those parts of it are really in action to their fullest extent which he has used in this altruistic manner. When

own preparation, living, if not quite what one would call a conscious existence, at least a dream of such realistic vividness that nothing of the life-realities could ever match it.

Mahatma Letters, p. 191

Enq. But what is Devachan?

Theo. The “land of gods” literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

Key to Theosophy, p, 78

You postulate an intercourse of entities in devachan which applies only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that ethereal body-shadow – the Mayavi rupa?

Mahatma Letters, p. 198

A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to DevaChan, yet all the same the mother’s loving fancy finds her children there, without once missing what her heart yearns for. Say – it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasures realized by a Red Indian in his “happy hunting ground” in that Land of Dreams is not less intense than the ecstasy felt by a connoisseur who passes aeons in the wrapt delight of listening to Divine Symphonies by imaginary angelic choirs and orchestras.

Mahatma Letters, p. 103

Skandhas OR “Permanent Atoms”?

.. Karma is the guiding power, and Trishna (in Pali Tanha) the thirst or desire to sentiently live he awakens again after the second death, his first sense is one of indescribable bliss and vitality --

a feeling of such utter joy in living that he needs for the time nothing but just to live. Such bliss is of the essence of life in all the higher worlds of the system. Even astral life has possibilities of happiness far greater than anything that we can know in the dense body; but the heaven-life in the mental world is out of all proportion more blissful than the astral.

C.W. Leadbeater, Textbook of Theosophy, ps. 88-9

And with regard to the true communion, that of soul with soul? That is closer, nearer, dearer than anything we know here, for, as we have seen, there is no barrier on the mental plane between soul and soul; exactly in proportion to the reality of soul-life in us is the reality of soul-communion there; and the mental image of our friend is our own creation; his form as we knew and loved it; and his soul breathes through that form to ours just to the extent that his soul and ours can throb in sympathetic vibration.

Annie Besant, Ancient Wisdom, p. 143

The fifth subdivision of Kamaloka offers many new characteristics....Here are situated all the materialized heavens which play so large a part in popular religion all the world over. The happy hunting-grounds of the Red Indian.....

Annie Besant, Ancient Wisdom, p. 100

A physical impact of any kind will cause vibrations corresponding to its own in the --the proximate force or energy – resultant of human (or animal) physical body it contacts....whether local or general; they will

actions, which, out of the old Skandhas produce the new groups that form the new being and control the nature of birth itselfThe “old being” is the sole-parent - - father and mother at once - - of the “new being”. It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of Skandhas you will see what I mean.

It is the group of Skandhas, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas, namely Rupa - - the material properties or attributes; Yedana - - sensations; Sanna - abstract ideas; Sankhara - - tendencies both physical and mental; and Vinnana - - mental powers, and amplifications of the fourth - - meaning the mental, physical and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with and productive of Sakkayaditthi, the “heresy or delusion of individuality” and of Attavada “the doctrine of Self”, both of which (in the case of the fifth principle the soul) lead to the Maya of heresy and belief in the efficacy of vain rites and ceremonies in prayers and intercession.....they (the Skandhas) are ever and ceaselessly at work in preparing the abstract mould, the “privation” of the future new being.

Mahatma Letters, ps.. 111 and 112

Enq. What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?

Theo. They are and yet they are not – a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as Karmic effects, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends to attach themselves to the new personality of the Ego when it reincarnates.

Key to Theosophy, p. 120-1

reach the permanent physical atom..... All the results of physical experiences remain stored up in this permanent atom, as powers of vibratingThe physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed....But the physical permanent atom remains....

The permanent astral atom bears exactly the same relation to the astral body as that borne by the physical permanent atom to the physical body. At the end of the life in kamaloka-purgatory - - the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent atom for its long sleep. A similar relation is borne to the mental body by the permanent mental particle during physical, astral and mental life.

Annie Besant, Study in consciousness,
ps. 97-8 and 105

A questioner sometimes asks: How can these permanent atoms be stored up within the causal body without losing their physical, astral and mental natures, since the causal body exists on a higher plane, where the physical, as physical, cannot be? Such a querent is forgetting for a moment that all the planes are interpenetratingThe triad forms a minute particle within the causal body; each constituent part of it belongs to its own plane but, as the planes have meeting points everywhere, no difficulty arises in the necessary juxtaposition.

Annie Besant, Study in Consciousness,
ps. 107-8

Sleeping Atoms

Life is ever present in the atom or matter, whether organic or inorganic – a difference that the occultist do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter; when life energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic.... The “Jiva” or life-principle which animates man, beast, plant, and even a mineral, certainly is a form of force indestructible”.... Were it to become - - we will not say absent, for this is impossible, since it is omni-present - - but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly though the force would still remain in each of its particles, but in a dormant state. Then the continuation of the definition, which states that when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others”, does not imply that it abandons entirely the first set, but only that it transfers its vis viva, or living power - - the energy of motion - - to another set. But because it manifest itself in the next set as what is called kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it as potential energy, or life latent....we regard and call, in our occult phraseology, those atoms that are moved by kinetic energy as “life atoms”, while those that are for the time being passive, containing but imperceptible potential energy, we call “sleeping atoms”.

Five Years of Theosophy, ps. 535-6
 (“Transmigration of Life Atoms”)

The physical body disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed - - as indeed all particles of our bodies are ever doing day by day, in their ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains; it is the only atom that has passed through all the experiences of the ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them and it sleeps through its long night in undisturbed repose.*

“*H.P. Blavatsky throws out a hint as to these ‘sleeping atoms’. See The Secret Doctrine, II. 710” (!! H.P.B. certainly does throw out a hint but note the complete passage in the opposite column from which the footnote, referred to was taken and compare them - - - Compilers)

Annie Besant, Study in Consciousness,
 p. 98

Memory

There are five Skandhas or attributes in the Buddhist teachings: Rupa (form or body) material qualities; Vedanna, sensation; Sanna, abstract ideas; Samkhara, tendencies of mind; Vinnana, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us.

Enq. What do you mean by Skandhas?

Theo. Just what I said: “attributes” among which is memory..... Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a

When functioning in this physical world he remembers by means of his mental body; but since that is a new one assumed only for this birth, it naturally cannot contain the memory of previous births in which it had no part.

C.W. Leadbeater, Textbook of Theosophy,
 p. 44

The memory of the cells, or of groups of cells, perishes at death, and cannot be said to be recoverable as such. Where then is Memory preserved?

The brief answer is Memory is not a memory, the record of that parti-

cular existence develops

Key to Theosophy, ps. 100-101

Occultists AND Facts

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the

It was H. P. B., who, acting under the orders of Atrya (one whom you do not know) was the first to explain in the Spiritualist the difference there was between psyche and nous, nefesh and ruach - - Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and James, etc. before the Spiritualists admitted that the theosophists were right. It was then that she was ordered to write Isis just a year after the Society had been founded.

Mahatma Letters, p. 289

And to show you how exact a science is occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail.

Mahatma Letters, p. 144

The Secret Doctrine

The Secret Doctrine will explain many things, set to right more than on perplexed student.

Mahatma Letters, p. 357

I have also noted your thoughts about the Secret Doctrine. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists was corrected by me or under my instructions. It is a more valuable work than its predecessor, an epitome of occult truths that will

Dr. Weller Van Hook has a very useful article in our present number, to which I draw the

faculty and is not preserved; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the individual consciousness. Every event is a present fact in the universe-consciousness, in the consciousness of LOGOS.

.....All "memories" are recoverable, because all possibilities of image-producing vibrations are within the consciousness of the LOGOS.

Annie Besant, Study in Consciousness, ps. 277-8

She (H.P.B.) often in her humility, buttresses her own true statements with a mass of rubbish from inferior writers picked up haphazard; on minor points she often speaks hastily and carelessly; and further, she confuses her teachings with excessive digressions.....

Annie Besant, Theosophical Review, August, 1899.

attention of our readers. As I have said in the Bulletin for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." (Italics ours)

Annie Besant, The Theosophist, March, 1922 p. 530

They, as they step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organization to come into existence. To realize this is to find a new respect make it a source of information and instruction for the earnest student for long years to come.

Letters from the Masters of the Wisdom, p. 54

for the Heads of the movement, and a new tolerance of their doings. It is to recognize that there is no need to sustain a movement back to the teachings of

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it.since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

Secret Doctrine, I. xxxviii

Great "Beings"

Orientalists and their Dictionaries tell us that the term "Manu" is from the root Man "to think"; hence "the thinking man". But, esoterically, every Manu, as an anthro-morphised patron of his special cycle (or Round), is but the personified idea of the "Thought Divine"; (as the Hermetic "Pyramider"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle or Manvantara. Fohat runs the Manus' (or Dhyan Chohans') errands, and causes the ideal prototypes to expand from within without....

Secret Doctrine, I. p. 63.

It is from IT that issues the great unseen Logos, who evolves all the other logoi, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the manifested LOGOS.

Secret Doctrine, II. p. 310

Manu is the synthesis perhaps of the Manasa and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousness there is still a unit, which is the man. But this unit, so to say, is not single consciousness; it is a reflection of thousands and millions of consciousness which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may

H.P.B. Our present leaders suffice for the hour..

Weller Van Hook, (Italics our)
The Theosophist, March, 1922,
ps. 549-50

We have not quarrel with the "Back to Blavatsky" movementIll would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements.

Annie Besant, The Theosophist, March,
1922 p. 595

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavors to make it as perfect an expression as possible of the idea which the LOGOS has set before Him for realisation.

C.W. Leadbeater, Inner Life, I. p. 15

The Root Manu of the terrene Chain, Vaivasvata who directs the whole order of its evolution, is a mighty Being from the fourth Chain of the Venus Scheme.... A Root Manu of a Chain must achieve the level fixed for the Chain or Chains on which He is human, and become one of its Lords; then He becomes the Manu of a Race; then a Pratyeka Buddha; then a Lord of the World; then the Root Manu, then the Seed Manu of a Round, and only then the Root Manu of a Chain.

Annie Besant and C.W. Leadbeater,
Man: Whence, How and Whither, p. 78

The Adept of the First Ray who takes the seventh Initiation usually enters there-after upon the arduous duties of the Manu of a Root Race on a globe. His term of office begins with the slow gathering of the egos who are going to work under Him at the commencement of the new race, and through all the successive sub-races as they appear one by one.

During the hundreds of thousands of years of the history of a Root Race, He directs the building of variant after

say that Manu is a generic name for the Pitris, the progenitors of mankind.

Transactions of the Blavatsky Lodge,
p. 100

Pratyeka Buddhas are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and – disappear from the sight and the hearts of men. In Northern Buddhism a “Pratyeka Buddha” is a synonym of spiritual Selfishness.

Voice of the Silence, p. 44

Comte St. Germain. No wonder you find it cloudy, for it was never meant for the uninitiated reader. Eliphas studied from the Rosicrucian MSS. (now reduced to three copies in Europe). These expound our eastern doctrines from the teachings of Rosencrauz, who, upon his return from Asia dressed them up in a semi-Christian garb intended as a shield for his pupils against clerical revenge. One must have the key to it and that key is a science per se Rosencrauz taught orally. Saint Germain recorded the doctrines in figures and his only exciphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit - - Home.

Mahatma Letters, p. 280

- (1) An adept – the highest as the lowest – is one only during the exercise of his occult powers.
- (2) Whenever these powers are needed, the sovereign will unlock the door to the inner man – (the adept) who can merge and act freely but on condition that his jailor – the outer man will be either completely or partially paralyzed – as the case may require; viz: either (a) mentally and physically; (b) mentally – but not physically; (c) physically but not entirely mentally; (d) neither, but with an akasic film interposed between the outer and the inner manno adept can be supposed to keep his will in constant tension and the inner man in full function, when there

variant of the sub-races and Himself incarnates in each sub-race to set the form for it.

C. Jinarajadasa, First Principles of
Theosophy, p. 209

When the life-wave shall pass from Earth to Mercury, it is these Three who shall become in turn Lords of Mercury, and guide all evolution on that globe. They are known in Buddhism as Pratyeka Buddhas, the “solitary Buddhas”; for They do not teach.....But They stand at the level of the Buddha, though Theirs is not the role of the World-Teacher. Hence the curiously misleading description in popular Buddhism of Them as “solitary” or “selfish” Buddhas.

C. Jinarajadasa, First Principles of
Theosophy, p. 208

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencrouz in the fourteenth – to take a few of his incarnations – was disciple through these laborious lives and now has achieved Masterhood, the ‘Hungarian Adept’ of The Occult World, and known to some of us in that Hungarian body..... They live in different countries.....the Master Rakoczi in Hungary but traveling much....

Annie Besant, The Masters, ps. 75-6
1918 Krotona Edition

An accepted pupil is taken into his Master’s consciousness to so great an extent that whatever he sees or hears is within the knowledge of his Master – not that the Master necessarily sees or hears it at the same moment (though that often happens) but that it lies within the Master’s memory exactly as it does within the memory of the pupil. Whatever the pupil feels or thinks is within the astral and mental bodies of his MasterIf, for example, the pupil is writing a letter or giving a lecture, the Master is subconsciously aware of that fact, and may at any moment throw into the mind of the pupil a sentence to be included.....

is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also.

Mahatma Letters, p. 180

I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the Pioneer. None of us but the highest Chutuktus are their full Masters.

Mahatma Letters, p. 113

... a high adept whose powers are not in the Chohan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections
.....

Mahatma Letters, p. 181

(2) But if a first-fifth round man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(2) No; if we except Buddha – a sixth round being..... Yet even he escaped further reincarnations but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet.

Mahatma Letters, p. 117

..having become a full adept (which unhappily I am not) I arrest the hand of death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature put me in a position to retain my consciousness and distinct perceptions of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a rule take place after the physical death of average humanity, I remain as Koot Hoomi in my Ego throughout the whole series of births and lives across the seven worlds and Arupa-lokas until finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case - - “immortal” for an inconceivable (to you) long period, embracing many milliards of years. And yet am “I” truly

C.W. Leadbeater, Inner Life, 1. ps. 44-5 and 49-50

Just in the same way the Great White Brotherhood has nothing to do with the relations between the Master and His pupil; that is a matter solely for the private consideration of the Master himself.

C.W. Leadbeater, Inner Life, 1. p. 54

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned
.....

Annie Besant, The Masters, p. 68
Krotona Edition of 1918

immortal for all that? Unless I make the same efforts as I do now to secure for myself another such furlough from Nature's Law, Koot Hoomi will vanish and my become a Mr. Smith or an innocent Babu when his leave expires.

Mahatma Letters, ps. 129-30

And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or-attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two.....

Mahatma Letters, p. 196

The HOW and WHY of True Occult Study

As our London opponent truly remarks: these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see, - - and it is truly impossible to force it upon one's understanding - - merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his Ashta-vijnana (spiritual "I") before he can comprehend this doctrine fully; otherwise it may but increase one's discomfort, and add to his knowledge very little.

Mahatma Letters, p. 200

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves or astral light into consciousness.

Mahatma Letters, p. 255

As we do not "require a passive mind" but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent, we will, if you please, drop the subject. Let your mind work out the problem for itself.....

Thus, little by little, the now incomprehensible will become the self-evident; and many a sentence of mystic meaning, will shine yet before your Soul-eye, like a transparency illuminating the darkness of your mind. Such is the course of gradual progress.

Mahatma Letters, p. 277

On close observation, you will find that it was never the intention of the Occultists really to conceal what they have been writing from the

earnest determined students, but rather to lock up their information for safety's sake, in a secure safe box, the key to which is – intuition. The degree of diligence and zeal with which the hidden meaning is sought by the students, is generally the test - - how far he is entitled to the possession of the so buried treasure.

Mahatma Letters, p. 279

H. P. B.

You can never know her as we do, therefore - - none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term “virtue” holding but to appearances, we - - judge but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. s, at best, for those who like her despite herself - - a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We on the other hand, under the garb of eccentricity and folly - -we find a profounder wisdom in her inner Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries - -human - - one of her most complicated machines, - - H.P.B.'s mind - - and thus learn to know her true inner Self.

Mahatma Letters, p. 314

Finally, in bringing this Section to a close, a challenge is issued to any and every student of Theosophy to produce contradictory teachings as between Masters' letters (whether published in The Mahatma Letters or The Occult World or the little Adyar book, Letters from the Masters of the Wisdom) and the writings of H.P.B., similar to those that have been shown to exist between the Masters' and H. P. B. on the one hand and Mr. Leadbeater's, Mrs.. Besant's and Mr. Jinarajadasa's on the other.

It would be extraordinary that the entire perversion of the real teaching, of

which these examples are the merest indication, should have gone unperceived by the vast majority of members of the Theosophical Society were it not for the explanation: They do not know what Theosophy is. They have not in them that knowledge of the great truths which forms the criterion, the only true standard, by which they may judge all else. Without the vision of the true that which looks like the true is bound to produce its glamour with the inevitable results. The motto of the Theosophical Society is that there is no religion higher than truth and the search for it has to be pursued irrespective of likes and dislikes. Most people do not want truth. They only desire the learning that suits them and makes them happy as their personalities regard happiness. They fall into the easy trap of belief because they have not that inward determination to seek and to know, no matter what the effort may cost in time and labour and sacrifice.

Those words of H. P. B. 's leap to the mind of the real student at every turn of the way:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Preface to the Key to Theosophy.

Instead, there has been "the gradual descent of teaching into so-called simplicity so that the most ignorant might be able to grasp it." "Everyone who carefully studies the phenomena presented will admit that men of strong intellect have been driven out by the crudity of the religious ideas set before them, the contradictions in the authoritative teachings, the views as to God, man and the universe that no trained intelligence could possibly admit." Mrs. Besant can sum it up in regard to Christianity and its "moral degradation" but is unable to make application when the same process is obviously at work in Theosophy.

Theosophy has no relationship, companionship or comradeship with falsehoods. Compromise with them is not tolerance. As illustrated again and again in the case of H.P.B., Theosophy must fight to the bitter end against falsehood and sham. It

can be charitable and tolerant towards wrongdoers or committers of mistakes and blunders and sins or criminals but it can neither be charitable nor tolerant towards sin or crime or mistake or blunder. Between purity and impurity there is no compromise. Those who assert that there can be, attempt to excuse themselves by passing off lack of courage as “brotherliness”. Where work for the Cause of Theosophy is hindered or spoiled, it becomes a duty to stand firm and fight for TRUTH.

Our duty is not to believe but to seek and know, remembering that our convictions are but the result of past experiences which have to be checked by the established convictions of the synthesis of science, religion and philosophy that is available. IN ORDER TO KNOW, Theosophy must be studied, It can only be – in the various letters of the Masters that are now open to us and in the pages from their Messenger who recorded it again for the Western World in the last quarter of the 19th century. That person alone, permeated through and through by this study, with the wisdom that gives the real standard, can judge whether truth is to be found in so-called expansions of Theosophical teachings. Finally, it has to be remembered that the study which brings knowledge includes application of the principles. Theosophy is an uttermost necessity in daily life and not a luxury for leisure moments.

