

And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of “believers”.

No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself.

(Helena P. Blavatsky)

[From “Collected Writings”, H. P. Blavatsky, TPH, USA, volume XII, p. 272, article “Progress and Culture”.]

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The Duty to be Honest: **Healing the Disease of Hypocrisy**



A Master of the Eastern Wisdom wrote:

“...In the ideas of the West, everything is brought down to *appearances* even in religion.”
(“[The Mahatma Letters](#)”, Letter XXX, p. 233.)

There is indeed - in different aspects of Western social and psychological life - a tendency to pretend, to imitate everything external, while disguising and concealing facts which are not superficially pleasant, and leaving aside that which is simple and authentic.

How can one get rid of such a disease? Both the obsession with appearance and the habit of leaving truth aside are two profoundly anti-Christian practices. However, they are fashionable, and they are dominant.

Earnest theosophists seek to identify the multidimensional impact of collective karma on their lives. They see that it is helpful to observe the influence of materialistic selfishness in their relationship with themselves and with others. They take practical steps to liberate themselves from the dictatorship of falsehood and make-believe.

Inner peace comes from the ability to look at things as they are, and to say that which we believe to be true. Is it difficult? Abstaining from unnecessary words enables one to be truthful. Silence is recommended.

In many situations the exercise of sincerity looks like absurd. However, a pure mind can be truthful without becoming a long-time prisoner of fierce conflicts. The moderate practice of sincerity, when associated with discernment, paves the way to get rid of that collective ignorance which emanates from the illusions of the five senses and short-term desires. By accepting such basic facts, the Theosophist expands his ability to make progress along the spiritual path.

From a Master's Letter: **On the Deceptive Light of Western Sub-Race and Civilization**



Our fourth Round Humanity has its one great cycle, and so have her races and sub-races. The “curious rush” [of apparent “acceleration and progress”, 2022 Eds.] is due to the double effect of the former - the beginning of its downward course; - and of the latter (the small cycle of your “sub-race”) running on to its apex.

Remember, you belong to the fifth Race, yet you are but a *Western sub-race*.

Notwithstanding your efforts, what you call civilization is confined only to the latter and its off-shoots in America. Radiating around, its deceptive light may seem to throw its rays on a greater distance than it does in reality. - There is no “rush” in China, and of Japan you make but a caricature.

A student of occultism ought not to speak of the “stagnant condition of the fourth Race people” [*like in Asia or in the Andes, 2022 Ed.*] since *history* knows next to nothing of that condition “up to the beginning of modern progress” of other nations but the Western.

What do you know of America, for instance, before the invasion of that country by the Spaniards? Less than two centuries prior to the arrival of Cortez there was as great a “rush” towards progress among the *sub-races* of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle. We may speak only of the “stagnant conditions” into which, following the law of development, growth, maturity and decline every race and sub-race falls into during its transition periods. It is that latter condition your *Universal History* is acquainted with, while it remains superbly ignorant of the condition even India was in, some ten centuries back. Your sub-races are now running toward the apex of their respective cycles, and that History goes no further back than the periods of decline of a few other sub-races belonging most of them to the preceding fourth Race. And what is the area and the period of time embraced by its *Universal eye*? - At the utmost stretch - a few, miserable dozens of centuries. A mighty horizon, indeed! Beyond - all is darkness for it, nothing but hypotheses...

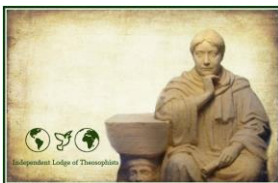
(A Master of the Wisdom)

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The above fragment is reproduced from Letter XXIII-B, pages 149-150 of “[The Mahatma Letters](#)”.

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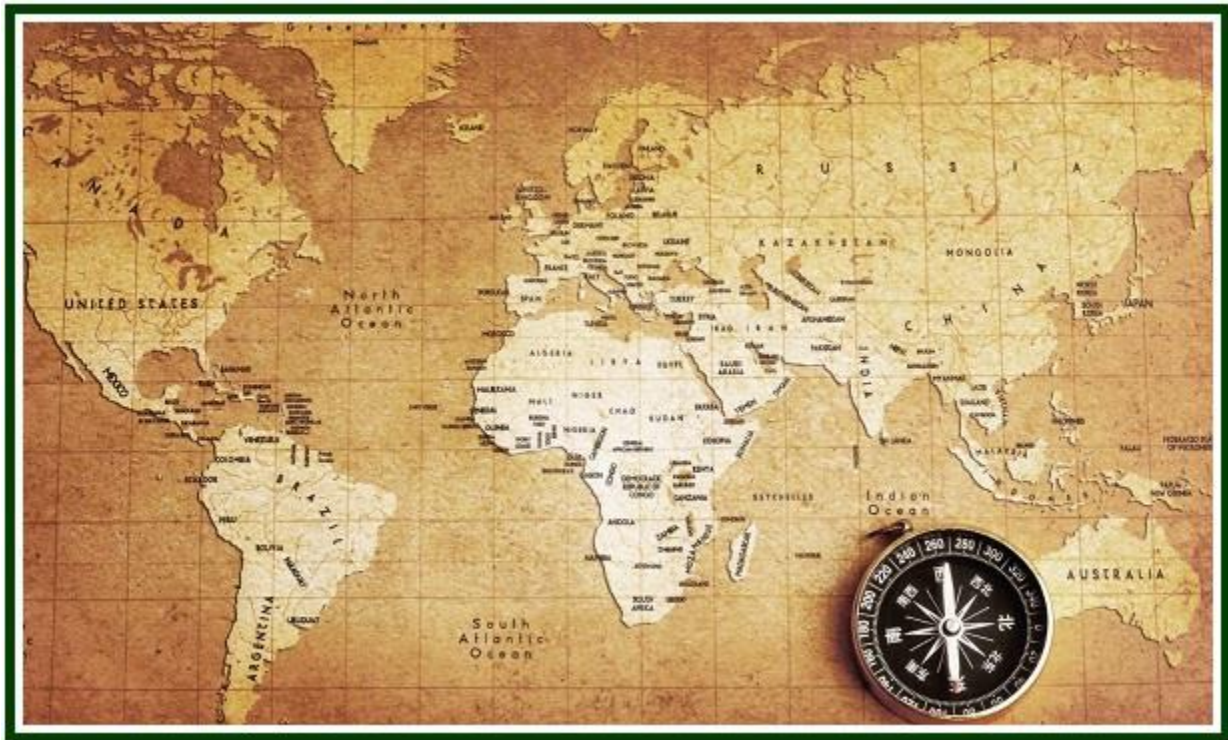
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- * [The Fraud in Adyar Esoteric School.](#)
- * [Whether Beauty and Truth Are Inseparable.](#)

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A Basic Triad in the Search for Truth **Sincerity, Open-Mindedness and Discernment**



Three characteristics - among others - are of great importance in one's soul from the point of view of buddhi-manas, that is, from the perspective of spiritual intelligence.

One of them is sincerity.

What happens in unhappy times when falsehood becomes popular, when large scale propaganda campaigns aim at deceiving entire populations, and dishonest cleverness even laughs at and mocks honest people?

In such situations, which fortunately are short-lived, sincerity can be rare, precious and hard to find.

Honesty is what makes human bonds viable and lasting.

But each and every spiritual quality must be handled with care. If sincerity remains within narrow horizons, fanaticism will emerge, dogmatic attitudes will arise, and it becomes more difficult to think with clarity and learn from the facts of daily life.

Truthfulness needs to be associated with a comprehensive view of reality. Wherever there is honesty combined with broad horizons, the spiritual soul can be present.

Yet - in spite of their decisive importance - these two elements combined can still produce a great deal of confusion and pave the way to a naive or misleading view of reality. In order to avoid such a trap, there must be discernment. In other words, we need the ability to see what is false and what is true.

Discernment allows us to identify the essential and the authentic, discarding the deceptive sea of appearances that surrounds us. Honesty keeps us connected to our true selves - and to the spiritual souls of our fellow human beings. The openness of mind preserves our ability to learn, to understand, and to have respect for life. The perception of what is true allows us to clearly know where we are going, and to improve our sense of direction.

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Inner Integration:
**The Connection Between
Feelings, Thought and Action**



A sculpture of St. Anthony of Lisbon

St. Anthony of Lisbon and Padua teaches us to develop a correct relationship with our own spiritual soul.

Once we understand Antony's medieval language, we see the theosophical philosophy present in his writings.

One of the numerous practical benefits of studying the mystical tradition of the Middle Ages - as well as Eastern philosophies and the Andean philosophy - is in reinforcing the direct link between one's thoughts, one's feelings, one's action - and one's words. Such an inner integration heals the modern Western disease of undue mental acceleration, in the life of the pilgrim.

When the mind knows how to be silent, thought works slowly, so that the pilgrim can hear his own feelings, think for himself and obey his soul.

In the absence of a calm connection with his own emotional world, the pilgrim has no real chance of walking the path of wisdom.

The disintegration between what is said and what is thought, done and emotionally experienced causes an anxious disintegration in human relationships, communities and countries. It also produces the often disastrous self-destruction or “pralaya” of civilizations.

The human being who is integrated with himself naturally tends to live in harmony with others.

He who speaks in vain, lives in vain. When someone speaks from his soul, he truly lives - because he is in touch with the essence of his being.

The fullness of life begins with the renunciation of external illusions. Among them are the anxious forms of thinking, a hasty view of things and the desire to escape the inevitable task of observing oneself and correctly managing one’s own life, instead of trying to control the lives of others or the material destiny of communities.

As soon as we organize our own souls, everything around us becomes more easily organized. But to one whose soul is disorganized, the world looks like chaos. It will be useless to try to create much order in the world from the outside and starting from material things, without caring for the state of the minds.

The sensible pilgrim tries to organize himself, his thoughts, his emotions and actions. And he does so by pointing his vital energies towards a noble and worthy goal. Thus, even if he doesn’t say a word, he radiates peace to the world in the most effective way.

A contemporary of Francis of Assisi, the poor “lesser” pilgrim Anthony of Lisbon followed and taught the path of simplicity.

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See “Obras Completas”, Santo António de Lisboa, a 1987 edition in two languages, Latin and Portuguese, published by Lello & Irmão in Porto city, Portugal, with two volumes.

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[--- Click to Read ---](#)

Theosophy and the Pralaya of the West



Did H. P. Blavatsky Foresee the End of Western Materialistic Civilization?

Both Jean-Jacques Rousseau and Helena Blavatsky have questioned the validity of the blind sort of material progress, of which Western civilization has been so proud for a few centuries. Vinoba Bhave, Mahatma Gandhi, Visconde de Figanière and other thinkers did the same.

Writing about the West, Ms. Blavatsky said:

“As civilization progresses, moral darkness pervades the alleged light of Christianity.”

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In the Alchemy Along the Path: **Is Antahkarana Really Helpful?**



Not long ago a reader wrote to the editors:

“I have seen a number of articles in www.CarlosCardosoAveline.com defining Antahkarana - also written *Antaskarana* -, as the decisive bridge between the higher self and the lower self, the heavenly perception and the terrestrial viewpoint, the spiritual soul and the animal soul. You present therefore Antahkarana as a very positive factor, which one needs to enlarge and expand along the path to wisdom. That seems to be OK.”

“But why is it, then”, added the friendly reader, “that in the article **Footnote to ‘The Alchemists’** [1], Helena Blavatsky describes Antaskarana as a problem and a danger?”

The reader mentioned the fact that, according to HPB, at some point the pilgrim “has already passed through many hazards, and yet the danger is not quite over”. Then HPB adds: “This ‘danger’ comes from the *Antaskarana*, the bridge of communication between the Personality and the individuality not being yet destroyed.”

The reader concluded: “How come the bridge between lower self and higher self must be destroyed?” The question is important, and the answer is simple:

“After you cross the allegorical bridge to the higher self, you must figuratively destroy such a two-way avenue.”

In other words, you must firmly establish your focus of consciousness on the higher self, and not oscillate any longer between the higher and the lower. Once the pilgrim has his conscious existential focus on the higher self and spiritual soul, he must “destroy the bridge”.

After he used the bridge and transferred his central consciousness to the celestial realm, the bridge - the staircase to heaven - is not necessary anymore, and even becomes a danger.

Then the pilgrim is able to use his lower self as a vehicle of his spiritual soul and monad. He ceases to be carried away or misled by it. He becomes the master of himself.

NOTE:

[1] “Collected Writings”, H. P. Blavatsky, TPH, USA, volume XII, p. 54.

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Read “[Antahkarana, the Bridge to Sky](#)”.

Thoughts Along the Road Getting in Tune With the Universal Law



* **S**elf-control means going against the blind tendencies of habit and desire. All forms of Yoga, as well as theosophy, point in the same direction.

* “Yoga is the cessation of modifications of the mind”, say the Yoga Sutras of Patanjali. In other words: yoga is the interruption of actions based on habit, desire, and impulses of attraction and rejection.

* The voluntary stoppage of blind and instinctive reactions on the emotional and mental planes produces free magnetic force. Likewise, the dam that interrupts the flow of water in a river generates a subtler and more flexible energy - electricity - which afterwards can be used in many useful ways.

* As one gradually obtains self-knowledge, lower levels of life must be adapted to serve the higher and wiser ones.

Combining Dream and Realism

*The purpose of studying philosophical and spiritual topics is not simply to accumulate information. Far from it. The goal is to strengthen one's inner awakening.

* By getting in tune with the universal law, the pilgrim's conscience rises through study as an instance of life that is at the same time self-responsible and brotherly.

* The student of esoteric philosophy is often described by Eastern and Western sages as a warrior, because he must fight illusions. The delusions fought by him are mainly those which he himself has accumulated in the past; secondarily, he fights the common mistakes of the social groups around him.

* Along the way, the pilgrim must maintain a realistic balance between what he knows verbally, and what he can accomplish in practice. Observing the distance between dream and reality in his life is one of the main weapons for defending himself. A noble ideal and a realistic view of things must go together, step by step. They correspond to two different areas of the brain, which work simultaneously and are equally necessary.

As Materialistic Illusions Implode

* Whenever there seems to be *chaos* in the history of the world, we are seeing a period of accelerated alchemy. Then the temperature of human karma may get to a boiling point and lead the very fabric of materialistic delusions to a process of melting and transcendence.

* In difficult times, the presence of the spiritual soul in daily life causes the transformation of the heavy Lead of Ignorance into the luminous Gold of Ethics and Commitment to Life. Every pioneer of the future stages in human evolution is thus strengthened and his efficiency expands.

* Whether we like it or not, obstacles and challenges are a central part of human learning. They constitute a preparatory process for the victory of the soul to become visible. Such is the victory of Wisdom - the triumph of the Law of Equilibrium.

* *Om, shanti.*

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[Click and Read:](#)

On the Historical Unity of Russians and Ukrainians

**The True Sovereignty of Ukraine Is
Only Possible in Partnership With Russia**

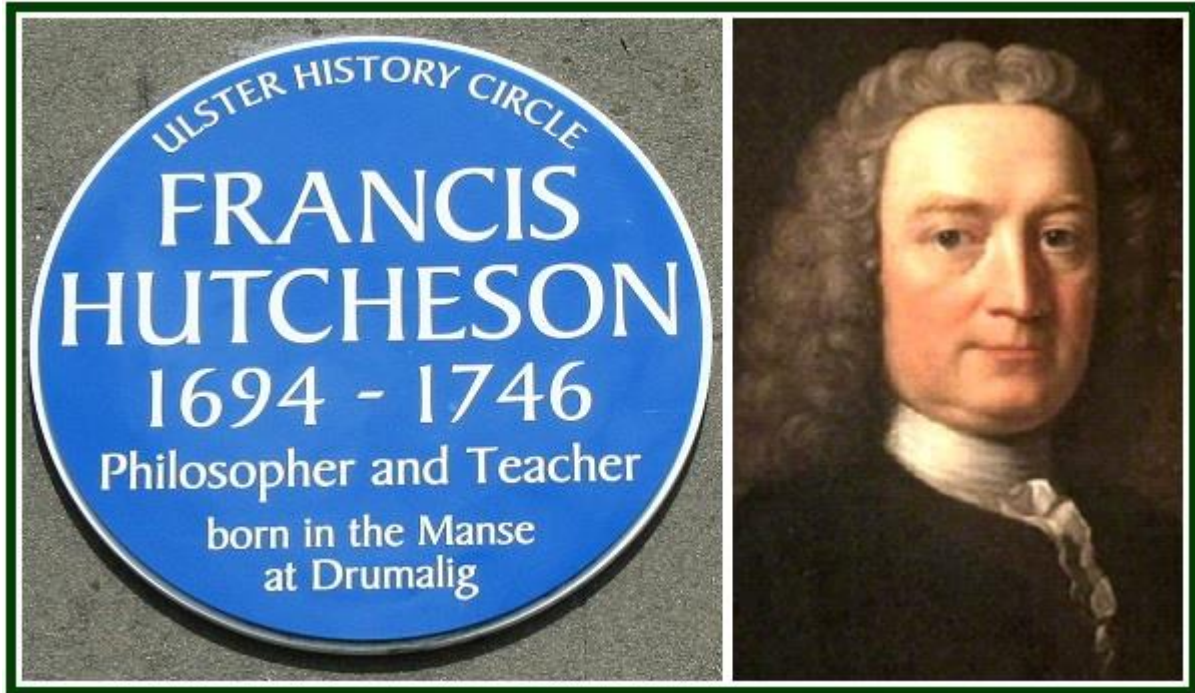
A Text by Vladimir Putin

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The Sense of Honour and Shame - 03 (Conclusion)

**The Universal Influence of the Moral Sense,
and That of Honour, and Their Uniformity.**

Francis Hutcheson



VII

The chief causes of different approbations are these three.

1. Different notions of happiness and the means of promoting it. Nations unacquainted with the improvements which life receives from art and industry, may see no occasion for encouraging them by securing to each man a property in the fruits of his labours, while the bare necessities of life are easily obtained. Nay they can see no harm in depriving men of their artificial acquisitions, and stores beyond their present use, or of superfluities tending to dissolve them in pleasure and sloth: hence no evil may appear in theft. If any nation saw no use in the ascertaining of their offspring to the fathers, or had no desire of it, they might discern no moral evil in practices which more civilized nations see to be destructive to society. But no nation has yet been found insensible to these matters.

In some civilized states laws have obtained which we repute barbarous and impious. But look into the reasons for them, or the notions under which they were approved, and we generally find some alleged tendency to some public good. There may no doubt be found some few instances where immoderate zeal for their own grandeur, or that of their nation, has made

legislators enact unjust laws, without any moral species recommending them. This only proves that sometimes a different principle may overpower our sense of justice. But what foolish opinions have been received! What fantastic errors and dissimilitudes have been observed in the admired power of reasoning, allowed to be the characteristic of our species! Now, almost all our diversities in moral sentiments, and opposite approbations, and condemnations, arise from opposite conclusions of reason about the effects of actions upon the public, or the affections from which they flowed. The *moral sense* seems ever to approve and condemn uniformly the same immediate objects, the same affections and dispositions, though we reason very differently about the actions which evidence certain dispositions or their contraries. And yet reason, in which all these errors happen is allowed to be the natural principle; and the *moral faculty* is not, because of the diversities of approbation; which yet arise chiefly from the diversity of reasonings.

2. A second cause of different approbations are the larger or more confined systems which men regard in considering the tendencies of actions; some regarding only their own country and its interest, while the rest of mankind are overlooked; and others, having yet narrower systems, only a party, sect, or cabal. But if we enlarge our views with truth and justice, and observe the structure of the human soul, pretty much the same in all nations; none of which wants multitudes of good men, endued with the same tender affections to kindred, friends, benefactors; with the same compassion for the distressed, the same admiration and love of eminent virtue, the same zealous concerns for their countries which we think so lovely among ourselves; we must find a sacred tie of nature binding us even to foreigners, and a sense of that justice, mercy and good-will ¹ which is due to all. To men of small attention their own countrymen or partisans are the only valuable part of mankind: everything is just which advances their power, though it may hurt others. The different approbations here arise again from different opinions about a matter of fact. Were certain nations or sects entirely impious, cruel, and fixed upon such measures as would involve all men in eternal as well as temporal misery, and possessed of such art of fascination as no reasonings could effectually withstand; one could scarcely blame any violent destruction made of such monsters by fire or sword ². Under this very notion ³ all persecutors out of principle behold such as they call heretics;

¹ See this often inculcated in *Marc. Antonin. [Marcus Aurelius Antoninus]*. (Note by Francis Hutcheson)

² This sentence is especially important, for its own moral strength and because a similar idea is found in “The Mahatma Letters”, Letter 23-B, in the answer to question 5. Referring to a different context, a Master of the Wisdom writes about the same principle: “When your race - the fifth - will have reached at its zenith of *physical* intellectuality, and developed the highest civilization (...); unable to go any higher in its own cycle - its progress towards *absolute* evil will be arrested (...) by one of such cataclysmic changes; its great civilization destroyed, and all the sub-races of *that* race will be found going down their respective cycles...”. (“[The Mahatma Letters](#)”, pp. 156-157) Hutcheson’s words deserve meditation: “Were certain nations or sects entirely impious, cruel, and fixed upon such measures as would involve all men in eternal as well as temporal misery, and possessed of such art of fascination as no reasonings could effectually withstand; one could scarcely blame any violent destruction made of such monsters by fire or sword”. When absence of ethics tends to become ‘absolute’, a society must confront a certain pralaya. (CCA, the 2022 editor)

³ *Id est*, the narrow notion of the interests of some particular country or sect. (CCA)

under it they raise a general abhorrence of them. The like notions many little sects form of each other; and hence lose the sense of moral evil in their mutual hatreds and persecution.

3. A third cause of different sentiments about actions, as frequently occurring as any one, are the different opinions about what God has commanded. Men sometimes from desire of rewards, and fear of punishments, counteract their *moral sense*, in obedience to what they conceive to be divine commands; as they may also from other selfish passions: they may have some confused notions of matters of duty and obligation, distinct from what their hearts would approve were the notions of divine commands removed. Habits and associations of ideas affect men's minds in this matter. But where there are different opinions in different nations about the objects of the divine command, there are such strong *moral colours* or *forms* in obedience and disobedience to God, that they must necessarily cause very different approbations and censures, even from the most uniformly constituted *moral faculties*. *God* is generally conceived to be good and wise, to be the author of our lives, and of all the good we enjoy. Obedience must be recommended to our approbation generally under the high species of gratitude, and love of moral excellence, as well as under the notion of advantageous to the public: and disobedience must appear censurable, under the contrary notions. Disobedience therefore to what one believes *God* has commanded, from any views of secular advantages or sensual pleasure, or the inveigling ⁴ others into such disobedience, must appear grossly ungrateful, sensual, selfish or cruel. Where different opinions about God's commands prevail, it is unavoidable that different approbations and censures must be observed in consequence of these opinions, though the natural immediate objects of praise and censure were the same to all men. This accounts for the different rites of worship, different notions of sanctity and profanity, and for the great abhorrence some nations may have of some practices in which others can discern no pernicious tendency, and repute indifferent, having no opinion of their being prohibited.

These considerations account sufficiently for the approbation of human sacrifices and other monstrous rites; though it is probable they have been often practiced merely from fear, without moral approbation, by such as scarcely were persuaded of the goodness of their gods: they likewise show how incest and polygamy may be generally abhorred in some nations, where a few only can show their pernicious consequences; and yet be deemed lawful in other nations.

Let no man hence imagine that such actions flowing from false opinions about matters of fact, or about divine commands, are light matters, or small blemishes in a character. Where the error arises from no evil affection, or no considerable defect of the good ones, the action may be very excusable. But many of those errors in opinion which affect our devotion toward the Deity, or our humanity toward our fellows, evidence very great defects in that love of moral excellence, in that just and amiable desire of knowing, reverencing, and confiding in it, which is requisite to a good character; or evidence great defects in humanity, at least in the more extensive and noble kinds of it. Where these principles are lively, they must excite men to great diligence and caution about their duty and their practical conclusions: and consequently must lead them to just sentiments in the more important points, since sufficient evidence is afforded in nature to the sincere and attentive. No man can have sufficient humanity of soul, and candour, who can believe that human sacrifices, or the persecution of his fellow-creatures about religious tenets which hurt not society, can be duties acceptable to *God*.

⁴ Inveigling: manipulating persons. Using deception or flattery so as to persuade someone to do something. (CCA)

VIII

Our having a *moral sense* does not infer that we have innate complex ideas of the several actions; or innate opinions of their consequences or effects upon society: these we discover by observation and reasoning, and we often make very opposite conclusions about them. The object of this sense is not any external motion or action, but the inward affections and dispositions, which by reasoning we infer from the actions observed. These immediate objects may be apprehended to be the same, where the external actions are very opposite. As incisions and amputations may be made either from hatred, or from love; so love sometimes moves to inflict painful chastisements, and sometimes to confer pleasures, upon its object. And when men form different opinions of these affections in judging about the same actions, one shall praise what another censures. They shall form these different opinions about the affections from which actions proceeded, when they judge differently about their tendency to the good or the hurt of society or of individuals. One whose attention is wholly or chiefly employed about some good tendencies of the actions, while he overlooks their pernicious effects, shall imagine that they flowed from virtuous affections, and thus approve them: while a mind more attentive to their pernicious effect, infers the contrary affections to have been their spring, and condemns them.

Were nothing more requisite in laying the foundation of *morals*, but the discovering in theory what affections and conduct are virtuous, and the objects of approbation, and what are vicious, the account now given of the constitution of our *moral faculty* would be sufficient for that purpose; as it points out not only what is virtuous and vicious, but also shows the several degrees of these qualities in the several sorts of affections and actions; and thus we might proceed to consider more particularly the several offices of life, and to apply our power of reason to discover what partial affections, and actions consequent upon them, are to be entirely approved, as beneficial to some parts of the system, and perfectly consistent with the general good; and what affections and actions, even of the beneficent kind, though they may be useful to a part, are pernicious to the general system; and thus deduce the special laws of nature, from this *moral faculty* and the generous determination of soul. But as we have also a strong determination toward private happiness, with many particular selfish appetites and affections, and these are often so violent as not immediately to submit to the *moral power*, however we may be conscious of its dignity, and of some considerable effect it has upon our happiness or misery; as strong suspicions may often arise attended with great uneasiness, that in following the impulse of our kind affections and the *moral faculty* we are counteracting our interest, and abandoning what may be of more consequence to our happiness than either this self-approbation or the applauses of others; to establish well the foundations of morality, and to remove, as much as may be, all opposition arising from the selfish principles, that the mind may resolutely persist in the course which the *moral faculty* recommends, it is necessary to make a full comparison of all human enjoyments with each other, and thence discover in which of them our greatest happiness consists.

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The above is the third and final part of Chapter IV in the book “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, in two volumes. See vol. I, pp. 92-99. The first part of the text was published in the [April 2022 edition](#) of “The Aquarian Theosophist”. The second part is in our [May 2022 edition](#). The spelling of words has been updated.

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Theosophy is About Seeking for Truth: **Dogma and Ritual Suffocate the Soul**

Helena P. Blavatsky



Pythagoras, or Yavanacharya

... **L**ike Ammonius Saccas, our great ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour.

What matters the name if the thing itself is essentially the same? Plotinus, Iamblichus, and Apollonius of Tyana, all three, had, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although they belonged to three different schools.

Prophecy was an art cultivated by the Essenes and the *benim nabim* among the Jews, as well as by the priests of the pagan oracles. The disciples of Plotinus attributed miraculous powers to their master. Philostratus has claimed the same for Apollonius, while Iamblichus had the reputation of surpassing all the other Eclectics in Theosophic Theurgy. Ammonius declared that all moral and practical WISDOM was contained in the Books of Thoth or Hermes Trismegistus.

But “Thoth” means a “college,” school or assembly, and the works of that name, according to the *theodidaktos*, were identical with the doctrines of the sages of the extreme East. If

Pythagoras acquired his knowledge in India (where he is mentioned to this day in old manuscripts under the name of *Yavanacharya* [1], the “Greek Master”), Plato gained his from the books of Thoth-Hermes. How it is that the younger Hermes - the god of the shepherds, surnamed “the good shepherd” - who presided over divination and clairvoyance, became identical with the Thoth (or Thot), the deified sage and the author of the *Book of the Dead* - only the esoteric doctrine can reveal to the Orientalists.

Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence, for he has become our creator.

What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true?

Whether the concrete symbol bears one title or another, whether the Saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus, or Aesculapius - also called the “Saviour-God” - we have but to remember one thing: symbols of divine truth were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

Having neither dogma nor ritual - these two being but fetters, a material body which suffocates the soul - we do not employ the “ceremonial magic” of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. [*theosophical movement*] every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*, the sorcery against which Eliphas Levi so openly warned the public.

The occult sciences are dangerous for him who understands them imperfectly. Anyone who gave himself to their practice alone would run the risk of becoming insane and those who study them would do well to unite in small groups of from three to seven.

These groups ought to be of uneven numbers in order to have more power; a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting - such a group will always end by becoming a perfect and invincible body.

“Union is strength”.

