

It is also imagined that [H. S. Olcott,] the President [of the initial Theosophical Society] and [the] Corresponding Secretary [H.P. Blavatsky] (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence.

Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account.

Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been, or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society.

(Helena P. Blavatsky)

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Reproduced from the January 1881 article “**A Year of Theosophy**”, as published in the “Collected Writings” of H.P. Blavatsky, TPH, USA, volume III, second printing, 1995, p. 05. A few explanatory words have been included within brackets in the above lines. (CCA)

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Intelligent Devotion is Strength
Referring to her Spiritual Master, Helena P. Blavatsky said in a letter to her relatives:
**“Through him alone I am strong;
 without him I am a mere nothing.”**



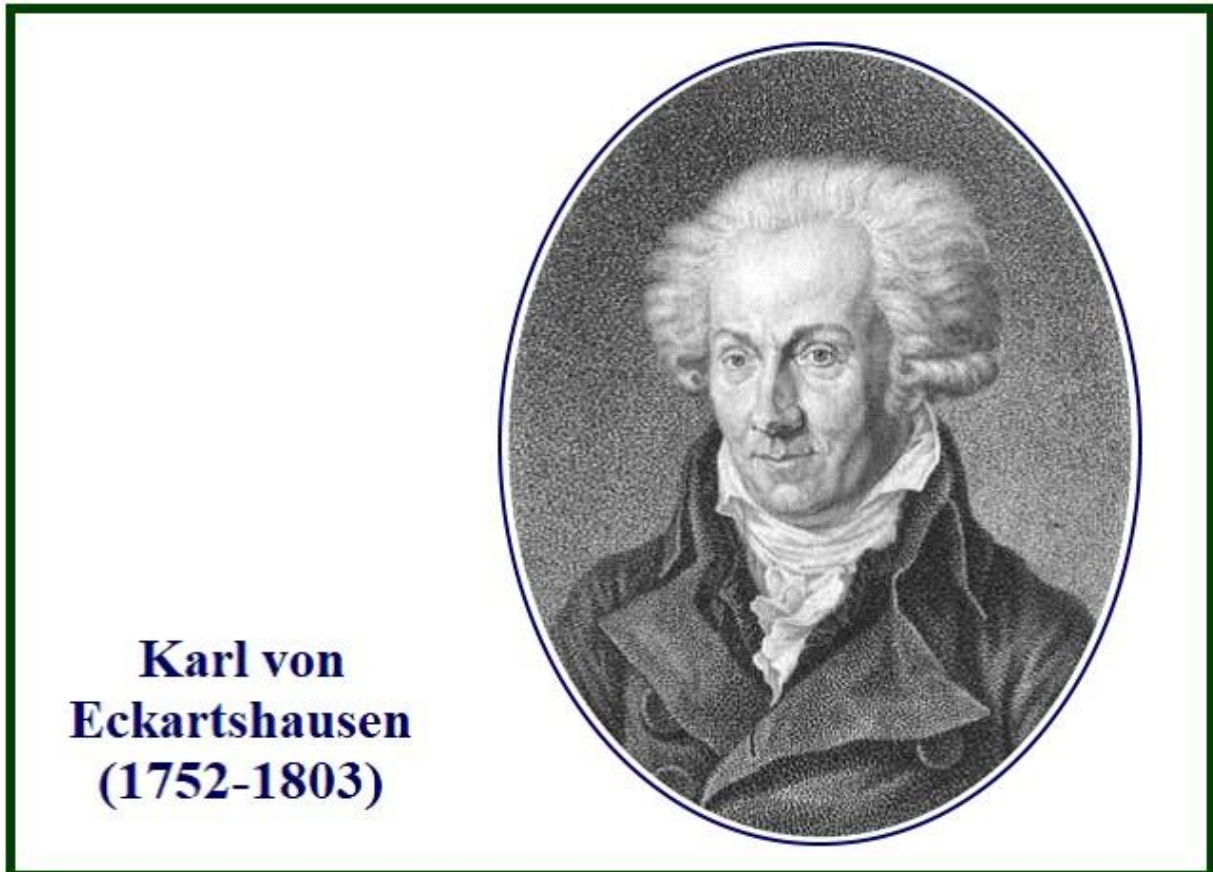
See “**The Judge Letters of H.P. Blavatsky - 02**”.

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Christian Mysticism

The Most Important Mysteries of the Christian Religion Esoterically Explained

Karl von Eckartshausen



**Karl von
Eckartshausen
(1752-1803)**

A text translated from the German from papers left after his death by Baron von Eckartshausen. Reproduced by "The Aquarian" from "The Theosophist", February 1885 edition, pp. 100-101 (first part), and March 1885 edition, pp. 128-129 (second part).

I

The Union of the Divine Principle of Nature with the Divine Principle of Man.

There exists a tie between the divine principle of Nature (God) and the divine principle of Man (spiritual man), by which man may unite himself to God. This tie is nature, which may be considered as a mirror in which the law of God is reflected, and by studying the works of nature, we rise up to God, while in proportion as we fit ourselves to receive the divine light, that light is sent down upon us until we obtain perfect knowledge. The school which teaches

the divine laws and attempts to guide man so that he may recognise these laws in God, in Nature and in himself, is called the school of divine (supreme) wisdom or Theosophy. It is a school in which everyone can be admitted, provided he is able to receive spiritual light, and there is only one infallible teacher - the divine principle in man or the spirit of God. The object of this school is to teach a true knowledge of Man, a true knowledge of Nature, and a true knowledge of God, and the occupation of the teacher consists in developing man's faculties until he obtains physical, intellectual and moral perfection. There are those in that school who are the select and others who will be rejected, but selection or rejection does not depend on arbitrary rules, but on the capabilities of the disciples.

The mass of mankind and even the clergymen who are only attracted to that school by exterior forms are incapable of comprehending to what extent knowledge and perfection may be attained there. The method of teaching consists in a gradual rising from animal man to nature, from nature to God; or from experience to reason, from reason to experience; it is both a deductive and an inductive method.

To the ordinary scientist our method is unknown. They deduce their ideas only from sensual perceptions, and if they attempt to apply these deductions to supersensual matters, they are liable to commit the gravest errors; because they thereby attempt to compare two extremes after losing sight of the link that connects them. Our school connects the exterior with the interior, the lower extreme with the middle link, and so rises up higher; it investigates the *physical-material*; the *natural-spiritual*, and the *spiritually-divine*. It teaches the connection of the four worlds, *the divine, spiritual, elemental or astral, and physical or material* worlds, and gives us therefore a complete system of science; very different from the patchwork of material science.

The noblest faculties of man are *Reason, Will and Activity*, and the object of Theosophy is to develop these faculties to perfection. In the schools of the world we see reason without will and activity, - activity and will without reason, - will without action, - reason without action, - and active reason without good will. The true disciples of the school of wisdom unite reason, will and activity, and thereby perfect their physical, intellectual and moral nature. Man ought to see in himself the image of God and behold in Nature the character of its divinity; he ought to see God in Nature and to learn to know the four centres of the universe, the centres of the physical, astral, spiritual and divine worlds. The centre of the physical world is *matter*, the basis of material nature, which furnishes the material for all forms: the centre of the astral world is the active power of nature expressed in organised forms; - the centre of the spiritual world is the mind; and the centre of the divine world is wisdom. A knowledge of these four centres removes all evil; it banishes poverty, sickness and pain from the physical plane; it removes passions, vices and crimes from the moral plane, and from the intellectual plane it drives away ignorance, prejudices and superstition. It cures the threefold diseases of humanity by a perfect knowledge of man, a perfect knowledge of nature, and a perfect knowledge of God.

The first requirement in our school is reason; but reason to be useful must be able to drive away passion, and to distinguish between sentiment, desire and ideas. Man's body is mortal, his soul is animal, and his spirit is earthly. He must render his body paradisiacal, his soul angelical, his spirit celestial; the means to do this is the acquirement of wisdom. Our science teaches us that the seat of the real ego at the present state of evolution is in the mind [1], but the mind is still clinging to matter; it is so to speak incrustated by the principle of matter, which is the true *Original Sin* that is inherited by us from our parents. This incrustation is the cause of sensuality and love of self and the cause of all evil. *Redemption* and *regeneration* consist in a separation from that bark which clings to the trunk of the spirit, in a *removing of the stone*

from the door of the sepulchre by the angel of truth, so that the spirit may become resurrected and obtain its freedom.

In the most interior nature of man there is a substance which has the property of separating that bark from the tree and rolling away the stone from the tomb. This substance is the paradisiacal being, which at the so-called *fall of man* was attracted to matter and is now in its prison. Our school of Theosophy teaches how this paradisiacal principle, called *grace*, may be separated from the gross principle of matter, which is called the *curse*, and how it may be used to make human nature divine and by overcoming man's animal nature, make him immortal.

This paradisiacal substance is called the *Christ* [2]; it is the metaphysically indestructible form wherein dwells the spirit of God [3], and which can *communicate* with mortal man. The spirit of nature [4] over which man was once a superior gained the supremacy over him. Man then became mortal and subject to the elemental forces of nature; but by reuniting himself with his divine principle [5] through *Christ* [6], he again obtains his regal dignity and power. To effect this it became necessary that the *Christ* [7] principle should take the human form (in man) in order to act through the intermediate principle (astral man) upon the gross matter. Wisdom and Love are united in *Christ*, his *blood* - which means the sanctifying power emanating from him and pervading the lower principles - transforms the animal man into the spiritual man and makes the resurrected man one with himself.

The divine blood of Christ produces a solution of the grosser (astral) materials of the body, and man by partaking of the *divine body of Christ* (assimilating the higher principles with the purified lower ones), eats the *bread of angels* and drinks from *the water of life*, that is to say, his reason, will and activity become invigorated and act in accordance with their high destiny.

Such is the meaning of these symbols in the Christian religion; a meaning which is only known to the few. The body and the blood of Christ and its redeeming powers are actual realities and truths, although in a very different sense from what is commonly understood. *Christ* [8] (the divine principle in man) is actually the true and only redeemer and regenerator of mankind. He alone will bring the physical, intellectual and moral nature of man to perfection, and he will do this through his own divinely human substance, and this union of the human principle in man with the divine, is the highest sacrament, which in itself embodies all the powers of all other sacraments or means to perfection.

The regeneration of man by *Baptism with the water of life* and the *divine spirit* is a necessary result of that communication and the true science of the priests of the order of Melchisedeck.

II

The Lord's Prayer of the Enlightened

Our Father - Supreme creative principle; original source of every existence.

Who art in heaven, - which is either active or latent within us as well as throughout the universe.

Hallowed be thy name, - finding its expression in the highest attributes of man.

Thy Kingdom come - let us so desire and so work that it may manifest itself universally in its highest perfection –

Thy will be done - in us and through ourselves -

On earth as it is in heaven - in the visible as well as in the invisible universe: -

Give us this day our daily bread, - each day we drink from the fountain of life and have renewed opportunities to obtain more knowledge and perfection.

And forgive us our trespasses, as we forgive them that trespass against us. - We are using our efforts to free ourselves from imperfections and to assist others to free themselves likewise, for in measure as we-assist others, we elevate ourselves.

Lead us not into temptation, - lower states of existence have lost attraction for those who have attained the highest -

But deliver us from evil, - and they desire only that which is of use in the attainment of that state of perfection.

Regeneration

The good and the true, the evil and the false, are attributes belonging either to the incorruptible, perfect substance or to corruptible, imperfect matter, and moral therapeutics consist in developing the former at the expense of the latter.

The corruptible principle manifests its action in various ways: 1. In a state of expansion it produces pride. 2. In the form of attraction - avarice. 3. As repulsion - anger. 4. As circular motion - unchastity; as eccentric motion - intemperance. 5. In concentric motion - envy; in a state of rest - indolence.

This principle produces excitement in the blood, it obstructs the action of the brain, it creates emotions and passions, and prevents the physical elements from knowing the pure spiritual - ones, the Christ-principle in man. This corruptible element is continually renewed by the food we eat, and its action must be continually kept within its proper limits by the force of the will. It must be continually transformed and purified, and the agent by which this is effected is the incorruptible and perfect substance, the universal principle of light, called the “Body of God”. This principle of supreme wisdom is the word (the Logos) through the power of which everything has been created by a natural process.

The elements which constitute a form are the elements of the nutriment it has assimilated. The spiritual body is evolved from the material form, and the material form from bread, the symbol of life. This was the meaning of the philosopher of Nazareth, when he took up the bread and said: “This is my flesh.” This saying is literally true; because the highest is contained in the lowest. The material body of Christ was an evolution of life resulting from its nourishment by “bread”, and as his spiritual form drew its nourishment from the material form, so “bread” in its ultimate transformation is identical with the divine body of Christ. The physical body is gradually built up by material food, and the spiritual body by the spiritualised food, and the secret of regeneration consists in the knowledge of this spiritualised substance and the manner of its adaptation as our spiritual necessities may require.

The divine principle, in order to manifest itself, must do so in a form, and as long as it continues to flow, forms will continue to come into existence. Pure spirit (The Absolute) must associate itself with (metaphysical) matter, before it can create, or, in other words - *Christ* (the Logos) must take his seat at the right hand of *God*, before he can send his *spirit* (the illumination of wisdom).

This secret of regeneration is the last and highest mystery of Christian religion, it is the process of initiation, which reunites *Man* with *God*; its science constituted the Wisdom-Religion of the priests of Melchisedeck, and a priest of that order is a person who understands how to separate the pure from the impure, the sacrifice of the lower for the benefit of the higher, the only true sacrifice, which effects regeneration and reconciles "God."

Christ says: "I stand at your door and knock, and to him who hears my voice will I enter." This means that the divine Logos is active in every man, and the door which may prevent us from perceiving it, is the corruptible material substance of man, in which the roaring of the emotions may drown the still small voice of the conscience. If we would hear this voice we must suppress the turmoil of the passions and listen. The body of man is the temple of Christ. When the animal man dies, the Christ-principle becomes free, and the veil of the temple is rent, disclosing the eternal truths to the eye of the spirit; the light of the sun (of the material world) becomes eclipsed by the spiritual light; the rocks of material desires are torn asunder, men that have been (spiritually) dead (during their life) come forth from their graves (the physical bodies). The animal man is crucified and dies; but the spiritual man, united to the universal Christ-principle, rises in glory from the tomb.

God

God [9] unmanifested, is incomprehensible. God manifested as nature may be comprehended. God (*The Absolute*) is the interior, Nature is His exterior appearance. God created nature by - so to say - stepping out of his interior being, evolving it out of Himself and thereby laying a foundation for further evolutions. This first product of the Will of God has been called the *Word* (Logos) [10]. God being life itself, it is living and united with God in the same sense as force is united with motion. It is a spiritual substance, the *sensorium* of God so to speak, and has been called wisdom. "Through wisdom was the world created." [11] *God* is the source of all power, the active principle of creation; the *Word* becomes the passive or feminine principle, and serves him, as it were, as a mirror in which he may behold himself reflected as the forms of all beings.

The principles of evolution are potentially contained in the Logos just as the seven colors of the solar-spectrum are contained in one pure ray of white light. *They are the seven spirits around the throne of God*, and through these seven spirits, - seven modes of activity or seven powers - God produces out of himself everything that exists, and therefore everything that exists is God, and nothing can exist, which is not God.

To "create" means to produce by the power of one's will, and God did not create the universe out of nothing (in the usual acceptance of this term), but he created it out of Himself, who is not a "thing", but *The Absolute*. If Man can unite himself with God, he becomes God and is able to create.

NOTES BY H.P. BLAVATSKY:

[1] Lower part of the 5th principle.

[2] Sixth principle.

[3] Seventh principle.

[4] Fourth principle.

[5] Seventh principle.

[6] Sixth principle.

[7] The activity of the sixth principle transmitting its vibrations to the fifth and fourth.

[8] *Krishna* (Hindus), *Adonai* (Cabalist).

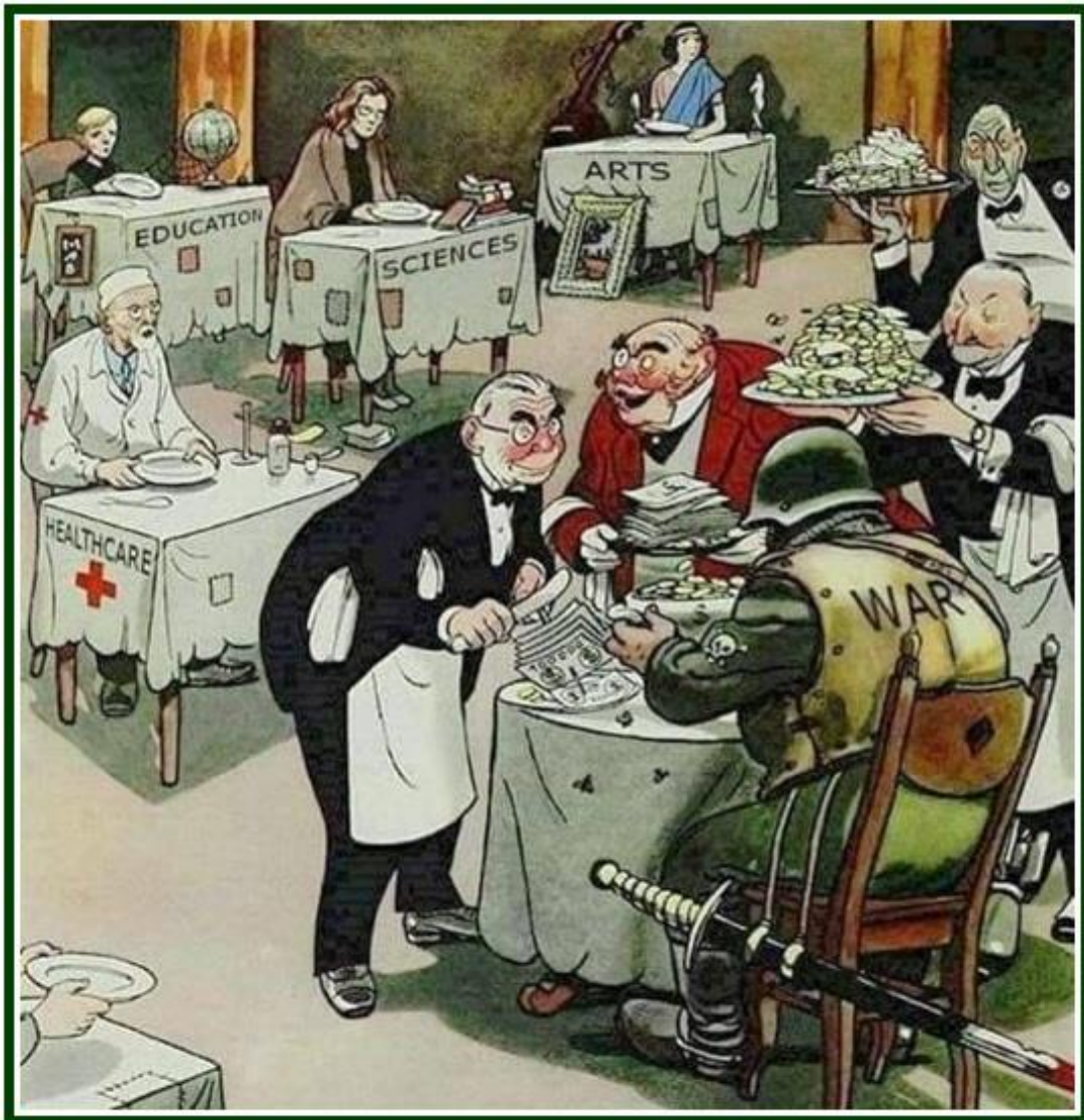
[9] Parabrahm.

[10] Manifested Purush and Prakriti.

[11] *Bible*: “In the beginning - through wisdom - was the Word.”

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Spiritual Blindness in Western Nations



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came suddenly over him; he felt dull and melancholy, and told his brother-in-law, at whose house he was staying, that he must return to Agra immediately. In spite of the remonstrances of his relatives, his urge to return made him insist on going straight home, to find on arriving at Agra that his friend had died suddenly at Rambagh that very morning, about the time when the impulse to return had first seized him.

Answer: a Note by the Editor, H.P. Blavatsky

No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d’être*. But beside that theory there exist other manifestations of the same psychic force in man’s daily life, which are generally disregarded or erroneously looked upon as a result of simple chance or coincidence for the only reason that we are unable to forthwith assign for them a logical and comprehensive cause, though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with.

The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention - in an experimental and scientific spirit, of course - to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyse these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to everyone through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them - he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance - A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B’s thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens, A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all.

In the first case it was the thought of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, “my late friend’s thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra.” Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in “thought

and spirit”? And that leads to the positive inference that his thought was strongly preoccupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death.

Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine, subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead, and the instrument lay shattered forever. But its last sound lived, and could not have completely died out, in the waves of ether.

Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidôlon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called “ghost” of his deceased friend before him. For that “ghost” would have been neither the conscious spirit nor the soul of the dead man; but simply his short - for one instant - *materialized* thought projected unconsciously and by the sole power of its own intensity in the direction of him who occupied that THOUGHT.

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Telepathy, the Silent Conversation

The Wordless Dialogue of Feelings, in the Ocean of Human Thoughts

During a meeting, an idea occurs to you and in the same instant someone else says to everybody that which you just thought. You may say to yourself that this is a coincidence.

On another occasion, you think of someone and the phone rings. You answer the telephone, and it's the person of whom you thought. You can force yourself to conclude this also happened by pure chance. But one day you wake up in the morning thinking of an old acquaintance from whom you have heard nothing in many years, and you receive a letter or message from the person.

**[Click Here to Read
Telepathy, the Silent Conversation](#)**

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Thoughts Along the Road

The Inner Strength of Mrs. Olinda Pugliesi



Olinda L. Pugliesi delivering a talk at a theosophical lodge in the year 2011

How to Look at Present World Events

* If you care about the future of your country and of mankind, there is something you can do, in four simple steps which, however, are not necessarily easy.

* 1. Look within and focus your consciousness on that level of your soul which consists of pure and eternal peace.

* 2. Feel the bliss of the cosmos in yourself. Dwell on that for a minute or so.

* 3. Once your brain and nervous system are in tune with a timeless peace, then look at short term events in your nation and the world.

* 4. Look at present facts with personal detachment and from the point of view of universal wisdom.

* Pain and suffering exist, but there is a way to truth, and truth will liberate us. In fact, truth is liberating us already. The healing effect of truth is eternal and constant and never ceases to flow.

The Inner Strength of Mrs. Pugliesi

* One's state of mind is more significant than circumstances.

* Every person having a thoroughly honest heart is of great importance, even if the individual is misinformed and follows distorted teachings. At the right time, the greatness of the soul makes the difference.

* On the other hand, he who is still selfish and therefore childish, even if surrounded by authentic teachings has little chance of efficiently helping the cause of humanity, because he lacks discernment and does not feel an unconditional respect for truth.

* These facts are exemplified in the life of Brazilian theosophist Ms. Olinda L. Pugliesi, who passed away in the years 2010.

* The conceptual and referential framework followed by Olinda was limited and distorted by the ritualistic illusions of Annie Besant's Theosophical Society. At the same time, Olinda possessed the higher qualities of the Zodiacal sign of Leo. Within her possibilities, she transmitted for a long time to the Theosophical movement in Brazil the living energy of integrity, loyalty, nobility of heart and selfless devotion.

* For several years, Olinda directed the office of the Esoteric School of the Adyar (Besant's) Society in Brazil, being the second person in the national leadership of the E.S. Later, by decision of Radha Burnier, Olinda succeeded Mr. Murillo Nunes de Azevedo as the main leader of the E.S. in the country.

* During many years Olinda was also responsible for directing in Brazil the so-called Egyptian Rite (E.R.), which brings together well-intentioned but deluded people with the aim of performing basically useless rituals. She was removed from the position in 2011 due to a power crisis in the Brazilian E.R. The cause of the problem was the noisy clash of personal ambitions around her: the old and sad Circus of Vanities. On the same occasion, Olinda left the direction of the Esoteric School.

* Human nature is contradictory and often paradoxical.

* Honesty lasts longer than illusions. Good intentions endure, but vanity and the love of personal power, typical of most ritualistic organizations, are at best like mere dust carried away by the wind and a purifying rain.

* Olinda Pugliesi is an example of a soul whose inner strength and respect for truth are greater than natural human imperfections.

* One must thank her for her selfless work and her example of integrity, fearlessness, and dedication to the Theosophical cause. Thank you, Olinda, thank you.

The New Man and the Old Man

* The agonizing struggle taking place in the souls of those Christians and Theosophists who make an effort to improve themselves is not an isolated event. In fact, there is a long journey ahead for such pilgrims, with many defeats and victories on different layers of consciousness and aspects of reality.

* Christian mysticism and classical theosophy work for the building and attainment of a new kind or level of human being, which the Bible calls “new man” and theosophy refers as future humanity or sixth root-race and sixth sub-race. In the New Testament, Colossians 3:9-10 recommends:

* “Don’t lie to one another, since you have put off the old man with his doings, and have put on the new man, who is being renewed in knowledge after the image of his Creator.”

* In the fifth century, Isaiah of Gaza, a Father of the Desert also known as Isaiah the Solitary, suggested that the human characteristics of Jesus Christ exemplify the character of the New Man. The meaning of Christian Salvation includes making progress in the occult task of becoming a New Human Being, or the type of being that will make future humanity, namely its sixth “root-race” as explained in the work “The Secret Doctrine” by Helena Blavatsky.

* Physical life must be disciplined and purified. Isaiah of Gaza refers his students to Ephesians, 5:3, which says:

* “But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person - such a person is an idolater - has any inheritance in the kingdom of Christ and of God.” [1]

* The idea of the Kingdom of God constitutes a symbol for the future humanity referred above.

* Jesus Christ is a living pioneer, an example to follow and a teacher showing us the way to that “kingdom” and ideal.

* Taking our cross and following Christ’s way means taking full responsibility for our karma and threading the long path to inner perfection (adepthood), so as to belong to the brotherly and spiritual humanity of days to come. Theosophy and the theosophical movement work to attain the same goal. [2]

How the Mahatmas See Christ

* What is the attitude of the Eastern Master of Helena P. Blavatsky regarding Jesus Christ? The answer can be found in a document published by the Independent Lodge of Theosophists. William Q. Judge, who edited Blavatsky’s letters to her relatives, wrote:

* “There was naturally considerable fear in the minds of H. P. B.’s nearest relatives as to the character of [her] mysterious Hindu teacher. They could not help regarding him as more of a ‘heathen sorcerer’ than anything else. And this view H. P. B. took pains to combat. She told

them that her Master had a deep respect for the spirit of Christ's teachings. She had once spent seven weeks in a forest not far from the Karakoram mountains, where she had been isolated from the world, and where her teacher alone had visited her daily, whether astrally or otherwise she did not state. But whilst there she had been shown in a cave-temple a series of statues representing the great teachers of the world, amongst others: '*A huge statue of Jesus Christ, represented at the moment of pardoning Mary Magdalene; Gautama Buddha offers water in the palm of his hand to a beggar, and Ananda is shown drinking out of the hands of a Pariah prostitute*.' (See [The Judge Letters of H.P. Blavatsky - 02.](#))

Regarding Short-Term Events

* Current times use to be challenging. They often invite us to be humble and simplify our lives.

* It's a good idea not to worry excessively about large-scale events, and not to depend on them for our inner well-being.

* Humility is a source of peace. Silence helps us to live wisdom first-hand. Goodwill has a great healing power: valuing what we have is correct, and being grateful for life is more appropriate than complaining.

(CCA)

NOTES:

[1] From the book "Ascetikón", Vida y Doctrina de los Padres del Desierto, edición de Miguel Angel Arrojo, Caparrós Editores, España, 1994, 203 pages, see the entire page 118. Other references to the new man as opposed to the old man will be found on pages 55, 60, 67, 133 and so on. In the Bible, the idea of the new man appears especially in Paul's Letters. See for instance Ephesians 2:15, Ephesians 4:24, Colossians 3:10 (and its whole chapter 3).

[2] See the article [The Mahatmas and Christianity.](#)

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Read More:

* [In 2011, a Crisis in the Egyptian Rite.](#)

* [The Fraud in the Adyar Esoteric School.](#)

* [From Ritualism to Raja Yoga.](#)

* [A Lesson from the Anabaptists.](#)

* [A Prayer for Our Planetary Community.](#)

* [The Practical Philosophy of the Amish.](#)

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Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.

H. P. Blavatsky

Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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Selected Fragments
From “Isis Unveiled”:
**The Highest Virtue
and the Pure Spirit**

Helena P. Blavatsky



1. The Highest Virtue

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but, “for the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.” [1] But we believe that it was rather because, like Pythagoras, he had had the Hindu sages for his masters and models. Cicero depicted Xenocrates utterly despising everything except the highest virtue; [2] and describes the stainlessness and severe austerity of his character. [3] “To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine one, is our problem.” Zeller makes him say: [4] “Purity, even in the secret longings of our heart, is the greatest duty, and only philosophy and the initiation into the Mysteries help toward the attainment of this object.”

(“[Isis Unveiled, Volume I](#)”, p. xx)

NOTES BY HPB:

[1] “Plato und die Alt. Akademie”.

[2] “Tusc.”, v., 18, 51.

[3] Ibid. Cf. p. 559.

[4] “Plato und die Alt. Akademie”.

2. The Pure Spirit

The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

(“[Isis Unveiled, Volume I](#)“, pp. xxx-xxxii)

3. The Hierophants

HIEROPHANT. - Discloser of sacred learning. The Old Man, the Chief of the Adepts at the initiations, who explained the arcane knowledge to the neophytes, bore this title. In Hebrew and Chaldaic the term was *Peter*, or opener, discloser; hence, the Pope, as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of “St. Peter”. The vindictiveness of the Catholic Church toward the alchemists, and to arcane and astronomical science, is explained by the fact that such knowledge was the ancient prerogative of the hierophant, or representative of Peter, who kept the mysteries of life and death. Men like Bruno, Galileo, and Kepler, therefore, and even Cagliostro, trespassed on the preserves of the Church, and were accordingly murdered.

Every nation had its Mysteries and hierophants. Even the Jews had their Peter - Tanaïm or Rabbin, like Hillel, Akiba, [1] and other famous kabalists, who alone could impart the awful knowledge contained in the *Merkaba*. In India, there was in ancient times one, and now there are several hierophants scattered about the country, attached to the principal pagodas, who are known as the Brahma-âtmas. In Thibet the chief hierophant is the Dalay, or Taley-Lama of Lha-ssa. [2] Among Christian nations, the Catholics alone have preserved this “heathen” custom, in the person of their Pope, albeit they have sadly disfigured its majesty and the dignity of the sacred office.

(“[Isis Unveiled, Volume I](#)”, p. xxxiii)

NOTES BY HPB:

[1] Akiba was a friend of Aher, said to have been the Apostle Paul of Christian story. Both are depicted as having visited Paradise. Aher took branches from the Tree of Knowledge, and so fell from the true (Jewish) religion. Akiba came away in peace. See 2d Epistle to the Corinthians, chapter xii.

[2] Taley means ocean or sea.

4. Invisible Potencies of Nature

This term gods is erroneously understood by most of the reading public, to mean idols. The idea attached to them is *not* that of something objective or anthropomorphical. With the exception of occasions when “gods” mean either divine planetary entities (angels), or disembodied spirits of pure men, the term simply conveys to the mind of the mystic - whether Hindu Hotar, Mazdean Mage, Egyptian hierophant, or disciple of the Greek philosophers - the idea of a visible or cognized manifestation of an invisible potency of nature. And such occult potencies are invoked under the appellation of various gods, who, for the time being, are personating these powers. Thus every one of the numberless deities of the Hindu, Greek, and Egyptian Pantheons, are simply Powers of the “Unseen Universe”. When the officiating Brahman invokes Aditya - who, in her cosmic character, is the goddess-sun - he simply *commands* that potency (personified in some god), which, as he asserts, “resides in the Mantra, as the sacred *Vâch*.” These god-powers are allegorically regarded as the divine *Hotars* of the Supreme One; while the priest (Brahman) is the human Hotar who officiates on earth, and representing that particular Power becomes, ambassador-like, invested with the very potency which he personates.

(“[Isis Unveiled, Volume I](#)”, p. xxxviii)

5. The Science of Spirit

Since the days of the unlucky mediæval philosophers, the last to write upon these secret doctrines of which they were the depositaries, few men have dared to brave persecution and prejudice by placing their knowledge upon record. And these few have never, as a rule, written for the public, but only for those of their own and succeeding times who possessed the key to their jargon. The multitude, not understanding them or their doctrines, have been accustomed to regard them *en masse* as either charlatans or dreamers. Hence the unmerited contempt into which the study of the noblest of sciences - that of the spiritual man - has gradually fallen.

(“[Isis Unveiled, Volume I](#)”, p. xlv)

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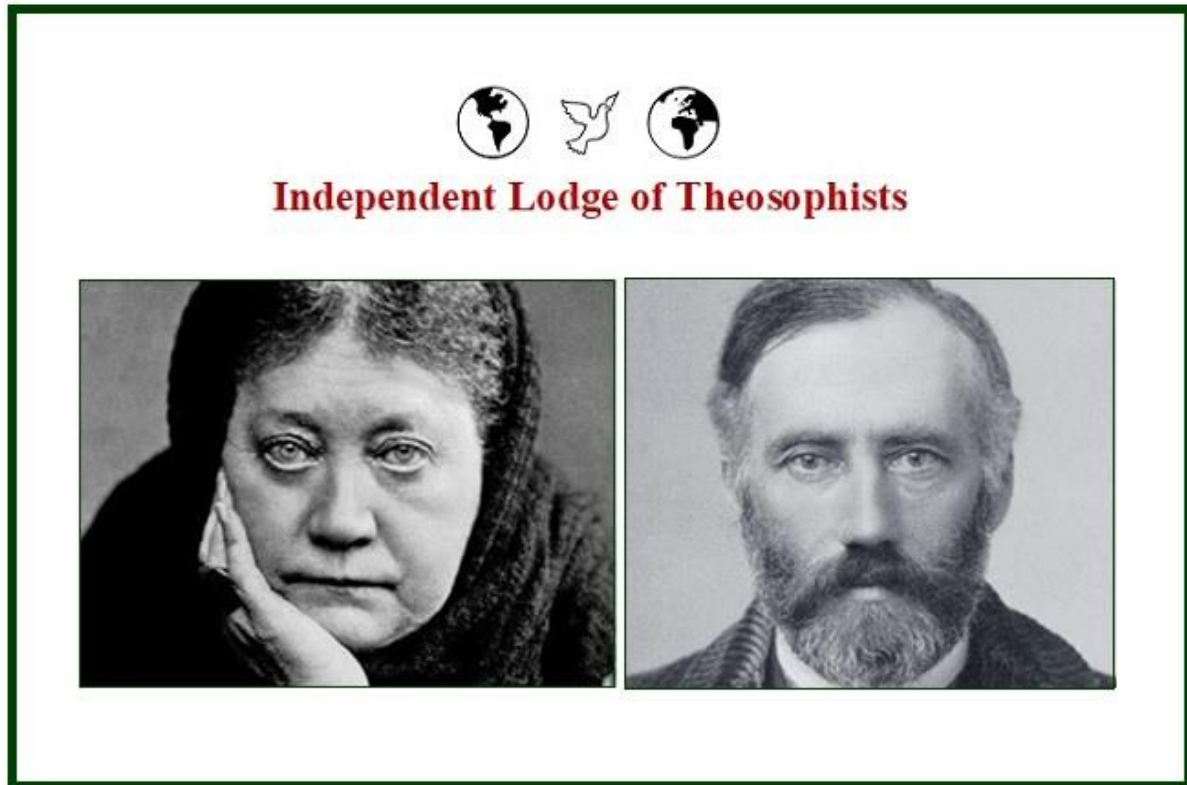


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