

SEVERAL QUOTATIONS H. P. BLAVATSKY in: *Isis Unveiled*, Vol. I and II, orig. 1877 ed.

[*Isis Unveiled I*, vii]

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.

[*Isis Unveiled I*, p. 13]

Theology has disfigured ancient Theosophy, and Science ancient Philosophy. ...

[*Isis Unveiled I*, vi]

Where, WHO, WHAT is GOD? *Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*... Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE.

[*Isis Unveiled II*, p. 121]

“True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy—hence, it must be false.”

[*Isis Unveiled I*, p. 511]

This “secret doctrine” contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this “unphilosophical” doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

[*Isis Unveiled I*, p. 92]

herever the mystic water-lily (lotus) is employed, it signifies the emanation of the objective from the concealed, or subjective—the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. For as soon as darkness was dispersed and “there was light,” Brahma’s understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence and hence become visible.

[*Isis Unveiled II*, p. 636]

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*.

[*Isis Unveiled II*, p. 639]

Our work is done — would that it were better done! But, despite our inexperience in the art of book-making, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope. ... 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. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS.

[*Isis Unveiled II*, p. 640 (concluding words)]

Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

[*The Theosophical Movement, 1875-1950*, p. 52]

The postulates laid down in *Isis Unveiled* form the foundation for subsequent theosophical study. The most important among them may be summarized as follows:

- I. The reality of man as a spiritual being, with a life independent of as well as in a physical body.
- II. An almost incredible antiquity for the human race, through millions of years of rises and falls in civilization, the vicissitudes of which are governed by the great law of Cycles (Karma), which law does not affect all mankind at one and the same time, thus

explaining the existence of the most advanced races side by side with tribes sunk in savagery.

- III. An intellectual and spiritual evolution as well as the physical evolution of modern science, the former proceeding under well-defined principles of soul-develop-ment.

[Sara Belle Dougherty, *Review of HPB: The Extraordinary Life and Influence of Helena Blavatsky*, Sunrise magazine, February/March 1993]

[In Cranston]... we read of her initial association and later conflicts with the Spiritualists. Around this time she met Colonel Henry S. Olcott and William Q. Judge, who became her most important co-workers. Together they founded the Theosophical Society, an organization whose objectives are to form a universal brotherhood without regard for race, creed, sex, or nationality; to study science, religion, and philosophy (especially that of India); and to discover the hidden laws of nature and man. HPB was then writing *Isis Unveiled*, and she experienced psychospiritual changes which gave her command of a large body of knowledge hitherto unknown to her.

[Theodore Rozak, *Unfinished Animal*, 1977, p. 118]

[Theodore Roszak puts his finger on the crucial area of coming change in the life and social sciences, remarking that HPB's two major works contain]

“...the first philosophy of psychic and spiritual evolution to appear in the modern West. Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race; in short, it omitted *consciousness*, whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round.”

[William Kingsland, *The Real H. P. Blavatsky*, p.7]

“[T]he fact remains that it is not the *personality* of H. P. Blavatsky that matters at all, either in its outer or its inner aspects. What really matters is the message which she gave to the world. And perhaps the giver of that message can only be appreciated in proportion as the message itself is received....

[William Kingsland, *The Real H. P. Blavatsky*, p.31]

[Underneath the stormy surface was] “a heart of gold, an iron will, an inflexible purpose, a steadfast devotion to the cause of Truth and to the Masters whom she served.”