

[H.P. Blavatsky, *Collected Writings*, Vol. XIV, pp. 254-5, footnote]

§ The same author had (as Occultists have) a very reasonable objection to the modern etymology of the word “philosophy,” which is interpreted “love of wisdom,” and is nothing of the kind. The philosophers were scientists, and philosophy was a real science—not simply verbiage, as it is in our day. The term is composed of two Greek words whose meaning is intended to convey its secret sense, and ought to be interpreted as “wisdom of love.” Now it is in the last word, “love,” that lies hidden the esoteric significance: for ‘love’ does not stand here as a noun, nor does it mean “affection” or “fondness,” but is the term used for Eros, that primordial principle in divine creation, synonymous with *πόθος*, the abstract desire in Nature for procreation, resulting in an everlasting series of phenomena. It means “divine love,” that universal element of divine omnipresence spread throughout Nature and which is at once the chief cause and effect. The “wisdom of love” (or “philosophia”) meant attraction to and love of everything hidden beneath objective phenomena and the knowledge thereof. Philosophy meant the highest Adeptship—love of and assimilation with Deity. In his modesty Pythagoras even refused to be called a Philosopher (or one who knows every hidden thing in things visible; cause and effect, or absolute truth), and called himself simply a Sage, an aspirant to philosophy, or to Wisdom of Love—love in its exoteric meaning being as degraded by men then as it is now by its purely terrestrial application.

[Gottfried de Purucker, *Golden Precepts of Esotericism* (2nd rev. ed. 1938), chapter *Love is the cement of the Universe*, pp. 107 and following]

Love is the cement of the Universe; it holds all things in place and in eternal keeping; its very nature is celestial Peace, its very characteristic is cosmic Harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere, and is the very heart of the heart of all that is.

Love is the most beautiful, the holiest, thing known to human beings. It gives to man hope; it holds his heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. It is the noblest thing in the Universe.

"Love ye one another" - a beautiful saying this; for it is an appeal to the very core of your nature, to the divine within you, to the inner god, whose essence is a celestial splendor. The essential light of you is almighty Love.

Love is protective; love is puissant; it is all-penetrating; and the more impersonal it is, the higher it is and the more powerful. It knows no barriers either of space or of time, for it is Nature's fundamental activity, Nature's fundamental law, and it is the universal bond of union among all things. It will not only eat away the obstinacy of the stoniest of human hearts, and dissolve the substance of the most adamant of human, but it will slowly infuse its life-giving warmth everywhere. Nothing can bar its passage, for it is the very life-essence of the Universe. For all beings and things are one, ultimately, all rooted in the one LIFE, and through all flows the steady, uninterrupted current of almighty Love.

Love is the great attractive power which links thing to thing, human heart to human heart; and the higher one goes in evolution, the closer does love enwrap its tendrils through all the fiber of one's being; or, to change the figure of speech, the more does the human heart expand with love, until finally it embraces in its folds all the Universe, so that one comes to love all things

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both great and small, without distinction of place or time. Oh, the blessedness of this feeling, of this realization! It is divine; for love, impersonal love, is divine.

Personal love is but a reflexion of it; and personal love is fallible, because the ray is so feeble. Anything that has as its motivating cause the desire for personal benefit is not true love.

In personal love the veils of personality begin to thicken before the inner eye, because personal desire collects and thickens into one's aura- the surrounding psychic atmosphere - and condenses it, and this it is which causes the thickening of the psychic veils, obscuring the inner vision and understanding. The essence of true love is self-forgetfulness, and to this rule there are no exceptions.

(...)

Love is peace; love is harmony; love is self-forgetfulness; love is strength; it is power; it is vision; it is evolution. Its power so expands the inner nature that slowly you become sympathetic, because you become at one with the entire home-universe in which you live and move and have your being; and because it is harmony itself, and because it is of the very essence of the core of the Universe, you become at one with the divinity in the heart of all things.