

THEOSOPHY: THE CORNERSTONE OF FUTURE RELIGION

The Law of Laws

Compassion is no attribute. It is the LAW of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

The Voice of the Silence p. 75–76

H.P. Blavatsky

The Great Master's Letter

The doctrine we promulgate being the only true one, must — supported by such evidence as we are preparing to give — become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for eternal truth; and he who strives for the latter is striving for Theo-Sophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana — the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness — but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow-creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect, and its imprisonment in the narrow grooves of bigotry and superstition - a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes, reacting upon the ignorant masses — which they attract, and which look up to them as noble and fit examples to be followed — degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest

her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet, has ever achieved during his life-time a complete triumph - not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph, and at the same time the misuse, of free thought and liberty (the universal reign of Satan, Eliphaz Levi would have called it), how is the combative natural instinct of man to be restrained from inflicting hitherto unheard—of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence of brotherhood, and of the practical application of Buddha's esoteric doctrines?

For everyone knows that total emancipation from the authority of the one all-pervading power, or law — called God by the priests, and Buddha, Divine Wisdom and enlightenment or Theosophy, by the philosophers of all ages — means also the emancipation from that of human law. Once unfettered and delivered from their deadweight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway to final bliss — Nirvana.

Mystical Christianity teaches Self-redemption through one's own seventh principle, the liberated *Paramatma*, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how — since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally — are we to deal with the rest of mankind? with that curse known as the struggle for life, which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, — because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and where the Bonzes alone had the field, the population died with the utmost indifference.

Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effect] that is our own judge — our Saviour in future lives — and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say we have nothing to do with all this; the lower classes and the inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans — fed on the fat of the land, many of them loaded with the gifts of blind fortune — the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they can? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers!

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas, there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapani or Avolokiteshvara, of Tsong-ka-pa, and that of Amitabha, relinquished at their death the attainment of Buddhahood — i.e., the *summum bonum* of bliss, and of individual personal felicity — that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life, provided that they by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind.

And it is we, the humble disciples of these perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, by himself actually propagating this idea. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the truth.

The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that there must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Lucifer August, 1896

[This article, originally titled “An Important Letter” and printed in H.P.B.’s magazine, Lucifer — was prefaced by the statement that it “was circulated by H.P.B. among many of her pupils, and some quotations from it have been published from time to time.” This letter was provided to A. P. Sinnett and A. O. Hume (by H.P.B.) from a certain member of the Brotherhood of Adepts. The author of the letter — also known as the “Maha Chohan’s Letter” — introduced it to Mr. Sinnett as “an abridged version of the view of the Chohan on the T.S. from his own words as given last night” — in reply to objections about the so-called “Brotherhood plank” of the Theosophical Society.]

The Path

The Path is one for all, the means to reach the goal must vary with the Pilgrims.

The Voice of the Silence, p. 49

H.P. Blavatsky

The Ever-Flowing Source

The now *Secret Wisdom* was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last.

The Secret Doctrine, p. xlv-xlv

H.P. Blavatsky

The Great Tree

Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree the luxuriant branches of which, spreading over the whole earth like a great canopy, gave shelter at one epoch...to all the temples and to all the nations of the earth. That gnosis represents all the aggregate of all the sciences, the accumulated wisdom (savoir) of all the gods and demi-gods incarnated in former times upon the earth....

What then is your religion or your belief?" We are asked. "What is your favorite study?"

"The TRUTH," we reply. The truth wherever we can find it; for, like Ammonius Saccas, our greatest 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 neighbor. What does the name signify if the thing itself is essentially the same?

Excerpts from "The Beacon-Light of the Unknown"
Theosophist, July, August, September, 1889

H. P. Blavatsky

Devotion and Solidarity

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle....

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first "mind-born" sons—the fruits of *Kriyasakti*.

The Secret Doctrine i, p. 210

H.P. Blavatsky

The Esoteric Philosophy

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract Ens. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

The Secret Doctrine i, p. xx

H.P. Blavatsky

The Evolution of the God-Idea

The evolution of the God-idea proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be initiated into perceptive mysteries, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise — outside such initiation — for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods.

The Secret Doctrine i, p. 326

H.P. Blavatsky

The Omnipresent Proteus

All original thinkers and investigators of the hidden side of nature whether materialists —those who find in matter "the promise and potency of all terrestrial life," or spiritualists —that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

From "What Are the Theosophists?" *Theosophist*, October, 1879

H. P. Blavatsky

The Love of Humanity

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our chela—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things. There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.

The Mahatma Letters to A.P. Sinnett, p. 252

Mahatma M.