

STRICTLY PRIVATE AND CONFIDENTIAL.



THE  
ESOTERIC SECTION  
OF THE  
THEOSOPHICAL SOCIETY.

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BOOK OF RULES.

*N.B.—The Pledge Card, Preliminary Memorandum and Book of Rules must on no account be shown to non-esotericists unless the permission of one of the officers of the Esoteric Section has previously been obtained.*

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*[Strictly Private, Confidential, Personal for Members only.]*

In the following the masculine includes the feminine ; the singular, the plural ; and *vis versa*.

ONE object of this book is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties ; on the other hand, it is

certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

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This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him ; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of *SELF*, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his *PERSONAL SELF*.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section.

He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice it to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Section and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to *those who know*—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their

power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of his ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the ap-

plicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society had just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it had descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be

given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, *i.e.*, the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it was decided to gather the "elect" of the T.S. and to call them to action. It is



only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—i.e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among a choice minority.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of

the members of this Esoteric Section. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps is an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of Occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain for ever

fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who join this Section for the purpose of learning "magic arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culmination of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the *personal* Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring

little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and will cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but a few years to the last hour of the*

term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in *Kali Yuga*—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually

wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Masters or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the Guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H. P. B. The additional help, instruction, and enlightenment, will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his

mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects, who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every statement in them. To this end students are required to practise the habit of careful and constant



concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the

intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

## RULES.

### ENTRANCE.

1. Every applicant for permission to see the Pledge Card, Preliminary Memorandum, and Book of Rules of the Section must have been a member of the T.S. for at least three months, and must give a preliminary promise to keep them secret.

2. No application from a member who refuses to accept the constitutional organization of the exoteric Society in the country to which he belongs, shall be accepted.

3. No member of the T.S. need apply for entrance into the E.S. unless he is prepared to adopt *in full* the three objects of the T.S. and to become practically an earnest worker for Theosophy.

4. Every application for entrance into the Section shall be laid by the Secretary before the Council, whose approval must precede the sanction of the Head of the Section.\*

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\* This rule does not apply to America owing to geographical difficulties.

5. Before the Council recommend the applicant for admission, steps shall be taken to ascertain whether he possesses a competent knowledge of general Theosophical subjects.

6. Approved candidates shall be supplied with a Pledge Card, Preliminary Memorandum, and a Book of Rules. Should the candidate determine to proceed, he shall *write out* and sign the Pledge, and thereupon enter a special period of probation.

7. He who enters the Esoteric Section is as one "newly born"; his past—unless connected with crime, social or moral, in which case he cannot be accepted—shall be regarded as never having had existence, in respect of blame for actions committed.

#### ORGANIZATION.

1. The Section is divided into groups, each consisting of three or more members.

2. Each group has a President who will receive the Instructions, etc., for the members of the group, and transmit them to each member.

3. Members of the groups must repeat the Pledge of the Section in the presence of their President and of each other.

4. It must be distinctly understood that the forma-

tion of groups throughout the Section is compulsory, excepting in the case of those members who are too widely scattered to form such groups. These members must, however, take the first available opportunity of enrolling themselves in some regular group, and conforming to its regulations.

5. The groups referred to are not for *practical occultism*, but for mutual study of the Instructions and help in Theosophic life. Applications for charters for such groups must be signed by those applying, and sent to a Secretary, with the endorsement of the nearest Councillor. Such groups are constituted as Lodges of the Section, with distinctive appellations and numbers. The President of each group will have charge of, and be responsible for, the original Instructions.

#### COUNCILS.

There are at present two Councils or executive bodies of the E.S., each consisting of seven members appointed by the Head of the Section, one of which exercises its functions in Europe, India, and the Colonies, and the other in America.

All matters of Organization, Administration, and Discipline are dealt with by the above mentioned

Councils, and their unanimous decision will be final, if approved by the Head of the Section.

It is also the duty of the Council to call the attention of members if they are apparently acting contrary to the spirit of their Pledge.

It is distinctly understood that the Councillors of the Section bind themselves not to discuss the motives or actions of any member except in Council, and then only when the well-being of the whole body makes it imperative to do so.

#### SECRETARIES, ETC.

The Secretaries and Agents of the Head of the Section are:  
Bertram Koightley and G. R. S. Mead for the general work of the Section at the London Headquarters.

In America, William Q. Judge, P.O., Box 2659, New York City, U.S.A.

In India, Colonel H. S. Olcott, P.T.S., Adyar, Madras, India.

In America and India all communications will be sent respectively through W. Q. Judge and Colonel H. S. Olcott, and all questions addressed to H. P. Blavatsky must be forwarded through the said W. Q. Judge or Colonel H. S. Olcott, and shall bear upon them the number of the member as found upon his certificate.

The Treasurer of the Section is Countess Wachtmeister, at the London Headquarters.

William Q. Judge is authorized to establish regulations in his discretion in respect to the method to be followed in America for the transmission of communications, questions and answers, and also in respect to the appointment of Assistant Secretaries.

Colonel H. S. Olcott is appointed confidential agent and sole official representative of the Esoteric Section for Asiatic Countries.

All correspondence from residents in such countries relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him; and his decision is to be taken and accepted as given by the Head of the Section. Such correspondence to be invariably marked "Private" on the envelope.

The term officer of the Section includes Secretaries, Councillors, and Treasurer.

**SECRECY.**

1. The Pledge, Preliminary Memorandum, and Book of Rules shall not be sent to any applicant for membership until he has signed a promise that he will not

communicate them to anyone, and will return them in a specified time.

2. The Pledge of secrecy once taken is binding for life. It applies to all documents marked "Esoteric Section, strictly private and confidential," to the Rules and Pledge, and to any other matter declared to be private and confidential by the Head of the Section.

3. No member must discuss the teaching given in the E.S. or any of its confidential documents, with any Esotericist not personally known to him, with whom he has not exchanged the sign and passwords.

#### DOCUMENTS.

1. Members must promptly notify any change of address to the Secretary, at London. If resident in the United States they must also notify W. Q. Judge, P.O. Box 2659, New York City; and if in India, Col. H. S. Olcott, P.T.S., Adyar, Madras, as well. All names and addresses must be written legibly.

2. The receipt of all E.S. papers must be promptly acknowledged. The word "received" on a post-card, with number of member subjoined, is sufficient.

3. Any member who leaves the Section must immediately return all documents and papers relating thereto.



*4. Members must make proper provision for the security of all papers in case of death or accident to themselves, and for their due return under such circumstances.*

**LEAVING THE SECTION.**

1. Anyone who wishes to retire can have his name removed from the list of members by applying in writing to that effect, and returning all documents entrusted to him during his membership.

2. Prolonged abstention from the duties of the Section shall be taken as equivalent to resignation, and dealt with accordingly.

3. To preserve the unity of the Section, any person joining it expressly agrees that he shall be expelled, and the fact of his expulsion made public to all members of the Section, should he violate any one of the three following conditions :

(a) Obedience to the Head of the Section in all *Esoteric matters.*

(b) The Secrecy of the Signs and Passwords.

(c) The Secrecy of the documents of the Section, and any communication from any Initiate of any degree, unless absolved from such secrecy by the Head of the Section.

## GENERAL.

1. Groundless condemnation on hearsay, of others, theosophists or not, must be refrained from, and charity to each other's faults widely practised among those within, as well as for others without, the theosophical area.

2. Repetition of statements or gossip derogatory of others must be avoided. But condemnation of crime, of social evils and corrupt systems of every description, in *the abstract*, is a duty of every "Fellow." Above all, the duty of every member is to fight against cant, hypocrisy, and injustice in every shape.

3. A derogatory or slanderous statement made against a fellow theosophist in the presence of a member, shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent.

4. If a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will *ipso facto*, cease to derive any benefit from the teachings, whether

the fact be known or unknown to himself or to others. A repetition of such offence gives the Head of the Section the right to expel the offender in discretion. In every case where a member shall receive a letter or communication purporting to come from Master or Masters, and which directs the divulgence of its contents or a part thereof, the same before being divulged shall be communicated to H. P. B. directly, if the recipient is in Europe, to William Q. Judge, if in America, and to Col. Olcott, if in India, for transmission to the said H. P. B. For deception is easy, and, without great experience, members are not able to decide whether such a communication is genuine or not.

5. No member shall, under any circumstances, bring any charge of whatever nature against another member, either to H. P. B., William Q. Judge, Col. Olcott, or any other individual member of the Section. All such matters must be laid before the Council. No individual member is the judge of the acts of another member or theosophist, in this Section less than in any other.

6. No member shall pretend to the possession of psychic powers that he has not, nor boast of those which he may have developed. Envy, jealousy, and vanity are insidious and powerful foes to progress, and

it is known from long experience that, among beginners especially, the boasting of, or calling attention to, their psychic powers almost invariably causes the development of these faults and increases them when present.

7. No Esotericist shall lend money to or borrow it from a fellow Esotericist, or ask for favours, as such, from the latter; or use any persuasive means by word or deed to obtain benefits of a personal nature and for selfish purposes; or use otherwise the name of Theosophy and Brotherhood in matters not directly connected with the E.S. or the T.S. Should any such case occur, it shall be followed by expulsion from the E.S. of those who break this Rule. Money may be given by the richer to the poorer, but not lent in a formal, business-like way; services may be rendered, offered, and *accepted*, but *never asked*. This is the strictest of all the laws.

8. No member shall ask for any orders or instructions as to the conduct of his business affairs or the management of his social relations, or the ordinary affairs of life, nor as to the cure of diseases, whether in himself or in any other person, from the Head of the Section. If in doubt about the expediency of such or another act of his life, he may apply to his President or one of the Councillors in direct com-

munication with H. P. B. Questions relative to the instructions given will alone be accepted and attended to directly by her.

9. It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked out of curiosity, nor until the person has exhausted every ordinary means of solving the doubt or of acquiring himself the information sought. Otherwise his intuition will never be developed. He will not learn self-reliance; and two of the main objects of the Section will be defeated. For an adept becomes such by his own exertions, by the self-development of his own powers; and no one but himself can effect this work. "An adept becomes, he is not made." The office of Guru or Guide is to adjust the disciple in his progress, and not to drag or push him forward.

10. The use of wine, spirits, liquors of any kind, or any narcotic or intoxicating drug, is strictly prohibited. If indulged in, all progress is hindered, and the efforts of teacher and pupil alike are rendered useless. He who drinks, except in cases of illness and under strict medical orders, can never hope to belong to the *inner* circle. All

such substances have a directly pernicious action upon the brain, and especially upon the "third eye," or *pineal gland* (*vide* "Secret Doctrine," vol. ii., p. 288 [*d*] *et seq.*). They prevent absolutely the development of the *third eye*, called in the East "the Eye of Siva."

11. The moderate use of tobacco is not prohibited, for it is not an intoxicant; but its abuse, like that of everything else—even pure water or bread—is prejudicial.

12. As to diet: The eating of meat is not prohibited, but if the student can maintain health on vegetables or fish, such diet is recommended. The eating of meat strengthens the passionate nature, and the desire to acquire possessions, and therefore increases the difficulty of the struggle with the lower nature.

13. Each member is expected to set apart a certain time of the day or night, of not less than half an hour's duration, for meditation upon the instructions received, for self-examination and self-study. If possible, the place selected for this should be used by no other person, nor for any other purpose; but the providing of such a special place, if inconvenient, is not insisted upon.

14. Suspicious as to the character of the members

of the Section are prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person high or low, creates peculiarly obstructive conditions in the student's path, and will absolutely prevent progress of every sort. The elimination of the desire for reward aids the student in his development.

15. No member of this Section shall belong to any other body, association, or organization for the purpose of mystic study or occult training (Masonry excepted), as this would interfere with their progress in the Eastern Esoteric Teachings.

16. It is expected that all members of this Section shall have the following books and magazines where they can be referred to, as constant reference to them will be made in the course of the instruction, and no extended extracts will be furnished. Works on metaphysics and articles expounding the teachings of our Special School should be procured. The following books and theosophical magazines should be especially attended to:—

"The Secret Doctrine."	"Patanjali's Yoga Philosophy."
"The Bhagavad-Gita."	"The Theosophist."
"Voice of the Silence."	"Lucifer."
"The Key to Theosophy."	"The Path."

This rule is not intended to force members into the purchase of these books and magazines, but the undersigned has no time to copy extracts, giving explanations that have already appeared in print. Much has been already published, and it will be necessary to refer very often to such matter, and if a member is actually unable to procure the publications referred to, it is expected that others who are able will, upon request, furnish the desired book or a copy of the matter referred to. And herein the plea of poverty—if a pretence—will be as prejudicial to the student as any other vice.

17. As "the first test of true apprenticeship is devotion to the interest of another," it is expected that members will endeavour to fully comply with clauses 1 and 5 of the pledge. Theosophy must be made a living power in life, and, as a beginning, it must be applied in all relations, whether business, social, or personal. The doctrine, as a whole, promulgated by the Adepts being the only true one, must—supported by such evidence as they are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, without enforcing its theories, though there are unimpeachable facts for those who



know. Direct inferences deduced from and corroborated by the evidence furnished by modern exact science may often be given; yet as the "working hypotheses" of modern scientists are not always correct, but are often distinctly erroneous, the Students must not be always expecting to check the teachings of the Esoteric philosophy by the *dicta* of so-called exact Science. Nor ought such an agreement to be the chief aim in their pursuits. For these doctrines to practically react on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvana, which is, after all, only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead our neighbour on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

18. Members of the Section will therefore not neglect the exoteric branches of the Theosophical Society, but are expected to infuse into those as much energy in theosophical work as they can. Although all cannot be teachers, yet each one can familiarise himself with

theosophical doctrines, and promulgate them to those who are inquiring. "There is hardly a theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself." The efforts of those members who benefit the Cause should never be impeded by criticism on the part of others who do nothing, but all should be encouraged and as much help given as is possible, even if that assistance be limited through circumstances to mere encouragement. Every sincere effort for theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set to themselves and everybody else only one definite plan of action.

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In consequence of the different rates of progress of members, it has been found necessary to form an inner circle of Esotericists, who are deemed to have progressed sufficiently to receive more advanced teaching than those of the outer circle, and who are accordingly pledged to secrecy even as regards other members of the E.S. as well as conforming to a stricter mode of life.

The names of those in the inner circle will remain unknown to those in the outer, so that no opportunity

for personal jealousy will be afforded. Should such exist, however, in the mind of any Esotericist, it will be detrimental to him alone.

It will always be possible for those in the outer circle to become members of the inner, but this will depend entirely on their own progress and merits.

No one must apply for entrance into it, for any application will be regarded as an absolute disqualification.

Under instructions from the Head of the Section, the members of the inner circle may be empowered to correspond with those of the outer circle with a view to their further teaching.

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Further rules will be made if exigency requires.

*N.B.—Probationers are expected to work strenuously and practically for Theosophy and the Theosophical Society; if they fail to do so, after twelve months they will be requested to hand in their papers. In some very rare cases, where such work is impossible, exception may be made.*

H. P. B.