

THE ECLECTIC THEOSOPHIST

New Series Vol. XXIII No. 5
ISSN: 0890-8117
Special Issue
Winter 1995



A Quarterly Journal
of the Wisdom Religion
Following the
Blavatsky/Point Loma
Tradition

SPECIAL ISSUE 1971-1995

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and Who are the Theosophists ?
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THE TRUE EXPLANATION OF GENUINE SLATE WRITING

H. P. Blavatsky

Countess Constance Wachtmeister (1838-1910) first met Madame Blavatsky in 1884. She lived with her in Europe and England and was her devoted student until the death of Madame Blavatsky in 1891. Constance Wachtmeister kept a set of Notebooks in which she copied letters from HPB and notes of their conversations as well as copies of articles by Madame Blavatsky.

Six of the *Notebooks* have survived and are on loan to the undersigned. The article following is from *Notebook*

2 where it covers pages 95-114. An analysis of the contents of the six *Notebooks* has been submitted for publication in *Theosophical History*.

This is the first time that this article has been published. Other Theosophical journals are welcome to publish it with the following note. "Taken from the *Occult Notebook No. 2* of Countess Constance Wachtmeister as published in the *Eclectic Theosophist*."

—John Cooper

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San Diego, CA 92166
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Note to Subscribers:

Due to increased cost of printing and postage, the new quarterly subscription rate is:

USA **7.00/year**
OVERSEAS **10.00/year**
(All overseas subscriptions will only be sent airmail.)

THE ECLECTIC THEOSOPHIST

This special issue is the final issue of *The Eclectic Theosophist* which began as a four page newsletter nearly twenty five years ago. In the following pages a selection of articles from the many contributors over the years has been assembled to give an overview of its intent and purpose in maintaining the 'middle way' view of Theosophical philosophy, from its beginning in 1971 until today. For an interim period, during the next one to two years, we will be issuing a newsletter four times per year. This 'Point Loma' newsletter will include shorter articles, book reviews, comments and points useful for Theosophical centers, study groups and educational work. During this transitional period we will be developing the network and basis necessary for the publishing of our new magazine to succeed the *Eclectic*. Thank you for your patience and support during our transition period.

-Ed.

Correction

In our previous issue we published the foreword to the article "Ammonius Saccas and his "Eclectic Philosophy" by Jean-Louis Siemons. This foreword is authored by Dr. James A. Santucci, editor of *Theosophical History*.

The Eclectic Theosophist - Back Issues

Three volumes of the first series through 1992 are available for \$50.00. The thirteen issues from 1992 to the final issue are available for \$1.50 each.

Continued from page 1

There are so many forces in nature in their gradation from the unintelligent yet living Elemental-unit up to the highest immaterial invisible, yet highly (omnisciently in some cases) intellectual & wise Dhyān Chohan—the Planetary Angel so called. And here comes the first difficulty . . . Spirit, even as "the finest & purest form of matter" (Anaxagoras) (A), unknown to Science is, apart from any connection with matter (as known to, or comprehensible to that science), perfectly inconceivable. Thus we are before an immeasurably

(to our senses) long, if not endless, ladder of beings, the many lowest rungs of which & as many highest rungs—are not only obstinately denied by scientific minds, but we can even hardly blame the Scientists, who so deny it: they have no possibility, no means, of proving even to themselves the existence of such beings unless they become Occultists—therefore they deny it.

Even matter is known to our men of science only through its phenomenal manifestations, but they do not know what matter really is, any more than spirit. They have no idea that matter does not exist per se as an objective unity or a cohesion of atoms, but is simply “a state of our consciousness on this plane of illusion.” The latter doctrine of Maya will also be objected to as a matter of course, & here we are, we, Occultists, before a problem: we know those things to be true, because clairvoyantly we see how it is done; we know our doctrines & teachings are the outcome of the Wisdom of generations of Adepts; yet all this will not have the slightest attention from either Science or Theology; from the first, because it cannot be demonstrated according to their methods; from the second, because it clashes with their dogmas, infallibility of Revelation and appears to them blasphemous.

First then: slate writing.

Besides stating facts, I have followed the process in the astral light, &, with the help of our occult teachings, could understand clearly enough for myself how it is done.

Will then my knowledge be of the least benefit to others?

Slate writing is & can be produced by three classes of people. Beginning the with lowest (1) mediums, (2) persons of very nervous temperament endowed with a tremendous will, proportionate in its intensity to the weakness of their physical body; (3) by Adepts and Occultists.

In the first case it may be produced by semi-intelligent shells (Elementaries) the workings of whose material brains (instinct, cunning, physical sympathies & antipathies, the lower false or terrestrial personality & are merely relative existences pertaining to this personality, having

nothing to do with the absolute immortal qualities of the higher spiritual ego (or Self) colour our astral shells in Kama Loka for a more or less long period of time after death. These shells that crowd like vampires around mediums trying to live a vicarious life at the expense of the living medium; which assimilate themselves with his brains, his false personality, the lower Ego or Self—it is they who may produce the phenomenon in the purely mechanical portion of it, such as guiding the pencil in a closed slate, etc. If you can conceive of an astral man, our shadow, which being in connection during life with our Higher Self, for whom there exists neither space nor time & all is known through that knowledge is generally latent & passive save in such psychological states as mediumistic trances—then you may understand my meaning.

The shell of a personality (dead) taking advantage of this connection with the all knowing immaterial higher state helps the living medium astral & is helped by it. The shell helps itself to that knowledge & acts through the medium’s invisible limbs (the hand of fingers that raise the pencil & write with it). Its own higher Self has separated itself from the lower fifth & fourth principles & therefore cannot benefit by the absolute clairvoyance of its own spirit or monad which is in Devachan; therefore it was the astral shell of the living with which it is assimilated to impart to it the knowledge of & from the immaterial self, & it acts thereupon. It is the shell of the dead which is the guide of the medium’s astral intelligence, paralyzed for the time, & the producer of the physical phenomena through the living but invisible organs (limbs) of the medium’s astral. The medium may be an ignorant man. His higher self—a portion of the universal consciousness—has nothing hidden from it. It can see through matter & act through material obstacles, because, as shown by Zöllner, it is a “two dimensional¹ being,” & that the obstacle offered to our physical senses by solid matter, cannot exist for it, as its consciousness belongs to another state than ours, & that to it, matter is neither solid nor impermeable: “Its unity is a mental not a physical cohesion,” & as a writer on soul says with regard to

THE ACTOR — BEYOND VENEER OF MAKEUP

Vonda Urban

Shakespeare envisioned the great māyāvic illusion through which we pass in life after life, in one majestic sweep which he pronounced in his immortal lines: "All the world's a stage; and all the men and women in it merely players; they have their exits and their entrances; and one man in his time plays many parts, his acts being seven ages."

For thus it is that each of us appears upon the stage of every lifetime, the featured actor, living through another sequence in the never ending drama that we forever write. We move within the setting of a changing photoplay, following the quest of our scenario to play the part as we have cast it, using a wide array of personalities and many special props with which to make impressions. But whatever be the mask that we may wear in any lifetime, it is a thin veneer of make-up that cannot disguise our naked character nor hide completely what is real in us from the illusionary trappings of the settings that surround us.

Our narrative unfolds within the acts and scenes that blend one day into another, revealing what we really are, shaping what we shall become; for today is but the link of continuity that merges yesterday into tomorrow; and all of this is moulded by the part we choose to play; and even more, our understanding of the other players in the cast forever passing through our script, whose stories melt into our own with overlay of play within a play.

Each scene is set against the backdrop of a living tapestry whose gossamer threads are spun out of the longings in our soul, as, strand by strand, our motivations weave their evanescent fibers into Karma. And all the deeds that we commit, though they be base or beautiful, leave imprints of their coloring upon a mystic screen, reflecting there, in one montage, the essence of our being. This is the fabric of our character, stained with selfishness, that dims our sight and dulls our senses to reality. This is the garment of our human ego, groping upward through its childish immaturity. This is the channel of our higher self, when shafts of Spiritual Light pierce through it, from our Higher Self, whose Spiritual Alchemy transmutes our personal selfishness into compassion as, slowly, we begin to learn our lesson in humanity. For as our consciousness becomes ensouled with radiance reflected from our Spiritual Self, and harmonizes with the Universal Oneness in reverence for all that lives, we reach out to our fellow man in brotherhood to help him upward through his careworn way.

Who are we now? How do we shape this fleeting wisp of mortal life? What purpose do we give it? Are we but drifting aimlessly upon our tide of Karmic

guiding us in noble deeds. This is the actor writing the drama of his Karma upon the stage of time, moving ever onward, throughout eternity.

When the final curtain closes the performance of each lifetime, to retire the weary actor, we lay aside this mortal personality, withdrawing from illusionary worlds of action for a rest within our higher self and contemplation of the lessons garnered from our earthly strivings. The costumes, now discarded, will unravel and, in time, their changing shades and textures will become a new material, fashioning the garments of our human soul when it again descends into the world of causes for another lesson in humanity.

Somehow within the deep, mysterious realms beyond our consciousness are hidden all the phantoms of each personality that we have ever been; and from the hoary vaults of time they haunt us still. For there they hang—these records of our continuity—like garish baubles or like brilliant gems, all threaded onto our Sūtrātman. Their silenced voices echo still, in decibels of harmony and discord, through endless chains of actions and reactions; their vanished memories live on in fires that burn within our soul.

We have in our careers throughout innumerable lifetimes played many parts, and do so still; for we are many selves imprisoned in the flesh that binds us to terrestrial allurements of desires and passions, in whose grip we move like puppets on a string manipulated by our Skandhas. We chase enchanted rainbows of illusion whose opulent magnificence promises fulfilment of our cherished dreams, only to watch them change into sullied mires of painful agony; for we cannot see that the iridescent sparkle that so charms our fancy is but the glistening of our tears, or the flashing colors that we fight to capture, but the bleeding of our passions, until the veils of maya have been rent by our suffering to expose the true from the illusory, as our bubbles burst into reality.

The pain, the anguish, the shattered hopes and broken dreams are only birth pangs of maturity burning away material dross that clouds the noble vision in our soul, opening it to hear the promptings destiny still caught in undertows of our compulsions? Or has a long career of suffering lifetimes seasoned our perception to understand, at last, that we must mould our character with goodness and choose with care the role that we will play? To write our script in Golden Precepts, intoning warm sincerity and kindness in the words we say; and so to live that all our scenes will flow into one vast array of harmony and beauty, whose noble actions issue from the life within our soul touched with the flame of Universal Love.

— First published in *Theosophia*, Summer 1975, under the title "Who Am I?"

well-springs of true devotion and setting up Idolatry instead of Leadership. The Guru who is not worthy of the name is the one that diverts the attention and devotion of his followers to himself, and places their personal regard as higher and of more importance than their unswerving fidelity to the Truth enshrined in the age-old teachings, and to the Great Teachers who made those teachings available to us in modern times.

AN "OLD POND" AND EASTER THOUGHTS

G. de Purucker

The Pathway of Beauty, the Pathway of Peace and Strength, the Pathway of the Great Quiet, is within you—not within the material body, but within the inmost focus of your consciousness. This is the Pathway that the great Sages and Seers of all the ages have taught. Follow that Pathway. It will lead you to the heart of the Sun, the Master and Guide of our Solar System; and later, if you follow it, it will conduct you to a destiny still more sublime. Yet that sublime destiny is only the beginning, only the beginning of something grander; for evolution, growth, expansion of consciousness, go on forever.

In different countries there are different ways of phrasing these things of inner beauty. I listened two nights ago to a speech by a Japanese lecturer, a thoughtful man, a man of kindly heart, one who had already seen somewhat of the Vision Beautiful and who, during the course of his lecture, illustrated one point of his address by an example—a Japanese poem. I will repeat this poem as I heard it; and in this connection please remember that the essence of poetry is visioning. Poetry is not merely the collocation of words; it is not riming. The noblest poetry often is that which has no rime, but which instead appeals powerfully to the intellect and to the heart, because it gives vision. This Japanese poem consisted of three lines only, nine words:

*An old pond —
A frog plunging —
A great splash.*

The beauty of this little poem lies in the fact that there is in it no meretricious ornament, no wordy decoration; and because of this fact a thought, a picture, vivid, graphic, real, is presented to the minds of the hearers, and then the magic of thought is woven by the minds of the hearers themselves. And each man interprets the beauty of this thought strictly according to his own development of the understanding and of the poetic sense—which means the sense of beauty and consciousness.

Now, what is this 'old pond'? asked the lecturer. It is the spiritual life, he replied, the inner life, the Great Peace, called 'old' because it has existed from eternity. It is the essence of the spiritual world; and it is called 'pond' after the same fashion that made other mystical thinkers of other ancient peoples speak of 'the waters of space.' And 'a frog plunging'—how graphic in its simplicity! It seems a desecration to color the picture by trying to explain it. The frog plunging into the water where he feels at home is the man yearning to return into his own—to re-enter the spiritual existence where his soul is native. Is not this the very heart of the idea imbodyed in the Easter-Festival? Is it not man rising out of the material and plunging into the spiritual life of his soul? There indeed are the Resurrection and the Life!

The spiritually thoughtful man, yearning to be and to grow and to enter into the Light and the Great Peace, such a one may have his own individual 'Easter' at any time. His 'Easter' comes to him, his 'Resurrection' into the spiritual life comes to him, when he breaks the shell of the personal man with all its weaknesses and cloying desires and enshrouding veils, and casts that shell aside. Not by 'killing' the body—that is not the essential idea—but by becoming at one with the god within, so that the body is no longer a hindrance but a faithful tool with which to carry out in this our sphere of existence the mandates of the inner god.

And the 'Crucifixion'? Its meaning is the resignation, painful to most human beings, of the material personal man and exchanging it for a greater light; and it is called a crucifixion because to the personal man with his limited vision it seems like his own death. We must remember that the inner Christ—or the inner Buddha—is fixed to the cross of material existence; but after the 'crucifixion' there ensues the 'resurrection' of the inner god . . .

You cannot become one with your own inner god until the personal man, who is the becomer, has become at least to a certain extent godlike. You cannot enter into the Great Peace until you yourself have become peaceful. Oh! 'Resurrect' the god within you, the inner Christ, the inner Buddha, the inner Brahmā—call it by what name you will: that Solar Splendor which is the very core of your being. Be like the frog of the Japanese poet, plunging into the old pond, the ancient pond of your spiritual consciousness. Then you will attain truth, light, peace, love, pity, compassion, strength, discrimination, vision, glory unspeakable . . . May the time soon come for you when the Great Peace, the Boundless Vision, will be yours.

— Extracts from a public lecture given at Eastertime, April 1931, in the Temple, at Point Loma, California

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— First published in *Theosophia*, Summer 1975, under the title "Who Am I?"

THE WHOLENESS OF THEOSOPHY

Theosophy gives meaning, purpose, hope—and knowledge. It is not compartmentalized, but livable, logical in all areas, whether we divide them for convenience as Religion, Science, Philosophy, or Art. These are one, as Theosophy shows, though with different emphases. In simple words, they are all avenues of approach towards a goal, and that goal is Truth.

Theosophy is what is reported about that Truth by those who have studied, experienced it, “generations of Seers” who have tested it. What is more scientific than that? They have, by their code, by their training, by their lives, lived it. What is more religious than that? They have explained it, given it ample exposition and elucidation, appealing to incontrovertible logic and innate justice. What is more philosophic than that?

There is, therefore, a soundness and saneness in what is known as basic Theosophy which when once accepted cannot be shaken. The theosophical student knows that what he knows or accepts is subject to extension, illumination, clearer vision; but he also knows that in essentials, limited grasp of them though he may yet have, they are true. That gives him his strength, his trust and his faith. He knows that acceptance or rejection comes from him alone. The judge is within. No one else can command. The inner being alone decides.

Thus he finds what is called often The Path, universal in spirit for all, though for each one a singular choice and experience. And this does away with divisions based mainly on emotional appeals; he is free of psychic pressures. Only the wholeness sustains and gives guidance and strength and peace.

But oh, as we look around our human-mistreated world, oh the agony, the ignorance, the terrible breaking hearts!

In the torrid light of today's happenings, the visible strife and horror of so much that constitutes our world, what then is our dharma, what then is our duty, what then is the wise effort that should be put forth? And we ask ourselves perchance what HPB might say, what her Teachers might say, what so evidently the times, the new cycle, yearns for and demands. Surely it is to *know the Teachings*, which means to live them, to spread them abroad by sensible persistent unflagging means. It is to resist internal fighting, but to be willing and ready to speak out kindly respecting the views of other students if such speaking out is needed to hold firmly to Principle. And above all to listen—to listen to the inner guide.

The ways, the means, will come for those who call on



them. Each one has a part to play in the great orchestrated effort. Find that part. Play it and be content and happy wherever and whatever it is. Judge said it many years ago. We used to recite it as a motto in our WQJ Club as boys: “Be what you love. Strive after what you find beautiful and high, and let the rest go. Harmony, sacrifice, devotion. Take these for keynotes; express them everywhere and in the highest possible way.” We have it there in a nutshell.

—W.E.S.

THEOSOPHY FOR THE FUTURE

Jeanine Miller

At the Convention of the Theosophical Society in England (London), July 29-30, 1988, celebrating the centenary of the publication of *The Secret Doctrine* and founding of the British Section, important papers were presented. We here give brief extract from one, titled above. We hope, however, the whole presentation, as well as the paper by Charles James titled “Theosophy 2000”, will be published by some theosophical journal. They challenge the Theosophy and the theosophical administrations of today and deserve serious comment.—ED.

. . . Let us try to understand: just as the seed cannot develop except it be buried in the dark soil, just as the caterpillar wraps itself up in the darkness of the cocoon which it has itself woven in order to transform itself into a butterfly, so only in the silence of the mind and heart, which at first seems darkness to us, can the great truths become assimilated and transmuted into our very own, our own inner knowledge, beyond all theory and book-knowledge and belief. It is in the state of complete absorption, in the silence, in the secret shrine of the human heart, that the processes of assimilation go on that will transmute the knowledge acquired in the waking consciousness into an inner experience of real knowledge, of certainty, an insight that is our very own and that no one can take away from us or deny, because we ourselves have contacted it in the very depth of our being. For in the silence, our mind is dipped back into that which is its source, the Universal Soul, Mahat, which is omniscience, and comes back invigorated, each time a little more refined, a little more illumined, transfigured, taking back some flashes of that Supreme Insight whose roots are in the depths of Being. It is in this silent surrender of ourselves that the personality is slowly transformed into a crystal clear mirror of its innermost Light. This is the only way for us to develop that spiritual insight which goes straight to the heart of the great truths. Meditation helps us to break through to the cosmic level in ourselves. No constant brain rehashing of what others have said or written will ever do this for us. . .



NORTHWARD WITH THE SUN

Boris de Zirkoff

Another twelve-months have ticked away on the cosmic dial of Father Time, and the sacred Winter Solstice Season is just around the corner. With the unbreakable regularity of world-rhythms, and with the unshakable trustworthiness of Nature's processes, the seasons have rolled around and brought us once again to the mystic point in this yearly cycle when deep spiritual currents rise temporarily to the surface of human life.

We knew we could count on it in advance. We could be sure of it. We were not too sure of anything else. We did not know whether the scientists of our era might not reduce us to a mere cloud of electrons by atom-bombing us some bright morning. We were none too sure whether some gang of political demagogues might not suddenly unleash upon us another world-shaking conflagration. We had no certainty whatsoever whether our assets and material possessions might not with equal suddenness be reduced to a heap of worthless junk...But somehow or other we could be absolutely sure, right deep within our very heart-of-hearts, that the Winter Solstice Season would come again, in the regular sequence of cosmic cycles; and that neither politician nor demagogue, neither scientist nor dictator, will have any appreciable effect upon the majestic sweep of Cosmic Law. What a marvellous surety to be "sure" of!

We were right. The Winter Solstice is here again, and the unseen tap which somehow or other turns on the stream of spiritual thoughts has been opened. Soon we will feel the full force of its current, and partake once more of its inspiration. The sacredness of this season is linked with the very structure and constitution of man himself. We are an integral and inseparable portion of the Cosmic Stream and live our relatively short lives within the overall current of the River of Life, as droplets of the stream, floating onward upon the swirling current of Time. The ebb and flow of Cosmic Life rise and fall in rhythm with the symphonic poem of the Master Musician who is back of the shining and glittering, ever-changing stage-setting, directing the wondrous play, infusing Itself into its very fiber and being.

As the Sun moves northward, after the Winter solstice, bringing new life to Nature and new strength to every living thing, so does the Spiritual Sun within each human being if the latter is attuned to the cosmic rhythm of life. We have within ourselves the rhythms of the whole of Nature, and its

processes are reflected in the seemingly small scale of human life.

The Winter Solstice Season has ever been the Season of Initiations, wherein the neophyte comes face to face with his own indwelling Divinity, forging a permanent link between himself, as man, and this cosmic center of divine life within his higher being. To do so successfully, the neophyte must of necessity be in perfect harmony with the outer and inner processes of Nature, and his own internal economy, as it were, must be in complete alignment with the currents pulsating through Mother Nature. His success depends not only upon what he is himself, as far as consciousness, mind and soul are concerned, but also upon the degree of correlation that exists between himself and the spiritual mechanics of Nature, wherein the position of the Sun and certain planets plays a paramount role. Hence, the Winter solstice time is intimately connected with the spiritual awakening of the neophyte, and his ultimate achievement of permanent illumination.

We are all Seekers. May this Winter Solstice Season find us closer to the object of our spiritual search!

—The Dream That Never Dies, pp. 57-8.

THOSE IMMORTAL IDEAS

JOY MILLS

The essential question, as we contemplate the work of the next century or even the work of tomorrow, is: What have we done with all that has been given us in this century? Have we experienced Theosophy, so that we are prepared, truly prepared, for tomorrow? What changes have these ideas of the theosophical philosophy produced in our lives, in the life of the world about us? Have we put Theosophy to the test by making it real in our lives? The circumference of our effectiveness in the world bears a direct relationship to the radius of the self (or the Self) as we have encountered the reality of Theosophy. In this, we may be reminded that H.P.B. pointed out in *The Secret Doctrine* that "man ought to be ever striving to help the divine evolution of Ideas, by becoming to the best of his ability a co-worker with nature in the cyclic task." How can we become co-workers with Nature? How can we help in the divine evolution of Ideas? First, of course, we must put ourselves in tune with nature and with immortal ideas, as we live out what we know, as we undertake the ancient alchemical process of becoming ourselves transmuted by the fire of these ideas we profess to believe and accept.

I am convinced that one of the marks of the Adept must be the capacity to utilize every circumstance, every event, toward the fulfilment of the evolutionary pattern or goal. To live in tune with nature and with nature's law, to express through one's being the very essence of the wisdom is surely to become the Adept. Not the exhibition of powers, not the production of phenomena, but the life lived in harmony with the universal processes: this is the ideal towards which we work, so that we find existence in the temporal worlds ultimately reflects the eternal nature of the One Reality.

—*The Theosophist*, April 1975,

"Our Real Work is Self-Preparation"

THE YOGA WE FOLLOW

G. DE PURUCKER

The following is an answer given by Dr. de Purucker to a question asked at the European Convention of the T.S. (Point Loma), held in London, October 8th and 9th, 1932. The question had to do with the advisability or non-advisability of violent revulsions or changes of thought. — Eds.

All violence is unwise. I never would think of suggesting to a very devout and orthodox Christian, that within the space of twenty-four hours or a fortnight or a month, if he could do so, he reverse all his psychological conceptions, all his religious views, and try to enter into something entirely new. It would be very unwise. Such violent methods can work a permanent injury to the brain, for the reason that the brain-particles are set in a certain way. I am not a machine-man; I am not acquainted with machines; but I think there is such a thing as wrenching the works of an automobile in such fashion as to disorganize the gears. Is that right? That is the principle, I suppose. *Festina lente*: hasten, but hasten slowly; in other words, 'More haste, less speed', the old English proverb meaning exactly the same thing.

All great things require time for growth. Mushroom-growths are usually useless, and they are not permanent. This matter is especially important in questions of esoteric training. It takes a chela sometimes several lifetimes before he can so readjust the parts of his constitution as to become a fit and ready and an adequate instrument under the Master's hand. And mark you, it must be his own inner Master first. No outside Master would ever use a chela's body or brain-apparatus, unless it had previously been prepared by the inner Master, the man's own inner being.

No, violence in any wise is not good; and the danger lies especially in these methods of Yoga-training. Now, I speak with hesitation, as you see; because my whole policy is to try to bring these searchers for truth into our ranks in a kindly way; and you know, Comrades and Brothers and Friends, that you cannot ask a man to come to your meetings and then, as soon as he enters the temple or the door, slap his cheek because he does not accept what you say. That is not the way to gain recruits to the T.S. We must be all things to all men in a wise and kindly and honorable sense of that policy. I don't want to say anything unkind about these yoga-practices; but they are not necessary. They are *not* necessary. The Yoga-practice that is necessary is that which is taught in Theosophy, and it is the only real Yoga. Yoga means union — union with the god within; and this kind of Yoga has been called Raja-Yoga, you can call it Jñāna-Yoga, either 'Kingly Union' or 'Knowledge-Union'. Yoga means getting union with one's god within; it means following the ethical practices which Theosophy teaches us; it means being kindly, generous, truthful in speech at all times — not telling the *whole* truth always, but when you speak, tell the truth and only the truth. Do you see what I mean? Sometimes it is

unwise to speak; and a man must have discrimination and judgment to understand this and to do this. It means acting always as a Theosophist should act — kindly in action, gentle in thought, firm in self-control, always having command of a situation. Take command! It is your duty. Whenever you rise on a platform, whenever you approach a fellow-human being, take command of the situation. If your motive be pure and good, you are practicing the proper yoga. Don't be negative. Take command. It is a duty. Be leaders — leaders of your fellow-men. This is the yoga that we can follow, the yoga of truth, the yoga of right as against wrong, the yoga of compassion, the yoga of pity, the yoga of inner aspiration, the yoga of looking within, of union with the divine; and all these other different kinds of yoga — Karma-Yoga, and Bhakti-Yoga, and all the rest of them — don't amount to a snap of the fingers as contrasted with the actual spiritual and intellectual training under our Masters. All these things are but crutches for men who do not know anything better. Do you understand? Is the answer responsive?

The Flame and the Log of Wood

... Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable RECORD of the Masters *you have written them all*. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a "protege" — as you understand the term — still, you have stopped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living real entities or vanish out of your mind like so many dream fictions — perchance an ugly nightmare — you are virtually OURS. Your hidden *Self* has mirrored itself in *our Akasa*; your nature is — yours, your essence is — ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of your apparitional birth — and whether we two, meet face to face in our grosser *rupas* — you cannot avoid meeting us in *Real Existence*. Yea, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development. This every one does who approaches us with any earnestness of desire to become our co-worker, he himself "precipitates" the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit.

— K.H. in *The Mahatma Letters to A.P. Sinnett*, p.266-7, Letter No. XLV, received February 1882.

LIGHT!

When in Holland last fall saying good-bye to friends I was handed a small wooden plaque with these words carved on it: HEAVEN DOTH WITH US AS WE WITH TORCHES DO – NOT LIGHT THEM FOR THEMSELVES. Shakespeare, of course.* It had stood for many decades on the desk of Jan H. Venema, that stalwart Theosophist, President for many years of the Point Loma branch of the T. S. in the Netherlands, and later Founder and Director of the School for the Study of the Esoteric Philosophy at The Hague.

Yes, Shakespeare, in the simple analogy relevant to his day, says it: Receive the Light, but not for yourselves, only to pass on to others, to help them, to illumine their way.

And in more lofty vein, because directed specifically to students of the esoteric philosophy, HPB tells us of the long and arduous spiritual climb upward of the aspirant. In lifetimes past he had “entered the stream,” become Srotâpati. And now the goal is in sight. But “Compassion speaks and saith, ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’”** He chooses. He makes the Great Renunciation, sacrifices himself in the service of all that lives. He becomes a Buddha of Compassion, a ‘Pillar of Light’ for those still in darkness.

On this same theme GdeP writes explaining perhaps the holiest of the ancient initiations which neophytes in the initiatory cycle take at the time of the Summer Solstice, and in which, if they pass the test, they renounce the Nirvânic Peace. “There they stand like pillars of light, these great and noble ones...” “There they remain through the ages without thinking of their reward, and endure and endure and endure.”*** They are the ‘torch’ of heavenly light, which they hold, not for themselves but for unending lines of toiling ‘pilgrims’. They have become, to use another metaphor, the Guardian Wall protecting mankind.

* *Measure for Measure*, 1.01.32

** *The Voice of the Silence*, Fragment Three, ‘The Seven Portals’

*** G. de Purucker, *The Four Sacred Seasons*, p. 52

MEDITATIONS – 34

A pure, strong, unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned, to a degree, the sacredness of the moment and the day.

– Katherine Tingley: *The Wisdom of the Heart*, p. 61

Help for the physically suffering and needy in the best sense is a labor of love performed by many. But the Theosophist has an even greater work. It is to give to the intellectually and spiritually suffering meaning and purpose and direction, and Light, to act, therefore as ‘torches’ so that others, in degree, may first discern there *is* a way, a path, and then that they may realize that within their very selves there is that Light too.

We all can give that help. It is not some impossible task reserved for the few. Each has something to give. If the Christian can respond to this, and the Buddhist, and the devoted followers of all the great religions, as in degree they do, how much more then the Theosophist with his far extended view. A strong thought, a spoken word, a quiet deed, a pondering on the universal Teaching, a firm stand ever for principle – you will know. Seizing this overall idea, and harmonizing your thought with it, there comes a joy, a Buddhist quality deeper than what we call human happiness, that will underly the very rhythm of your life.

What light, then, you have of the Ancient Wisdom, Theosophy, accept it, carry it, hold it high. Let that Light so shine that the Way for others will be illumined. We all, in our own way, *can* give. Give Light! – Thank you, Shakespeare, and thank you, Holland.

– W. E. S.

MICROCOSM OF THE MACROCOSM

*When I think of what I know
Earth is hard my feet below,
And around me is a wall
Leaning in, about to fall,
'Neath a roof that hides the sky,
And within that space am I.*

*When I think of what I dream
Then around me flows a stream
Sometimes near and sometimes far,
Sometimes glassing sun and star.
And within my little land
Sometimes Lords of Beauty stand;
And the mountains are afire
With their purple old desire;
And along dim shores the sea
Sometimes whispers tales to me.
Yet my mountains and my sea
Will not let my dreams be free.*

*But there is no roof above
When I think of what I love;
And there is no earth beneath;
I am one with Life and Death.
And my world is larger far
Than the realm of any star,
And within me, deep and deep
Universes wake and sleep.*

– KENNETH MORRIS

THE ROAD TO FOLLOW

G. de Purucker

It is necessary to examine before we judge, to be sure of our ground before we condemn, to hesitate never to accept truth when it appeals to us as truth, appeals to us as satisfactory to the three states of our nature: the religious, the philosophic, and the scientific.

This is the road that open minds, eager for newer knowledge, for wider investigations into the spheres of being, should follow; for there is where man finds his true dignity as a thinker. Such an attitude of mind is very scientific, very religious, profoundly philosophic. And it is with this attitude of mind, at least trying to hold to it, that the genuine Theosophist approaches the study of Nature, no matter along what particular branch of scientific investigation his thoughts may take him, be it astronomy or chemistry or linguistics, or any one of the various branches of knowledge; because just as man is a unitary being, he is a unity; and these three operations of his consciousness are one, because they are he who produces these various things. So necessarily all the branches of knowledge that spring from his mind must be closely interrelated, built together, interlinked, interlocked. And it is fatal, in any honest endeavor to arrive at truth, or at an approximation to truth, to look upon these various so-called sciences as living in a fundamental antinomy, as functioning in and through and by a fundamental contrast with other branches of knowledge.

It cannot be. If we find contradictions between the various branches of science or knowledge, if we find our own minds at war with ourselves about these, we can be positive that we have not yet found the true Ariadne's thread, which will lead us out of the labyrinth of mere theory, and hypothesis, into that still small path, which the Hindu Upanishads speak of as leading us directly to the heart of the Universe.

— Excerpt from a lecture "Theosophy and Modern Science", first of a series of 29, given at Point Loma, and broadcast by remote control over KFSD San Diego, California, beginning June 30, 1927. (Reprinted from *The Theosophical Path*, Vol. XXXII, No. 3).

FAITH IS LIFE'S MAGNETIC NEEDLE

VICENTE HAO CHIN JR.

The following by the National President of the T.S. (Adyar) in the Philippines, are extracts from his "Thought of the Month", in *Newsletter*, May 1986.

Certain essential characteristics of faith should be considered:

1. Faith is arrived at by sincere and open-minded inquiry, plus a healthy degree of skepticism. "Unless we start with doubts," wrote Helen Keller, the world's

most famous blind-deaf-mute, "we cannot have a deep-rooted faith. One who believes lightly and unthinkingly has not much of a belief. He who has a faith which is not to be shaken has won it through blood and tears." . . .

When Annie Besant wanted to join the Theosophical Society, Madame Blavatsky told her to read first the "Hodgson report" of the Society of Psychical Research. Mrs. Besant read the report thoroughly. After several days, she came back and declared to a surprised British public that she had become a pupil of Mme. Blavatsky. Her faith in Mme. Blavatsky and the Mahatmas never wavered from that moment on to the rest of her life despite the persuasions of her friends and the criticism of her opponents. Such faith was only arrived at after thorough questioning and skepticism.

"There lives more faith in honest doubt," wrote Alfred Tennyson, "than in half the creeds."

2. Faith often starts from recognizing the intrinsic reasonableness of a proposition or a claim. It is an intellectual assent.

No one can prove the law of karma; but one's intellectual recognition of its validity is the first step towards faith in the law, and this will have a pervading influence on one's actions. When one ceases to take revenge, for example, over an apparent injustice, it is because one has put faith in the unprovable (but reasonable) law of karma.

3. But true faith is not merely an intellectual assent (otherwise it is just an ordinary belief). In its deepest sense, faith is founded on an inner perception of a truth. Such perception goes beyond the physical, emotional, and intellectual realm of experience.

"Faith," wrote Trappist monk Thomas Merton, "is not an emotion, not a feeling. . . it is not an opinion. . . Faith is opening of the inward eye, the eye of the heart, to be filled with the presence of the Divine light." (*New Seeds of Contemplation*, p. 126, 130.)

The most vital aspect of faith is that it is a *necessary* ingredient in daily life. Without it, it is impossible to live life meaningfully. Our very optimism about life and the future is based on faith. As one writer puts it: "Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith."

We have no certain knowledge about the future of man, the future of mankind, the destiny of our souls, the meaning and purpose of our life. But fortunately faith burns in us, like the magnetic needle that points to the invisible northpole, affirming a divine destiny for every living creature.

GEOMETRID

In my study the other day I was watching a measuring-worm that had found its way on to my sleeve. I took it off and went outside and put it on a little plant. And there again it began measuring, measuring, pulling itself up from toe to mouth, so to say, loop high in air. And I thought of the talk I was to give at the first program of the year to the San Diego Browning Society. My subject was A Browning Biography. But which of a dozen biographies was most authentic? Was the measuring-worm telling me something?

For the biographer (and are we not all biographers of our own lives, writing in our daily acts our own bios?) measures his own 'length'—thought, power of understanding, ways of behavior—against the cloth, the plant, the available facts of what he reads of and about, let's say Browning. His measuring-stick is what? Just as the little worm's is his whole length, his body, so the biographer, who writes of 'someone else', measures with his own 'length'. Mathematically, the worm, limited to worm-length measurements, can be said to be more universally accurate than the human biographer, who, using human-length measurements, dares to reach beyond worm-length and probe a hidden depth and meaning. The human mind thus helps, you counter. But here, alas, must we not admit that because of its very 'measurements', it also can confuse, give imperfect, even false reportings? Inevitably, then, there are biographies and biographies, histories and histories.

So even we students, listening with critical or sympathetic ear, become geometrids, measuring, measuring, measuring. And the moral of that, as fables used to say, is—well let's leave that to you.

Yes, I learned a new word the other day—*geometrid*, "any of a family (geometridae) of medium sized moths with large wings whose offspring usually have two pairs of prolegs, and progress by a looping movement, whence they are called *measuring worms*, loopers, etc." (Thus Webster's Collegiate Dictionary on my desk). There is also the Latin word *mensurare*, to *measure*, which means "to mark the bounds or limits of; to pass through or over in 'journeying'."

And now, for an indulgent smile, let me add my Browning talk's conclusion:



Now today's not a sober science treatise
But intended by presumptive analogy to show
That authors, biographers, despite expertise
Are merely measuring-worms. They sometimes glow,
But skill and bile may oft get mixed in measuring 'foe'.
They cannot measure with what they've not.
An inside look at their books tells what they've got.
Stop there, speaker, or one named Robert Browning
Would rightly say, Yes, judge the books, but can
the clowning.

—W.E.S.

AT THE TIME OF THE WINTER SOLSTICE

It is at certain periods of the year far more than at other times that the currents of intercommunication, which in the wide spaces of the Cosmos are the Circulations of the Universe, are more easily in thought attained to. Men in general may not know the fact, but we humans are surrounded with an atmosphere of âkâsa whose outer reaches stretch beyond both moon and sun into the abysses of stellar space.

Chelas in the Esoteric Schools are taught how to ascend into these higher realms of the lofty spaces of their own inner being, and thus do they realize not only their kinship with the gods, but their fundamental unity with the Silent Watcher of our own Home-Universe.

There is much more pertaining to this season of the year than even our own Theosophical students generally realize. Resolutions made at this time in a proper spirit — in the spirit of impersonal devotion to high ideals — and with a heart over-flowing with love for all that is, have a relationship with the divine; and because of this divine relationship they exercise throughout the subsequent months a silent but powerful domination over both mind and heart.

It was a knowledge: deep, wide-reaching, mystic: of these and other collateral truths of Nature, that brought about the working of one of the highest degrees of initiation at the time of the Winter-Solstice, and for some two weeks thereafter. Memories of those far bygone days still linger in the hearts of men at this time — memories of a time when Divine Beings were on earth, and taught their Younger Brothers, mankind. This fact was commemorated in later ages in the initiation-ceremonies of the Winter-Solstice, wherein the aspirant passing successfully through the trials, met his own inner god face to face, and being 'raised' to union therewith, became suddenly suffused with splendor, so that, as the phrase passed outwards from the crypts, he was said to be 'clothed with the sun'; and it was true — in a far more real and mystical sense than sincere but unknowing men of later times have ever realized.

—G DE P.: *Fourth General Letter to Members of the T.S. (Point Loma) December 7, 1930*

THE DREAM THAT NEVER DIES!

BORIS DE ZIRKOFF

The following are extracts from an address given at one of the sessions of the Theosophical Centenary World Congress in November, 1975, at the Statler Hilton Hotel, New York. The complete address is given in *The American Theosophist*, March 1976. Mr. de Zirkoff was one of four speakers of different Theosophical organizations invited to participate. The introductory remarks of the Convention Chairman, Mr. John B. S. Coats, President of the Theosophical Society (Adyar), were printed in our last issue.—Eds.

. . . But the most serious danger facing the Theosophical Movement in any part of today's world is the wild proliferation of psychism, in all its many forms. It is *imperative* that genuine work of our spiritual and intellectual movement be adequately protected from this menace. Warnings about it, and ways to meet it abound in H. P. Blavatsky's writings and in those of many other Theosophists.

It is therefore a matter of grave concern to observe the spread in various lodges and centers of The Theosophical Society of programs and seminars about psychic powers, magical forces, flying saucers, curious and outlandish subjects dealing with the psychic nature of man, lower forms of yoga, kundalini, and what not—instead of the basic teachings of Theosophy, the fundamental principles of our ancient wisdom, of which, unfortunately, very many members of the Society are often ignorant.

If The Theosophical Society does not make an imperatively needed change in this trend, it could very easily be submerged in a few years from now in a wave of insane *psychism* and find itself unable to ride the crest of the wave of the future—which is a spiritual wave, and to lead the intellectual awakening of humanity into spirituality. Where psychism is rampant, spirituality flies out the window, evicted by man's folly.

We must never hesitate to proclaim that one of the main purposes in founding The Theosophical Society was *to stem the onrushing tide of psychism*. Unless the organized movement succeeds in so doing, it may not outlive the century.

On the other hand, if the Theosophical Movement becomes a unified force in presenting the genuine teachings of the Founders, and of those whose direct agents they were; if it purifies its waters and it channels and proclaims the basic truths of the esoteric philosophy to the rising legions of serious seekers, its future in the next century will be one of glorious achievement and promise.

As pointed out by William Quan Judge, the real unity of the movement does not consist in having a single organization. It is "found in the similarity of aim, of aspiration, of purpose, of teachings, and of ethics." . . .

When a hundred years ago the brotherhood of Adept-Brothers sent out H.P.B. as their direct agent to the outer world, she acted in accordance with their ancient tradition. She later founded a school, a school of the

esoteric thought, a gnostic school, which simply means a school of the ancient *gnosis* or spiritual knowledge, *Âtmavidyâ*, *Brahmavidyâ*, *Bodhidharma*—call it by any of these terms.

Like all genuine schools of esoteric wisdom, the one she founded has its outer forum and its inner sanctuary. The Theosophical Movement is the outer forum. As to the inner sanctuary, or heart of that school, it is made up of the sum-total of students the world over, irrespective of affiliation or none, who are bent on a life of spiritual discipline, who have taken some serious vows, and are striving after a life of discipleship.

Without this inner heart, the outer movement would be a mockery and a sorry farce . . .

There is a hidden wisdom in the world, a wisdom not apparent to the eyes of men. There is a secret path which leads to that wisdom and it starts at the very root of your own heart. There is a secret method of living, a course of life, a code of conduct, which provides the necessary conditions for treading that path, and enables man to reach the hidden wisdom and make it his own. These three: the hidden wisdom to be attained, the path which leads thereto, and the method of living—are the main keynotes of the message which H.P.B. proclaimed to the world.

Above all else, encompassing all other thoughts, permeating all other precepts and teachings, she proclaimed the *ideal of universal brotherhood* — global brotherhood, mutual understanding and sympathy, the forging of mankind into one total family—the dream of the finest men and women throughout history, the objective of their dedicated lives, the inspiration of their thoughts, feelings and actions, the dream that never dies! . . .

To Find the Truth

H.P. Blavatsky

... When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world — one of whose aspects only is found in the noble ethics of the Philaletheians — I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? ...

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus, and even the mysteries of ancient Egypt

... Theosophy is a descendent 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, overshadowed during the epoch — which Biblical chronol-

ogy is pleased to call antediluvian — all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated *knowledge (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?”

“TRUTH,” we reply. Truth wherever we find it; for, like Ammonius Saccas, our great 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

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

— Extract from “The Beacon of the Unknown”,
BCW XI, pp.263-66

SECRET TEACHINGS

Ted G. Davy

*“Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay you. . . take care not to rehearse this text to many—this that the Savior did not wish to tell to all of us, his twelves disciples. . .”*¹

Thus, James the Just, the brother of Jesus. Those early Christians who had importuned him to include them in the distribution of secret teachings were characteristic of a host of aspirants before and after them, in many cultures and traditions.

A delusion common to many seekers after truth when they start on their quest is the conviction, or at least a strong hope, that somewhere there exists a book which will reveal all they want to know. (No doubt many copies of *The Secret Doctrine* have been bought on the strength of its title!) Some expect to be able to advance swiftly along the path if only they can get their hands on writings which contain ‘exclusive’ teachings of spiritual (so-called) matters, and especially the ones which promise ‘powers’. Determined to find short cuts, though looking for them takes longer than the regular uphill climb, even the very intelligent are not immune.

The fact that this very attitude retards progress is blithely ignored. But sooner or later must surely come the realization that it is wishful thinking, a waste of precious time and energy.

The law of supply and demand operates. These days, there exists what is practically an industry to satisfy this want, because the same wishful thinkers also delude themselves that spiritual knowledge can be purchased. “Dollarsophia”—Blavatsky’s expressive term—is always with us. The delusion persists from generation to generation.

Others expect it to be handed to them on a platter. James’ followers were evidently in this category. So were two early members of the Theosophical Society, A.P. Sinnett and A.O. Hume. How was it possible that these two intelligent men could be so naive as to believe that the Truth which all have to unveil by their own efforts, would be revealed to *them* for the asking? Judging from the replies they received from the Mahatmas who corresponded with them, this is precisely what they expected. Yet—

On close observation, you will find it was never the intention of the Occultists really to conceal what they had been writing from earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is—intuition.²

It is the common mistake of people that we willingly wrap ourselves and our powers in mystery—that we wish to keep our knowledge to ourselves, and of our own will refuse. . . to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are incommunicable.³

The Mahatma’s statement quoted above implies that esoteric teachings *cannot* be conveyed in any form to anyone not ready to receive them. A corollary might be that it is not possible for the profane to recognize an esoteric teaching, even when it stares them in the face.

Ultimately, there are no really secret writings, even those written cryptically. Any code can be broken. Once published, all writings are potentially exoteric, regardless of the adjective used to describe them. In theory, that is. An article on any subject written in an unknown foreign language is esoteric in one sense, and remains so until we either learn the language or obtain a translation.

The paradox is evident whatever and whosoever’s “esoteric” teachings are studied. Take H.P.B.’s *Instructions*, and *Inner Group Teachings* for example. Certainly there are passages therein that appear to be highly relevant keys to some of the teachings she had already shared in her published works. But how many are in-

tuitive enough to recognize the keys; or are sufficiently knowledgeable of the teachings to be able to take advantage of them? For the most part, however, the material in these books is obviously esoteric. On the other side of the coin, some of the voluminous published writings of Blavatsky and Judge may well include certain restricted teachings. But in such instances, security would never be at risk: those who don't know what they are looking for won't find it without help.

So much for philosophizing. The fact remains that books labelled esoteric are on the market, and some carry the imprint of Theosophical publishers. This is not surprising. The Theosophical Movement has embraced a number of organizations that call themselves esoteric. From these have come teachings some verbal, some written. Originally published for the sworn-to secrecy faithful only, some of the writings have eventually been made available to the general public.

Interestingly, some such writings have remained classified for only a little while. For instance, within seven years of her death, many of H.P. Blavatsky's *Instructions* for E.S.T. members were added to the material gathered into the third volume of *The Secret Doctrine*. (Today these are more conveniently available in forms faithful to the originals in *H.P. Blavatsky Collected Writings* Vol. XII, and *The Inner Group Teachings of H.P. Blavatsky*.)

Only a year or so ago, it would have been reasonable to ask, will there be others? A strong argument can be made for openness, and the above-mentioned precedents are positive factors. But a year or so ago, the answer would have been "probably not." Happily, events have shown that response to have been not only pessimistic but very wrong.

First, it was learned that the writings of William Q. Judge to his E.S. will be included in the forthcoming third volume of his *Collected Writings, Echoes of the Orient*.

Even while waiting for that publication, one of the major Theosophical publishing events in recent times has taken place: the release of G. de Purucker's *Esoteric Teachings* in twelve volumes. ⁴

Admittedly, much of this material has been published previously in other books. However, to have it all available in such a series is obviously desirable. Those who think highly of de Purucker's several works will need no persuading to study his *Esoteric Teachings*.

This new publication again raises the question of just *what* is esoteric? Certainly, as far as technical Theosophy is concerned, there is little or nothing in these twelve volumes that could not/would not also

have been included in other writings by the same author. However, as wisely remarked in a fine introductory article by the compiler, W. Emmett Small, "Every truth has depths beyond what is openly stated,"⁵—which is a useful thought to keep always in mind when approaching this sort of study.

Regarding technical Theosophy, G. de Purucker himself took it for granted "that every newly-entered student of the E.S. is more or less acquainted with our standard Theosophical literature, and it is necessary to point out that such acquaintance with Theosophy is almost a *sine qua non* for a correct understanding of what the Esotericist will be given to study."⁶ Beyond this, "... it is impossible to gain a correct philosophical or scientific understanding of the teachings of Esoteric Theosophy without gaining at the same time... an understanding of the ethical and the mystical." So in addition to the technical aspects, some instructions touch on the rules of conduct in this particular E.S. They are what might be expected, and these days would hardly be considered private, let alone esoteric.

For the most part, these books can only be assessed on the same basis as any other of de Purucker's writings. Personally, I have always found his methods and explanatory style helpful. And to me, he is reliable—I trust him. Rarely if ever does he deviate from the Blavatsky teachings, and then mostly by elaboration. As with any study, we have to decide for ourselves if the elaborations are compatible with the standards we have chosen. The same holds true for de Purucker's *Esoteric Teachings*.

For an important work as this, though, there should be another way to assess its value that does not stem directly from the teaching itself. Let us remember for whom it was written: what it meant to the original pupils is unquestionably more important than the nature of the impact it has on the reader fifty or sixty years later. Was there more to the teachings, the leadership, than is immediately apparent from the writings?

One criterion that can be applied is summed up in the proverb, "the proof of the pudding is in the eating." In the case of Gottfried de Purucker, we can only look at those whom he taught. Now the following has to be very personal, which is regrettable, but unavoidable. Some of his pupils are still alive; others have been with us until recently. Those I have known have demonstrated exceptional qualities: as students of Theosophy they have been outstanding; by their examples they have demonstrated how the Theosophic life should be lived; and in their various ways they have served the Cause admirably.

As far as I am concerned, that's the proof, and is itself sufficient incentive to study the *Esoteric Teachings* of G. de Purucker.

“I would therefore urge upon you all, my brothers on the Path . . . to enter into the adytum of these studies with a self-forgetful devotion to the common good of all that lives,” wrote de Purucker.⁸

“I pray that the beginning may come from you,” James exhorted his followers.⁹

So be it.

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3. *ibid.* p. 283. (p. 278 3rd ed.)
4. G. de Purucker, *Esoteric Teachings*. In twelve volumes. Point Loma Publications, Inc. 1987.
5. W. Emmett Small, *ibid.* Compiler's Preface, p. i in each volume.
6. G. de Purucker, *ibid.* Vol. I, “The Esoteric Path: Its Nature and Its Tests,” p. 1.
7. *ibid.* p. 1.
8. *ibid.* p. 3.
9. *Apocryphon of John*, *op. cit.* p. 36.

TOGETHER AND ALONE IN THE ABSOLUTE

William R. Laudahn

The man in the street takes God's name in vain. Preachers blare it from the pulpit. Invigorated by Himalayan heights, gurus talk of That beyond Brahma, Parabrahm. You and I, in spirit, it is said, are That. Ancient religious philosophers contemplated the Absolute. In *The Secret Doctrine*, H.P. Blavatsky corrected that to mean “or the Absoluteness rather.” (1:247) Later she equated Absoluteness with Parabrahm. (*Blavatsky Collected Writings*, X, 336)

The great idea is to advance from the limited vision of a Super Man in the sky. The implications of such a glorified Person, distant and apart from Man and the Universe, are not appropriate to any great idea. Use of the mystical word Godhead avoids many errors.

One point that Mystics make plain is that while much has been and will be said in this area, the Godhead remains unknowable to our limited perception. Definitions, nevertheless, abound. As Absoluteness, it is the forerunner, basis, or Substance of Spirit-Matter.

In this, all is inter-related to the extent of identity.

“True knowledge,” wrote H.P.B., “is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness.” (*SD*: V, 434-6 Vol. ed.).

As far as “things” go, Absoluteness, as the only Reality, has long been spoken of as No-Thing, Void, Emptiness. In the same token, absolute consciousness and unconsciousness are one, as well as absolute Light and Darkness. (*SD*: 1, 56) Ultimately unreal, all forms and figures have their allotted time, whether extended or cut short.

In periods of activity, the forms have, indeed, arrived. To our minds and sense perceptions they come in all shapes and sizes, being either good, bad, or indifferent. Fullness parades, hiding its seemingly humble and “empty” beginnings. *There* is the Source of all that moves and changes. The final change forms a more perfect Union with the Omnipresent.

The ‘higher’, more interior (spiritual) aspect returns to the everlasting fold, from which it never really departed. What is time and travel? In its own hell, as it were, the dross burns away. Our direction is our present decision, in the Eternal Now.

The primary guide is the ‘light’ of potentiality, awakening from a point of disappearance and vision (a Laya center or condition), passivity. (*BCW X*: 337) Time is of the essence in the active phase of potentiality. It is the life and form-bearing egg which seems to lie in the incubator of the world and the Universe.

Observing what, for us, is the first flutter in the Dawn of Creation, we are not compelled merely to accept, but may discern and discriminate. The giant leap forward from nothing to something is not, as it were, in any point, but everywhere. Then, more obvious movement and change takes over. A final development differs from the primary because possibility is everywhere. That is, if conditions are appropriate, as a result of previous activity in the even more distant past.

There is a higher and lower, inner and outer, passive and active Potency. The higher, inner, and passive aspect is timeless, resting in the Void. We, fortunately, may work directly with the lower, outer, and active phase. This, also, operates in us, providing the right stuff.

Remember, said H.P.B., “that every man (and woman) has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his ‘god’ *within*, not outside . . .” (*BCW X*, 345) Transactions of the Blavatsky Lodge.”

Divine infinitude carries with it the infinity of each

inner reality, which composes the infinity of spiritual Space. Not, then, Alone in the Absolute, we, as godsparks, are all together in the Absoluteness. These many divinities are a higher phase of polytheism. In that sense, a myriad of gods is an advance on the crude simplifications of the typical single deity. While it is true that All is One, Polytheism "was invented to screen the One Universal Deity from profanation," as Madame Blavatsky explained. (*BCW XIV: 51, 207*) That is, the old Pagan gods, in their sensuality, took upon themselves the sins, narrowness, and fearsomeness often attributed to "Jehovah."

Our hopes and fears are transformed in Eternity, if not in mere time. The elephant easily handles lesser beasts. Though we may not worship the Absolute, which is before and beyond all ceremony, we know that It Is and Is Not, embracing all positives and negatives. It is Totality, but not totalitarian. We are to enjoy our Freedom and profit from our mistakes, as Karma allows and encourages. There is no absolute, except the Absoluteness.

Faith yearns for deliverance, salvation, and a Comforter. Popular religion quickly provides several. But, they all pale before the One. *The Voice of the Silence* advises that we "study the voidness of the seeming full, the fullness of the seeming void." For "if thou dost not—then art thou lost." The saving Grace, then, is in knowing that we are Together and Alone in the Absolute.

OUR CHARACTER— OWNERSHIP IN FULL

Vonda Urban

All sentient life is a scintillating burst of color that dances throughout the Cosmic Spheres while singing a Song Celestial. Each individual center of consciousness is a prismatic sparkling somewhere within the vast spectrum of infinitude; each one a luminous 'Pillar of Light' streaming outward from the innermost center of its own Spiritual heart, in resplendent brilliance that becomes increasingly stained with color, as it shines downward through heavier and thicker veils of matter. Thus, all unfoldment evolves through a fantasy of color and sound, the inner light of selfhood expanding forever through endless cycles of work and rest, day and night, life and death, Manvantara and Pralaya. Somewhere along the way we learn at last that living is an art, and each of us an artist eternally mixing, mat-

ching and changing the tones and colorings of the fire and music in our soul, fashioning it into character.

During our lifetimes we can choose to become the skilled craftsman, inspired to use our palette of Skandhas in creating a masterpiece of radiant light; or we may carelessly mar our work, blotching it with harsh and muddied pigments. But when death ensues, all labor ceases, and from artist we become the dreamer, visioning the living lights and shadows we had imprinted on our consciousness while in the world of causes—studying them in the roseate bliss of Devachan, or the eerie nightmare of Avitchi. And out of this, from self to self we merge our changing character which is at every moment a composition of our self-expression—at once, all that we have become, all that we are, all that we 'own'.

In *The Esoteric Tradition*, Dr. G. de Purucker tells at length "how man is born and reborn," from which the following passages on character have been chosen.

Character is in its essence the Self, or perhaps, more accurately stated, it is the clothing which the Self weaves around itself, partly composite of the essence of the Self, and partly of the robes of experience and knowledge garnered in former lives. Character in its manifestation in earth-life is thus, at least in part, that which is evolved forth from the Self and in part the treasury of knowledge and experience . . .

The great Greek, Plato, was absolutely right in ascribing all knowledge, all wisdom, all innate learning, to reminiscence, recollection, re-remembering, of the things that we did, the thoughts that we had, and of the things both ideal and material that we made a part of ourselves *in other lives*, and which thus have become parts of our very soul—that is to say, parts of our particular character. These memories we bring over with us from previous lives in a general form as our character; for the character of a man actually is composed of or more accurately is, the source of all his capacities, talents, genius, aptitudes, tendencies, likes, dislikes, loves, hatreds, instincts, attractions and repugnances.

Now let us as ourselves the very pertinent question in this connection: Whence came all these elements of our character? . . . Certainly they did not 'just happen', for the very reason that we live in a world of order, or strict causal activity by which consequences follow upon previous originating causes; in which chain, act follows act in an endless concatenation throughout eternity, one thing producing another thing endlessly, and, in the case of the human being, as strongly and ineluctably as in the cases of all other entities and things . . .

Each one of us humans is following that particular line of life, that particular path of evolution, which for him is necessitated by the directing influences of the entire aggregate collection of all qualities and tendencies gleaned out of his former incarnations and massed together today, as his present character, around the Monadic Self which is the center or core of his being.

As far as concerns those whose life contains more than seems just of sorrow and struggle, we are right to say that these difficulties and causes of suffering are due to, and therefore traceable back to, their own faults of thought and feeling and action in their past incarnations. Deliberate perversity of will, or indifference to the moral law, or neglect of proper exercise of one's other faculties, in those former lives left streaks of imperfection, so to say, in their respective characters; and when they now reincarnate, these kar-

mic results inevitably manifest themselves in the form of imperfections of understanding or of restricted capacity, which infallibly eventuate in bringing about periods of misfortune or of sorrow or of pain.—(Vol. II, pp. 677-78, 674-75.)

The sum total of our character is, at any moment, the circumstance of our self-conscious awareness; a 'ring pass not' of vision, innate capacities, perception and power that reaches outward to the utmost limits of our spiritual, mental and material cognition; and while these three qualities of spirit, mind and body are each a separate stream of evolution unfolding together, although not equally, in the intricate composition of our septenary constitution, they work through an overall emphasis of desire—the Kāmic Principle in which our human nature is presently anchored. Desire is the driving power in our self-consciousness, a dual polarity of emotion and will that is a sensory urge in its material aspect, but becomes will power in its spiritual manifestation. It is the egocentric drive of selfishness on upward to the altruistic drive of selflessness; but at this stage of our human immaturity, as is so evident the world over, our desire nature is but a keyboard of sensory perception emoting songs of happiness or cries of anguish, as changing moods of harmony and discord color us "tickled pink, red with rage, green with envy, golden with promise, purple with passion, streaked with yellow, black with despair, white with purity, true blue"—and on and on through the degrees of highs and lows that circumscribe the 'ring pass not' of all we love and hate.

And what of love and hatred? Love is a Cosmic energy, a magnetic, cohesive force that is "the cement of the Universe," and whose opposite poles of attraction and repulsion bind us with unbreakable bonds to whatever we love or hate. In *The Mahatma Letters* it is stated: "Love and Hatred are the only immortal feelings, the only survivors from the wreck of *Ye-dhamma*, or the phenomenal world. . . Unless a man loves well or bates as well, he will be neither in Devachan nor in Avitchi."—(Letter No. XXC, pp. 127, 134). Love is the dynamic creativity through which our self-consciousness expands to Universal awareness when it is impersonal and selfless—or shrinks into egotistical ignorance when it is personal and selfish. There is no doubt about it—we put first what we love most; and whether it be an altruistic ideal that we would die for, or a material object that we might kill for, the total character is the vehicle channeling the energy, and it can transmit only what will flow through it. When, finally, we accept ownership in full for our character—all of it—EVERYTHING!—that is when we begin to

know the art of living; that is when we realize that all creativity is footed in the essence of Universal Love, and it streams through the Monadic core of our Selfhood, guiding us, inspiring us, teaching us by painfully burning away the dross in our soul, until we choose to cleanse our character with Spiritual fire. That is when we blend our human pigments with compassion, and our heart reaches outward in a symphony of harmonious light.

To Find the Truth

H.P. Blavatsky

... When I read the criticisms now written on Theosophy, the platitudes and the jests in bad taste at the expense of the most grandiose and sublime philosophy in the world — one of whose aspects only is found in the noble ethics of the Philaletheians — I ask myself whether the Academies of any country have ever understood the Theosophy of the philosophers of Alexandria any better than they understand us now? What is known, what can be known of Universal Theosophy, unless one has studied under the Masters of Wisdom? ...

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblichus, and even the mysteries of ancient Egypt ...

... Theosophy is a descendent 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, overshadowed during the epoch — which Biblical chronology is pleased to call antediluvian — all the temples and all the nations of the earth. That Gnosis represents the aggregate of all the sciences, the accumulated *knowledge (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?"

"TRUTH," we reply. Truth wherever we find it; for, like Ammonius Saccas, our great 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 ...

Theosophy being the way that leads to Truth, in every religion as in every science, occultism is so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, forever the enigma of the Sphinx. But the light thrown by this torch can only be discerned by the eye of the awakened soul, by our spiritual senses; it blinds the eye of the materialist as the sun blinds the owl.

— Extract from "The Beacon of the Unknown", BCW XI, pp.263-66

KATHERINE TINGLEY AS I KNEW HER

BORIS DE ZIRKOFF

The following is reprinted from *Theosophia*, Spring 1979, Vol. XXXV, No. 4. This issue has a little-known front cover picture of Katherine Tingley taken in her later years. Copies of the magazine can be obtained from its editor Boris de Zirkoff, 634 South Gramercy Place, No. 301, Los Angeles, California 90005.—Eds.

July 11, 1979, will mark the fiftieth anniversary of Katherine Tingley's "passing into Light," after a long life dedicated to the service of humanity.

As is often the case with unusual people, her stature grows as her image recedes into the distant past. Misunderstood by some, violently opposed by others, misjudged by those whose materialism and ignorant conceit were challenged by her spiritual outlook on life, Katherine Tingley is slowly being recognized as an inspired leader of thought, and a witness to the undreamt of possibilities of the hidden powers in man.

The Point Loma Theosophical Center which she founded on the eve of the twentieth century, and of which she was the driving force and the inspirer, was another 'witness', in the age-old meaning of this mystical expression, to the redeeming and spiritually-constructive power of human brotherhood. Apart from being the Headquarters of a worldwide organization, it was intended to be a nucleus of a mystery-school built on the traditional lines of ancient temple schools, in which men and women who were ready in this incarnation were taught how to unlock from within themselves their inborn spiritual capacities, and how to put them into practice on lines of devoted service and unselfish endeavor within the structure of a co-operative effort in the cause of the Ancient-Wisdom.

Such an effort can be successfully started and harmoniously conducted only by an initiated disciple of esoteric knowledge, in touch with the Custodians of that knowledge, and laboring under their tutelage. Such an initiated disciple Katherine Tingley undoubtedly was, and I take this occasion to declare this as my own irrefutable conviction.

She was a powerful character, with an immense driving force, an unquenchable inspiration, a total dedication to the highest spiritual ideals, an inspiring outlook on life, on the potencies of every human being, and a disregard of the negative aspects of those whose positive qualities she incessantly fostered, and whose dormant capabilities she constantly urged into action.

She was a person of kindly and sympathetic attitude wherever these were required, and a person of great moral strength and dynamic force when such were needed. Some of her actions and plans showed rather plainly that she was able to use a power of foreknowledge not ordinarily common among men, and to rely on a thorough acquaintance with human nature gathered in previous lives. These made it possible for her to blend into concerted action the lives of a many-sided community made up of a large number of men and women from the four quarters of the globe. This, if nothing else, was a clear evidence of spiritual leadership, as a genuine leader is a man or woman who can sense the aspirations and higher desires of others and release them to action in harmonious unity. It is relatively easy to try and impose one's own will upon ignorant fol-

lowers who happen to love authority where they see it. It is far more difficult to guide the potencies of other peoples' wills into constructive spiritual and ethical channels, and to lead them into forceful and sustained action in a great and impersonal Cause. Katherine Tingley was able to do that throughout her career.

Some have attempted to convince others that she was a medium and that she was occasionally engaged in mediumistic pursuits of a kind. Only ignorant people can hold this view, those unacquainted with Katherine Tingley's character and her opinion upon such matters. In all my association with her, never once have I seen the slightest tendency towards mediumism or anything commonly associated with it. She was adamant on psychic matters, warning against the development of any psychic powers, or abnormal psychic tendencies unregulated by reason and a sound intellectual understanding. However, it is understandable that some of her spiritual qualities of foreknowledge, direct perception of certain truths, and developed spiritual intuition, would *appear* as akin to mediumism, to those whose knowledge about such things is almost nil, and whose information is usually distorted by other channels through which it had to pass before reaching them.

Neither the personality of Katherine Tingley nor the nature and objectives of her work can ever be adequately understood and justly appraised without taking into consideration the fact that she was an initiated disciple of one of the Teachers and was often acting as a *direct agent* instructed to perform a certain task in the world, to leave a specific message for future generations of men, and to carry out a certain mandate better known to those under whose directions she worked. Unless this is taken into careful advisement, there will be misunderstandings and misjudgments as a natural result of wrong premises and distorted views.

As other direct agents of the Brotherhood of Teachers, Katherine Tingley exhibited upon occasion somewhat conflicting tendencies and characteristics which cannot be adequately explained without at least some knowledge of occult matters. This is almost invariably the case with such agents, and this fact alone, if nothing else, makes it very difficult to appraise their work, judge their actions, and assess their worth in proper relation to their surroundings and their karmic circumstances.

Agents of the Brotherhood are not mediums in the usual meaning of that term, which, as a rule, is connected in peoples' minds with one or another condition of trance. Such agents are *mediators*, in the sense of being channels—selfconsciously aware—through whom some specific teaching or work is to be conveyed, and these are sometimes different from the personal characteristics of the disciple and may be conveyed only partially or with slight modifications. Any careful study of the life of H.P.B. or of W. Q. Judge will show this with considerable clarity. They were also *mediators* of their own type and kind. As a matter of fact, the Theosophical Movement—using this term in a worldwide meaning, and without relation to any specific age or era of history—has had a number of *mediators* who worked, and work even today, under the general guidance of the Brotherhood, to the extent to which they are able to channel that guidance through their own personal natures.

One of the major achievements of Katherine Tingley, and a crowning victory of her work and training, was the fact that she was able to hand over her Torch of Light to another direct agent of the Brotherhood — Gottfried de Purucker—who in his own quality of *mediator* formulated and outlined further installments of the Esoteric Philosophy from the same ageless source of Wisdom.

Now, fifty years after Katherine Tingley's departure from our scene of action, let this brief account stand as a declaration of trust and deep appreciation from the present writer for the inestimable privilege of having been led to knowing her personally, and for the karmic opportunity of having been for some years a pupil under her tutelage and guidance. The Center which she founded and led will some day be recognized as an integral part of the Mystery-Schools, which arise and disappear temporarily, on the shifting scenes of history, as links in an endless chain of similar efforts. They stand as Witness to the never-dying Wisdom of Those who guide the faltering steps of the human race through the stages of its immaturity and its search for the Light that can illumine all life, the Present and the Past, and throw its shining beam upon the Future.

THOSE IMMORTAL IDEAS

JOY MILLS

The essential question, as we contemplate the work of the next century or even the work of tomorrow, is: What have we done with all that has been given us in this century? Have we experienced Theosophy, so that we are prepared, truly prepared, for tomorrow? What changes have these ideas of the theosophical philosophy produced in our lives, in the life of the world about us? Have we put Theosophy to the test by making it real in our lives? The circumference of our effectiveness in the world bears a direct relationship to the radius of the self (or the Self) as we have encountered the reality of Theosophy. In this, we may be reminded that H.P.B. pointed out in *The Secret Doctrine* that "man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task." How can we become co-workers with Nature? How can we help in the divine evolution of Ideas? First, of course, we must put ourselves in tune with nature and with immortal ideas, as we live out what we know, as we undertake the ancient alchemical process of becoming ourselves transmuted by the fire of these ideas we profess to believe and accept.

I am convinced that one of the marks of the Adept must be the capacity to utilize every circumstance, every event, toward the fulfilment of the evolutionary pattern or goal. To live in tune with nature and with nature's law, to express through one's being the very essence of the wisdom is surely to become the Adept. Not the exhibition of powers, not the production of phenomena, but the life lived in harmony with the universal processes: this is the ideal towards which we work, so that we find existence in the temporal worlds ultimately reflects the eternal nature of the One Reality.

—*The Theosophist*, April 1975,
"Our Real Work is Self-Preparation"

"I SIT BY THE SEA AND WATCH THE FUTURE THROUGH THE WEATHER"*

KENNETH SMALL

This one hundred years (1875-1975) of the births and deaths of Theosophical societies has now come to the completion of a cycle and offers a place to reflect on the timeless Reality of this 'movement in consciousness'. A century of experience has transpired, and immanent and in back of all this experience is a pattern of wholeness which needs 'touching' and acting upon for that 'movement' to continue. "Eternity is in love with the productions of time," and throughout the history of the Theosophical Movement of the last hundred years "eternity" has manifested in varying ways, showing clearly where the heart-essence of the 'Movement' found practice.

It was at the Point Loma Theosophical community (1898-1912) that Theosophy moved from the realm of abstraction and intellection into the realm of action, being, the art of silence, and the realization of the Divine in daily practice. Katherine Tingley, the "inspirator" of the life of that Theosophical community, said: "Think of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion."† And the drama, working in the garden, or cooking, teaching a class, singing in the chorus, or giving a talk on Theosophy, were each and all opportunities to find in daily practice, Theosophy.

Katherine Tingley spontaneously remarked, "Grow as the flowers grow, unselfconsciously,"; and so Point Loma grew and blossomed, and, its fruition completed, died; the symbol in spirit, and place in time, of the heart-essence of the Theosophical Movement.

This, in the light of a study of theosophical societies, could be considered the most significant event in the last hundred years of the Theosophical Movement, for in a mysterious way Point Loma as a whole and in its essence was, as it were, teleologically the center of the movement in consciousness that began (in time) during the middle of the nineteenth century. In subtle ways the future affects the present more than even the past affects it, and the sensitive person knows how "future" events affect the time "before" often as much as the time "after". In the cosmic picture are not past, present, and future really one? For example, death for us is a future event, yet who will not say that the *reality* of this event does not affect even the smallest detail of the day?

In the coming century what future destiny is beckoning and drawing us on? The outline of the 'movement in consciousness' for the next cycle is, though difficult to see, beginning to show some signs of the direction its growth will take. Our present "weather" reveals the future, yet to know the present needs the genius of the enlightened.

We "sit by the sea and watch the future through the weather."

*Katherine Tingley, humorously quoting H. P. Blavatsky. *Vide, Messages to Conventions*, by G. de Purucker, p. 247. †*Theosophy, the Path of the Mystic*.

**The Mahatma Letters*, p. 263.

THE END OF THE WASTELAND

JOHN B. S. COATS

We of the Theosophical Society in this critical age in which we are living should constantly be aware of those who are leading the thought of our fellows, so that we are able to meet people on their own ground and synchronize from there. One of the best books that gives the essence of the new springs in modern thought and feeling is *Where the Wasteland Ends* by Theodore Roszak. It is being very widely read and is a spearhead into the future. It is tough reading, demanding full concentrated attention, but it is well worth the effort.

Theodore Roszak must be a remarkable man because he combines the drive of a fanatic with the breadth and tolerance of a mystic, and also, strangely, of a mature man of the world. Being fully conversant with the hub of 20th Century modern life in America, he perceives very clearly the critical issues of our times — as we whose lives are further from that hub are not able to see them.

The basic evil, as he sees it — and he calls it the power of evil — is “single vision” — the scientific materialistic view of life that has grown up through the last two centuries. Francis Bacon, Newton and Descartes, he considers, gave this view its initial impulse, and set the tone for the “reductionist” outlook on all life, namely the view that all nature is subject to what can be *materially* and scientifically proven. This alone is considered Reasonable and Real — with capital Rs. Such a view does not recognize any transcendent, mystic or religious experience in anything or anybody, and reduces all manifestation to its most material and prosaic. It considers all nature to be ruthlessly expendable for the use of man and his “urban-industrial-artificial-environment.” Carrying this view to its extreme are the experiments made with human beings. Prof. S. E. Luria of the Massachusetts Institute of Technology is already seriously concerned that “in principle, Huxley’s made-to-order human-being has become feasible much sooner than he anticipated.” He asks: “When does a repaired or manufactured man stop being a man and become a robot, an object, an industrial product?” Roszak goes on to say that “other possibilities in the near future of biological research include the *cloning* of an individual gene pool, so that an infinite number of carbon copies of an individual might be mass-produced” and Leon R. Kass is quite right to remind us that “increased control over the product” (babies) “is purchased by increasing depersonalization of the process.”

Terrifyingly, he goes on to say that “the inventory of such bizarre efforts to control, to manipulate, to systematize and counterfeit could be increased indefinitely, without departing a step from its contemporary scientific mainstream.” “I have not,” he says, “included any detailed description of the animal experimentation that stands behind much biological and behavioural research, the endless torment, maiming confinement and harassment of beasts that is not urgently (as often even remotely) related to a humanly useful end, but only to the satisfaction of idle and unfeeling curiosity. I realize how cranky it sounds to make an appeal for compassionate treatment of these animals, but their sufferings are never-

theless a measure of how far the reductionist thrust of science degrades us all and cheapens life.”

That the scientific ‘objective’ view is responsible for the alienation of human beings from their noblest attributes of compassion and loving-kindness is continually demonstrable, and never more so than in unfeeling experimentation carried to the point of cutting the vocal chords of animals so that their cries should not disturb the experimenter!

It is surely this objective, unfeeling view which has produced the greatest evils of our times — and it is against this view that Th. Roszak has taken up the sword, not (as he writes on many occasions) to do away with scientific and technological development — but to give it its *right place*. To make it subordinate to the great spiritual gnostic and philosophical knowledge which has come down to us since time immemorial from the Tao, the Zen, the Hindus, Buddhists, Christian Mystics, Sufis and others — subordinate in fact to Theosophical knowledge, in which all these weave their strands to make up the full cosmic pattern.

Rozsak leads us through this spiritual vacuum — the material wasteland which modern soulless science and technocracy are producing by the negation of all transcendent experience, and in the ruthless exploitation of all living things and even of the earth herself — to a world where this self-same technocracy can be made the servant of a *visionary commonwealth* in which the spiritual values are paramount. He tells of the alarm felt by the great — by Goethe, Shelley and Blake — foreseeing as they did the influence on mankind of Bacon, Newton and Descartes, the initiators of the cold objective view, the *single vision*, the reductionist civilization.

With a most magnificent and all-inclusive sweep, he embraces the transcendental, visionary, mystic, religious and philosophical experience of mankind through aeons of time and in innumerable people, and gathers these facets into a whole in which those of all the other kingdoms of nature find their place — in the oneness of life.

Rozsak perceives that everywhere there are individuals and groups who are rejecting this artificial urban-industrial-society which creates a synthetic environment whose days for reasons of supply, if for no other reason, are numbered. He sees the end of the wasteland depending upon the increasing influence of such people — and surely if it is these people with whom the T.S. is primarily concerned, these are the people who are searching — searching for the inspiration of the true human enlightenment that the reductionists have lost. It is surely in them that seeds of Theosophical thought can be sown. Theosophy can sketch the vast scope of the human spirit, underlining the sacrilege of the idea of the mass-production of made-to-order men, and showing together with man himself how all living things — animals, plants and minerals — are part of the great ascending scale of spiritual development, which it is our duty in the Theosophical Society to proclaim.

—“On the Watch-Tower”
in *The Theosophist*, April 1975.

THE NATURE OF INTUITIVE TRUTH

John Algeo

At the Annual Summer School of the American Section of The Theosophical Society (Adyar), on July 17, 1984, Dr. Algeo, professor of English at the University of Georgia, spoke on "Truth: the Limitless Horizon". His talk covered subject areas sub-headed: The Motto [of the T.S.]; The Etymology of Truth; Three Kinds of Truth; The Unsensed World; Shvetaketu, Metaphor, and Truth; Three Schemes of Evolution; and The Nature of Intuitive Truth. We reprint the latter section, from the complete article in *The American Theosophist*, December, 1984.—ED.

. . . But this kind of Truth cannot be bottled. It has a way of escaping all the containers we make for it. Indeed, there are several odd things about it we should be aware of. First, it is not the sort of truth that brain manas can learn. The truths of brain manas are facts, such as "The capital city of South Dakota is Pierre" or "William the Conqueror won the Battle of Hastings in 1066." Intuitive truth is not that kind of truth, so it will not relieve the poor struggling student of the need to memorize facts. Intuitive truth is not even the sort of truth that pure manas knows—the truth that $1 + 1 = 2$, or that nothing both *is* and *is not*.

Indeed, intuitive truth may contradict the obvious truths of pure manas and therefore seem to be nonsense. By intuitive truth we discover that sometimes $1 - 1 = 1$, because there is only one Reality, One without a second, and all apparent separate ones are really that One. By intuitive truth we discover that *be* and *not be* are sometimes true simultaneously, because the One Reality both *is* and *is not*; it is *sat* and *asat*, being and nonbeing, without contradiction. According to St. Paul (1 Corinthians 2.14), the things of the Spirit are foolishness to the natural man; and so it is here: the Truth of the intuition is nonsense to the manas.

Although intuitive truth may seem to come in a flash, it has to be prepared for slowly and with great hardship. That is the second thing to be aware of about it. It is not easily come by. At one time, A.P. Sinnett seems to have been complaining to K.H. about the "arduous path" that K.H. followed—a path that seemed to wind its way among and be hemmed in by "adamantine rocks" with which the occult rules surrounded him—rocks so great and impassable that one could not see beyond them. K.H. replied (ML 48) that the rocks were necessary:

Doubt not, my friend, it is but from the very top of those "adamantine rocks" of ours, not at their foot, that one is ever enabled to perceive the whole Truth, by embracing the whole limitless horizon.

The rocks that seem to inhibit our progress are actually the means by which we rise to get a clear and unobstructed vision. It is only by overcoming obstacles that we can come over, to view the limitless horizon.

And that is the third thing to be aware of. To perceive the whole Truth is to embrace a limitless horizon. There is no end of Truth. There never comes a time when we can say, "Well, I've finished with that — I've got Truth down pat." However far we can see, the horizon stretches farther. As Tennyson says in "Ulysses":

Yet all experience is an arch wherethrough
Gleams that untraveled world whose margin fades
Forever and forever when I move.

There is no end to the horizon, and there is no end to Truth. We cannot sum it up in a neat statement, not even such a fine statement as that on the back of *The American Theosophist* or such a grand statement as that of *The Secret Doctrine*. It cannot be summed up because it is "beyond the range and reach of thought."

The same idea is expressed in *Light on the Path* (rule 12):

For within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you, because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the Flame.

There is about Truth and therefore also about Theosophy (since devotion to truth is its ideal) something ineffable. That is the reason, of course, why it is called the "Secret Doctrine" or the "Esoteric Tradition" or the "Occult Wisdom." It is not that some group of initiates have made a secret of it. It is rather that ultimate Truth by its very nature is not capturable by words and thus is inescapably secret, esoteric, or occult.

Because this absolute Truth is beyond the mind and thus beyond direct statement in language, it has to be approximated by metaphor and analogy. Once again, K.H., in writing to Sinnett (ML 85) put his finger on the main point. He was writing about a particular problem Theosophists in London were having; they had divided into two groups who were quite different from one another in emphasis and in approach. K.H. wrote:

. . . it is plain that the methods of Occultism, though in the main unchangeable, have yet to conform to altered times and circumstances The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained.

Truth has no ear-mark. It doesn't belong to anyone. But it must be stated in ways that conform to altered times and circumstances. It must be put forth in a form suited to the various stages of human development and to that of the various countries we live in. It has to be adapted to the limitations of our minds, to the bent of our cultures, to the stages of our development.

THE SECRET LANGUAGE

JAN H. VENEMA

Bergson said somewhere (we don't quote literally): The real artist is a human being who can see the reality of divine things unveiled. The meaning of 'veil', connected with the ancient doctrine of *Mâyâ*, lends itself to many philosophical reflections, but among people who love music or art in general, there is a silent 'secret language' which never fails in its application. It is true, there are terms such as 'the magic of art' and 'the inspiration of high art', etc., but these render only approximately a little of the inner meaning of the aforesaid 'secret language', which can never be described in human terms and of which the dictionary says 'comprehensible only for initiates'.

It is of great importance to develop the capability to unveil the age-old teachings of the esoteric philosophy by connecting 'the divine things', mentioned by Bergson, and the unfathomable depths of the inner life. Through this capability we are lifted above the intellect into the light of the spirit which—far above human intellectual power—brings flashes of true knowledge, a knowledge which fills and enlightens our entire life, that never disappoints because it is continually confirmed. Though through the forms of great artistic expression we view the poignant, deeply touching picture of the forgetting of the 'law of laws', Compassion, it is only the real esoteric teaching which gives an answer to the *why* of love and compassion as the basis of all life. Undoubtedly one of the ideals of Katherine Tingley, the founder of the Raja-Yoga School in California, was to bring back something of that mysterious capacity both by teaching and by performing the classic plays and dramas—teaching which was given in the Mystery Schools, combined with artistic performances in the field of music and drama.

The meaning of exoteric and esoteric insight into cosmic processes of life was always closely connected with this. To understand words such as 'inspired' and 'uninspired' (not to be confused with soulless or lost soul) and the causes of ensouling, are and remain the principal studies of our School.* We know from experience that studying exoteric teachings presents us with an endless number of usable facts; but, missing the necessary *inspiration*, we are held to a purely intellectual field of consciousness. The esoteric interpretation leads us to spiritual realms; it brings, as does the highest Art, a *sphere*, a condition, in which the SELF radiates the 'divine things'. Many times this will amaze, not to say confuse, the purely intellectual thinker and cause him to realize that there is a 'thinking above thinking'. This is what the students of Esoteric Philosophy in our School should investigate continually and include in their teaching. More and more will 'the secret language' be heard in the silence as that unassailable mystery which can be understood only in the silence

—Translated from *Mededelingenblad*, 1975

*School for the Study and Promulgation of the Esoteric Philosophy, The Hague and Arnhem, Holland.

The Flame and the Log of Wood

... Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable RECORD of the Masters *you have written them all*. There are registered your every deed and thought; for, though not a chela, as you say to my Brother Morya, nor even a "protege" — as you understand the term — still, you have stopped within the circle of our work, you have crossed the mystic line which separates your world from ours, and now whether you persevere or not; whether we become later on, in your sight, still more living real entities or vanish out of your mind like so many dream fictions — perchance an ugly nightmare — you are virtually OURS. Your hidden *Self* has mirrored itself in *our Akasa*; your nature is — yours, your essence is — ours. The flame is distinct from the log of wood which serves it temporarily as fuel; at the end of you apparitional birth — and whether we two, meet face to face in our grosser *rupas* — you cannot avoid meeting us in *Real Existence*. Yea, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development. This every one does who approaches us with any earnestness of desire to become our co-worker, he himself "precipitates" the written entries by the identical process used by us when we write inside your closed letters and uncut pages of books and pamphlets in transit.

— K.H. in *The Mahatma Letters to A.P. Sinnett*, p.266-7, Letter No. XLV, received February 1882.

The Parable of the Pudding

[From an Ancient Scripture]

Kenneth Morris

1. WHEREUNTO shall I liken him that heareth the Doctrine, and sayeth, Nay, Sirs; but give us proof, give us proof!
2. He is like unto a man that had great riches, and was anhungered;
3. And he called unto his household; and they got them about: and brought unto him a Pudding in a lordly dish.
4. Noble was she of dimensions; beautiful of aspect: in all things conforming with the laws and principles of Universal Puddingdom.
5. And his heart was lifted up within him, and he rejoiced: saying, Now, verily, shall the hungry be filled.

6. Then came Satan and whispered in his ear: How knowest thou if the Pudding be good ?

7. And he tore his raiment in his grief, and clad him in sackcloth and ashes; and went and sat upon the refuse-heap.

8. And he called unto him men learned in the law; and saith unto this one, Sir, be thou for the plaintiff; and unto that, Be thou for the defendant: that is, the Pudding.

9. And he paid them mighty fees: shekels of silver many; and jewels; and raiment.

10. And they took the matter before the judge; and called unto them witnesses to bear testimony.

11. They called unto them the parlor-maid, and examined her; and she answered and said, She is good; I brought her from the kitchen to the parlor.

12. And they called the cook, and she bore witness, saying, Verily the Pudding is good.

13. With lofty ingredients I compounded her: suet from the cow; eggs from the hen; raisins from a far country: according to the laws of Mrs. Beeton's Cookery Book, which cannot be altered.

14. Then called they men from the far country, and they said, We grew the grapes in our vineyard, and dried them in the sun: the Pudding is good.

15. And they said, The case is against the Pudding unless the Cow gave evidence: wherefore they called unto them the Cow that gave the suet; but she came not, seeing she was dead.

16. And they said, The case is against the Pudding unless the hen bear witness; and they called unto them the hen that laid the eggs, and examined her, yea, and cross-examined her.

17. But she had an impediment in her speech, which caused her to cluck foolishly; and no man could interpret her answers.

18. And strife and hatred arose amongst them; and quietness of mind was with none, save only with the Pudding. And there was like to be war in Israel.

19. Now when they had disputed among themselves many years, even till the rich man's substance was wasted,

20. The jury returned their verdict, saying, It is not proved that she is good; let the Pudding pay the costs.

21. Then Allah endowed the Pudding with voice, and she spake unto her master: yea, she spake with courteous humility:

22. Saying, Sir, hadst thou eaten of me at first, thou wouldst have known that I am good.

23. But he heard her not: being a long time dead of his hunger.

— *Lucifer, the Light Bringer*, Sept. 1932

HOW TO PRACTICE COMPLETE FREEDOM OF THOUGHT

Helen Todd

[The following is a selection from the lead article in *The Eclectic Theosophist*, No. 3, June 21, 1971, titled "Speaking Out: 'A Brave Declaration of Principles'".]

A final thought which should be, we believe, subject for daily examination by all Theosophists. It has to do with the often perplexing problem of how to be effective promulgators of Theosophy. Each student has the right to his own way of thinking and his own methods of expressing his thoughts; at the same time he has the responsibility of keeping the doctrine pure. Question: How to practice complete freedom of thought without wandering off into inconsequential and irrelevant side-issues; and on the other hand, how to maintain "a brave declaration of principle" without becoming authoritarian and dogmatic in utterance?

We *must* think for ourselves, recognizing at the same time that our thought is inevitably stamped with our own bias and limitations. But we strengthen our powers of perception by our own efforts, by using our minds and endeavoring to develop our intuition. This last, the developing of intuition, requires discipline, without which no freedom is worth the candle. It is the theosophical teachings which provide a basis for discipline. By approaching them with reverence and devotion we find that they can have a marked effect upon our wayward minds. If we do our part they exert a powerful influence in clarifying and refining our thought processes. It is not a miracle that they can do this: they are more than a body of exalted teaching; they reflect light from "the Universal Spiritual Essence of Nature" which is the source of all Truth.

In this spirit, then, let us keep the theosophical banner flying as a symbol of what we stand for, as a daily reminder that if we study, write and speak with the modesty born of recognition of our limitations, combined with the conviction which springs from our faith in the power of the Teachings, our work will carry "that vitality which living truth alone can impart"—the words of H.P. Blavatsky.

FIGHT FUNDAMENTALISM WITH FUNDAMENTALISM

William R. Laudahn

That "he fought Socialism with Socialism," is said of "the Iron Chancellor," Bismarck. Back in the late 19th century, when the Marxian movement was gaining strength in his country, Bismarck ordered the first modern Social Security system and a type of State Socialism or State Capitalism. These measures, which the Chancellor (or Prime Minister) had to fight hard for in his Parliament, effectively took the wind out of the Socialist Party sails and insured the continuance in power of the Chancellor's party.

Forms of State Socialism are now commonplace in so-called capitalist countries. And State Capitalism is being introduced in so-called socialist countries. One inspires and sustains the other.

How about the good, wooden, but frail ship Theosophy, bubbling about in a stormy sea of fanatical Fundamentalism? Frantic Christian, Jewish, Muslim, and Hindu waves rise and crash in the vast expanse as far as the eye can see. Will the ship survive? Not if it remains rudderless, with torn sails, the uncertain crew scrambling this way and that.

The frail vessel is attempting to navigate, surrounded by tall, ironclads, manned by resolute crews, under firm Captains, who know what they want and where they are going. Despite occasional weakness of the flesh, and the gleam of "filthy lucre," we see iron men and iron women in iron ships. The waters they cross are not always clear, sometimes they are red with the blood of their victims.

We, Theosophers, must steel ourselves, but with what? In *The Epistle to the Ephesians*, Paul advised: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (6:11) The siren songs of the True Believers about their Saviors and Prophets, Bibles and Korans, are hard, for some, to resist. Therefore, we are to don the whole armor of God. That is *not* the breastplate of the lesser gods, the Saviors and Prophets.

"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?" With such haunting words and penetrating questions, H.P. Blavatsky opened her first master-work *Isis Unveiled* (1: v1)

Here is the true Fundamental. There is no need, then, for cults of personality built around historical or mythical figures, such as Jesus, Krishna, Moses or Muhammad. Neither is a mystical title needed, such as the *Kristos*, borrowed from the ancient Greek mystery religions.

Isis continues by saying that ". . . philosophy has room for no other . . . than an absolute and immovable faith in the omnipotence of man's own immortal self . . . (resulting from) the kinship of man's spirit with the Universal Soul—God! . . . Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.

No longer necessary, blind faith is herein supplanted with Knowledge. As spectators or participants in the great works of Man in Science, Philosophy, Art, Music, and many other areas, we may realize that these capacities and capabilities flow from the One Unseen Spirit. Human productions and natural wonders are to be compared, in the words of *Isis* to a "single drop in volume and potency" relative to the capacity of the Infinite Ocean of the Absolute.

Is the God of philosophy and theosophy Nature or the Universe? Referring to a Hindu sect, Madame Blavatsky wrote that they "assume that all things, men as well as gods and spirits, were born from Svabhava, or their own nature." She continued that "both Spinoza and Bruno were led to the conclusion that God *is to be sought for within nature and not without.*" (1: 94) The "Supreme Knowledge," she wrote later, recognizes "the spiritual *self* as the sole and Supreme God." (1:566)

This recognition of Man for God springs from a wide "sweep of his spiritual vision . . . Where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being?" (11: 567)

We may see God with divine eyes. He is looking at us, we at Him in the Allness of the Oneness. We speak of "He" and "Him" simply because there are no adequate terms at this level. More than Nature and the visible Universe, God—and Man—is the infinite interior of the boundless exterior, Eternal.

The Divine conception of Theosophia, radical, Absolute, casts into the shade all petty "Fundamentalisms." We may put on "the whole armor of God." Self-realized, basic Theosophy will be prepared to meet and master all of the many non-basic, false Fundamentalisms, so-called.

THE MASTERS OF WISDOM AND THEIR WORK

L. Gordon Plummer

Extract from the final chapter of the author's book *From Atom to Kosmos*.

At the present time we are passing through a particularly difficult cycle, a time of transition really, and although these truths are difficultly received, yet there is an opportunity to learn much we have not had for centuries. The wisdom of ages is our heritage, and woe to the human race if we do not claim what is rightly ours and draw upon the treasury of wisdom contained in the Ancient Mysteries, and shape our lives in accordance therewith. Here are the facts then, as we have been taught them.

There was a time in human history ages ago when materialism had not yet set in, when an instinctual sense of the mysteries of nature was the common property of all. Intercourse between the gods and men was easy, and many were aware of their Divinity. As time went on and developing man descended farther into matter, and the thickening veils of selfhood obscured the face of the Divine, this knowledge would have been lost forever had it not been that a Brotherhood was formed of the more advanced individuals of the human race for the purpose of preserving the Wisdom of the Gods. This band of holy men, advanced men, whose lives were given to the cause of saving for mankind's future use the wisdom handed down from the Gods, carried on its work through the rise and fall of nations and of civilizations.

In each generation these mighty men train their disciples so that the band shall not die out, teaching them how to guard the secrets. They search at all times for unselfish souls who are willing to give themselves and subordinate their destinies to the welfare of humanity, ever and anon giving out such teachings as mankind is ready to receive. Each age has brought forth a few such self-sacrificing ones, so that this Brotherhood has never died out. History is brightened by the appearance of great Teachers, such as Gautama the Buddha, Jesus, Confucius, Lao-Tse, Pythagoras, Apollonius of Tyana, and many more. These had a common work. Not only were they in search of new recruits, but they came among men to set in motion new currents of thought, to help men to raise their minds and hearts to new heights of understanding and sympathy.

Study the great religions of the world, and also the great philosophies, and you will find that, framed as they were in different manners to suit the times, the purpose of their message is that men should learn to *know themselves*, to know life, know and understand nature, and, knowing, learn to live. Furthermore, these had definite technical teachings to offer to supplement the ethical doctrines, for goodness must be enlightened by knowledge if the redemption of mankind is to become a reality.

And what does all this mean to us of the present day? It means this: Just as in the past there was need of new recruits for the work, so there is that need today, and there is no one who is not in a position to help in some measure. If we have any light at all—and who has not?—it is our bounden duty to share that light with those who have less than we. And the reward? The inexpressible guerdon that comes in the growing ability to teach, to exemplify, to instruct in the Divine Knowledge.

ON WATER-JUGS, PITCHERS, AND THE INFINITE OCEAN

H. P. Blavatsky

The extracts following from an article by H.P.B. titled "To The Readers of Lucifer", was first published in *Lucifer*, Vol. I, No. 5, January 1888, and republished in *Blavatsky Collected Writings*, IX, p. 7-8. Though written nearly 100 years ago, and applicable then, the entire article in its strong stance for Truth, and its stern admonitions, demands from us today, perhaps more than ever, our fullhearted and understanding attention. — ED.

Our motto was from the first, and ever shall be: "THERE IS NO RELIGION HIGHER THAN TRUTH." Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes. . . .

It is evident that when toleration is not the outcome of indifference it must arise from wide-spread charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbor, who also is pleased to imagine that he has poured the broad expanses of the sea of truth into his own particular pitcher. But anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the

largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers, seems different to the eye, it can only be because it is discolored by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbors' mistakes are, like their own, mixed with truth. . . .



FOUNDATIONS

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Alfred Tennyson

Foundations are not based on organizations, societies, real estate, but on the idea they should subserve. It was a Great Idea that last century brought the Theosophical Movement to visible rebirth. Whatever we owe to the Theosophical personalities of the past—and we owe greatly—were they here today they would be first to say, Look beyond the message-carrier to Foundations, to the Message itself. Study that, concentrate and understand that in evergrowing fullness and wonder, and you will have keys to the solving of your problems.

It is in relation to a clear reception and understanding of that Idea that the leaders of the Movement today, whoever they are, will find their organization, place, and program. Something is known of the 'real' HPB, something of her Teachers, and that there are Teachers of the Teachers—an endless Hierarchy of Compassion and Wisdom. And, further, do we not know that in our own selves there is that inmost center which links us to that great Hierarchy? And here we reach for Foundations. What is the Truth the Great Ones serve? What is it that even as we are today, so largely asleep to these greater issues, we yet may waken to in growing measure?

We look at the little flower plucked from the crannied wall. What did the poet see, what did he long to know, to really know? It was more than what he held in the hand. It was that invisible 'withinness', that foundation, that "root and all" which filled his mind. In those six lines of simple Anglo Saxon words we find a secret. *If* we could fully understand what, let us say for immediate example, the Theosophical Movement is—*root and all*, and *all in all*—what then? Would we not then clearly see what the duty of its membership really is? The lesser things would fall into place, and the Great Idea would take over and fill our being.

—W.E.S.

HOW TO CONDUCT A QUARREL

Kenneth Morris

The following is reprinted from *Y Fforwm Theosophaidd*, Cardiff, Wales, June 1935. After leaving the Point Loma Theosophical Headquarters, where he had been a teacher in the school and university, for his native Wales in January of 1930, Dr. Morris became President of the Welsh Section of the T.S. His enthusiasm and energy were broadcast through Wales in the new lodges there and through his editing and articles in their monthly magazine. — ED.

Beware

Of entrance to a quarrel, but being in it,
Bear it that the opposer may beware of thee. — *Hamlet*

It's fun to twist old Polonius from his true intent, as when one makes him mean *To thine own (Higher) self be true*; still there is a way of conducting a quarrel so that the opposer may, if not beware of thee, something just as good. Or indeed a great deal better.

It is A and B who are quarrelling. Now A and B are both composed of two parts: A Real Part, that can't quarrel, because it can't be wounded, irritated, insulted, or anything of that sort, and can only regard another human being in one way; that is, with what we call Impersonal Love; and an Unreal Part called the personal self, which may be compared to a quicksand, a mirage, a fogbank, a will-o-the-wisp. Watch it now in action: We'll say the quarrel began this way: A had an attack of indigestion; B made a foolish remark to him. A snapped back; B bridled up and answered hotly. And now comes into being a quite definite thing we may call ill-will. A shoots it to B, and is eased of his burden; B, the moment before inclined to be forgiving, is filled with it, *becomes* it, and for relief, shoots it back to A. It is like a tennis ball tossed to and fro; but it becomes the one to whom it is tossed. How little a real thing that personal self is, is shown by the fact that when the missile ill-will is tossed to it, it flows into the shape of that missile, becomes it. It therefore has no fixed and real identity of its own, but flows from color to color like a well-bred chameleon that has been taught the laws of Natural History.

First of all then, it is necessary for A or B to catch that missile and take it where it cannot hurt him: upstairs, so to say, into the part of him which liveth in the heart-life of all things. That part of him delights in the existence of his fellow-quarreller; perceives the inmost nobility in him and treasures the perception. It has that delight in, and that perception of, the godhood of every human being. Shooting back from there, his opponent has not a chance against him. He is more the partisan of that opponent than the latter is of himself.

Meet offences from that Real Place in you, and the offender is commonly cured, and often grateful. Smack back, and you are hurt yourself. Regard your partner in a quarrel as a bad lot, a poison-breeder and what not, and he will be just that for you. Think only of the nobility in him, and it shall follow as the night the day that you will force that nobility into manifestation.

THE GREAT ILLUMINATION

G. Cardinal LeGros

Mystics of all ages are in agreement that one of the most remarkable experiences possible while in the physical body is a sudden, transcendental awareness of a realm of Reality beyond. It is often called "Cosmic Consciousness" or "The Great Illumination."

A modern mystic, Arthur Koestler, while in prison during the Spanish Civil War, and expecting any moment to be taken out and shot, writes with rare beauty of the illumination that came to him in his lonely cell. "... a wordless essence, a fragrance of eternity, a quiver of the arrow in the blue . . . I was floating . . . in a river of peace, under bridges of silence. It came from nowhere and flowed nowhere. Then there was no river at all and no I. The "I" had ceased to exist . . . dissolved in the universal pool."

It is a brief at-one-ment with the Kosmic Heart, a sublime and often terrifying moment of "self-nakedness" when everything personal and transitory, of form and feeling, drops away, or is over-passed, leaving only the spark of individual selfhood awake and conscious in what G. de Purucker used to call "boundless infinitude."

It is an excursion into Vastness, Immensity, Nothingness. One becomes momentarily the All-ness Itself, and knows nothing but an Omnipresence of pure and eternal Harmony. He floats, as Koestler says, in "a river of peace, under bridges of silence."

It is something that must happen to everyone, soon or late, as he moves forward along the pathways of unfoldment. It comes unannounced, like a rush of wind, or a lightning flash. But it is enough to show the heart and mind that there is another world, another reach of conscious knowing which lies beyond all familiar horizons, and that the essence or fragrance of the Glorious Reality is "Love, an immense Love for all humanity" — Divine Compassion which is the Heart of the Universe.

How comforting it is to know that the Christ-Self, the Buddha Within, is the heart of our being, our Inmost, the True "I" that mounts eternally the Golden Stairway of Greater-Becoming, moving triumphantly through all Tomorrows on a wondrous journey that has no ending!

And as we go let us reach out our hands to those who walk in darkness, who suffer in ignorance, who hear no Inner Voice, for they are we, and we are they, and all that is beats with a single heart.



SELFLESSNESS: THE PARADOXICAL KEY TO HAPPINESS

Vicente R. Hao-Chin, Jr.

The following is the "Thought of the Month", in the March, 1985 Newsletter from the National President, The Theosophical Society in the Philippines.

The Road to Self-Realization is strewn with paradoxes that none but the wise will recognize and pick up. We have in the past been baffled by statements such as "Kill out ambition . . . But work as those work who are ambitious." This month, we shall encounter yet another one.

It is one of the many paradoxes of psychology," wrote J. Arthur Hadfield, "that the pursuit of happiness defeats its own purpose. We find happiness only when we do not seek it."* Andrew Carnegie, one of history's richest men, saw this wisdom when he wrote: "The key to happiness is renunciation."

Indeed, to yearn to satisfy oneself is the surest way to a miserable life. The man who drinks to satisfy himself will end up satisfying nothing. The parent who yearns for the respect and gratitude of his children is inviting painful disappointment. The husband who expects the doting service of a wife is headed for marital trouble. The man who yearns for happiness is almost sure to be an unhappy person. Think of it for a moment, and its truth will become evident.

"The secret of being miserable," quipped George Bernard Shaw, "is to have the leisure to bother about whether you are happy or not."

Self-centeredness — the tendency of the ego to seek satisfaction for itself — is guaranteed to bring unhappiness in its train. Its opposite, non-self-centeredness, is the golden key to being happy and fulfilled.

What is it to be non-self-centered? It is to live and act without habitually expecting self-satisfaction. It is not at all an unusual behavior. This trait is not the monopoly of saints. When a soldier valorously fights in the lines, knowing that a bullet or shrapnel can suddenly end his life any time, he is acting without placing his self-interest to the fore. When a mother wakes up in the middle of the night to feed

a crying infant, she does so without fretting about her own interrupted sleep. She will even smile and blissfully coo the baby. Without doubt she is a happy mother. On the other hand, the mother who feels irritated and ignores the cry of the infant is more probably unhappy as a mother. Similarly, the soldier who continually thinks of his own safety and fears for his life will indeed be a most miserable soldier.

It is a paradox of life, but true, that he who asks for satisfaction will not get it in the long run. And when once he gives up the quest for self-gratification and begins to live for others he will find himself standing at the gateway of happiness. By denying himself, he would have found himself — his true Self — the true fount of happiness.

J. B. Priestly wrote: "There is in happiness an element of self-forgetfulness. You lose yourself in something outside yourself when you are happy; just as when you are desperately miserable you are intensely conscious of yourself, are a solid little lump of ego weighing a ton."

"In every part and corner of our life," wrote Robert Louis Stevenson, "to lose oneself is to be gainer; to forget oneself is to be happy."

Hence it will be seen that great men and women are those who spend their lives not for themselves but for some great cause. The psychologist Abraham Maslow found that self-actualized persons, such as Albert Schweitzer, Eleanor Roosevelt, D.I. Suzuki, are those who immerse themselves in great causes outside of themselves. They find meaning, happiness, and purpose in life.

One who endeavors to enter the path of swift unfoldment will see better the wisdom of the great elder teachers of humanity on the subject of selflessness and renunciation. He begins to understand that abstruse and alarming statement of H.P. Blavatsky: "Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation." (*Blavatsky Collected Writings*, XII, p. 450.

She further wrote:

True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite 'selves' with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy — for the individual is an inseparable part of the whole. —*Ibid*, XI, 105.



* This and the quoted passages in following paragraphs (except the last two from B.C.W.) are from Rabbi Sidney Greenberg *A Treasury of The Art of Living*, pp. 38, 33, 31, 32.

THE POOL THAT LOST ITSELF

H. Percy Leonard

A little pool among the boulders on the beach lay warming itself in the sunshine. A gentle breeze rippled its surface, and tiny wavelets softly lapped upon the margin of the basin where it lay. "There is my little kingdom," thought the pool every time one of its wavelets broke upon its boundary line. Other pools lay in sight, and it was pleasant to compare its ample size, its graceful contour, and its flashing surface, with the lesser attractions of the neighboring pools.

Far down the beach lay the ocean, a vast pool which seemed to have no boundaries and whose immeasurable range terrified the timid little pool lying in its petty isolation, behind the guardian ramparts which protected it from all association with its kind. "Here in solitary splendor I shall lie for ever," it mused, "shielded from all contamination with inferior pools and widely separated by a sloping stretch of sand from that appalling ocean whose rhythmic murmurs sound so faint and far away."

Small fish and gray shrimps darted to and fro about its shallows, and it was pleasant to feel itself the patron and protector of these small fry, and to reign as a monarch without a rival in its little kingdom.

The sun grew hotter, and mounted the blue arch overhead, while the murmur of the distant waves grew louder as the time went by. "What would become of me if the waves should ever flood the beach?" thought the little pool. "My beautiful, clear water would be mixed with the other pools, and one and all would be engulfed in that vast ocean whose waves sound louder and louder."

The tide was surely creeping up the beach. The long, blue breakers glided to the front and broke in thunder thereon. The liquid ruins were drawn back over the rattling pebbles; but always rose again with added volume and a louder roar. The pool trembled at the thought of its approaching destruction, until at last one towering billow, breaking loose from the tossing multitude, fell headlong with a sounding roar, poured its white cataract of boiling foam into the pool, and floated it away to mingle with the mighty deep.

No longer capable of thinking as a pool, an exultant surge of feeling soon drowned all sense of separated life. Its outlines melted in immensity. It had become the boundless sea itself. The petty throbbing of its individual life took on the grander rhythm of the ocean's giant heart. The breaking up of the limits of personal existence was the moment of its triumphant entry into the larger life, just as the man who loses himself in serving his fellows, grows suddenly great, and finds himself one with the Heart of the Universe.

— *The Theosophical Forum*, March, 1936



THE OPEN ROAD AHEAD

John B.S. Coats

One needs hardly reiterate the tragic story of those who are too anxious to run before they can walk. Meditation has become immensely popular in the west and has unquestionably led very large numbers of people to a deeper understanding of their own true nature. In all this field of the search for self-realization, one must be careful to note that practices which merely lull one into a peaceful but negative condition can never take the place of *Raja Yoga* which requires a quite different emphasis, and a positive approach to the exercise of one's own consciousness, one's higher consciousness upon the lower. How shall we approach it — this one and only reality? And here I must ask you to use your imagination and perhaps to go with me into this world of imagination.

This moment, of which we are not yet aware, has within it all eternity and this point of eternity is everywhere and contains the universe. To talk of the mystery of such a magic moment has always been virtually useless, and yet evidently some attempts may be made even if it only touches the fringe of so subjective an experience. Life is not only a problem to be solved, but a mystery to be experienced. Eternity must somehow be channelled into *time*, or time lifted into the *now*. The spirit takes its own time and has its own rules, and perhaps, when we are not fully expecting it, all may for us be suddenly transformed, and life is never the same again. Can anything be said of it that makes sense to our minds, and if it does make sense to our minds — which are after all

partial and fragmented — then it cannot be whole or true. The mind will say “Truth is eternal,” but another consciousness says quite simply “Truth is.”

Past and future meet at the point of the present, but the present is not aware of this; for the present is simply itself. The *moment* has no size and yet it can be of all sizes, and in it there can be a peace which is unchanging and unchangeable, because everything is always right in the *now*, and it cannot be otherwise. It is a world of paradoxes from the point of view of the mind, and so none of our words can ever be more than partially true, if that. The view of time and space, one feels, must be utterly different, and even physically one could imagine that if one was far out in space, and alone, without any planet revolving twenty-four hours per day on its axis, we should have a sense of duration but there would be no reason at all to have a clock. If we can imagine such conditions, what of the unimaginable? Similarly, could we know the size of any object if we have nothing with which to compare it? And I would imagine that, out in space, it would be difficult to tell the difference between a small object that is close and a larger one that is far away. At a level of consciousness where it is no longer absurd to think of putting the sea into a saucepan or having a planet on one's plate, the difference between great and small, long and short, has no consequence at all. Perhaps this is why it is said by Great Men that there is no greater value in a large deed of kindness than a small one.

Where ceaseless motion can be acquainted with unchanging peace and rest, the mind rebels, but another consciousness soars to burst into enlightenment. Complete concentration in the moment allows no possibility for either comparison or memory. It has no concern except for actuality. Can one experience an insurpassable intensity of *nowness* which combines all dualities such as time and space, motion and rest, good and evil and all other conditions? Could one be aware of a sense of complete freedom from everything? Perhaps so; but more probably one would not be aware of such a feeling, because if you sense your identity with everything, there is nothing to be freed from. The “you” of our normal thinking is not you any more. Can there again be love for everyone? One may postulate a *yes* and a *no*, for if there is a feeling of oneness with everyone, then everyone becomes the *love* itself and there is no separation any longer. There can be a sense of the basic unchanging quality of all things, a here and now, a *now* that expands to contain eternity and all infinitude, and a *here* which is everywhere and nowhere, for these have become the same and do not matter any more. And *you* and *I* are that, only

we are not the same, for *you-ness* and *I-ness* are swallowed up in *all-ness*. Beyond all ideas of growth, or training, or advancement which belong to the mind, there is only an effortless expansion, and everything is known from within. For you and for me then there is no size, no position, no shape, no name. The *All* just is. Life is. Consciousness is. The universe is. You and I are; and there is nothing else at all. We do not have to go anywhere to find it, for there is nothing else but that; and *here* in this place, here and now, there is nothing else but that. Can we, you and I, merge ourselves in that One-ness, so that it may be said of this moment that it helped us to change the pattern of our lives?

Hope lies, then, in man himself and he may make his own future if he will. We should not be afraid to initiate, to invent, to explore, to *dare*, and it is these things that should characterize us all as we set out on *The Open Road Ahead* which leads finally for all men to the ending of suffering and to the kingdom of eternal happiness.

—Extracts from the Fifth Convention Lecture, delivered December 28, 1975, at the Centennial Congress, Adyar, India, reprinted from the complete report in *The Theosophist*, March 1976.

Freedom Through Adversity

Misfortune came upon me and stripped me of my loved and cherished possessions.

“This last remains,” I said, taking a little comfort. And then that went with the rest.

Misfortune blocked my way to do one thing and another that I had formerly been rejoiced to do.

“This at least I can still do,” I said, taking a little comfort. And that also was presently denied me.

My life was empty of all I had lived for.

In a vision of the night my soul stood forth and filled my chamber with its radiance, saying: “Whilst thou reliest on any outward possessions to give thee pleasure or upon anything thou mayest do, thy mind is turned aside from me and will not seek me. Therefore art thou deprived of all upon which thy mind and heart were most set. From me have come what seem to be thy misfortunes. I would guide thee to freedom and new birth. Hadst thou not power to become one with me, outgrowing the common life, I had not thus stricken thee. How else could I turn thee toward the way to divinity and wisdom and power and joy? Am I not thy friend, thy comrade, thy warrior, thy true self? Think thus constantly of me and in no long time thou shalt be one with me and bless thy deprivations.”

So I stood up and entered upon the new life, and in no long time it was even as he had said, so that I was grateful and filled with joy.

— From the Persian

ARE WE CHAINED TO THE PAST?

J. J. Ekins

Editorial in the Southern California Federation News Letter, Winter 1986. It reads in full:

By 1879 world brotherhood became the main object of The Theosophical Society. In 1895 internal strains split the Society in two and by 1930, G. de Purucker, leader of the Point Loma Society, began a fraternization movement that showed much promise at first, but faded out after the War. Attempts by several Theosophical organizations to revive it in the 1950's continued for a time, but also soon died.

During the Centennial Convention of the T.S. in New York, International President John Coats, made a formal statement acknowledging William Q. Judge as a co-founder of The Theosophical Society, thus, for the first time since 1895 removing a major barrier to communication between The Theosophical Society in America and all of the other traditions. This opened the door for the 1984 Networking Conference in Ojai, California, which has since kicked off similar conferences and efforts all over the world.

The issues that underlie antagonisms between the organizations are varied, and the mere mentioning of them in some circles still begets emotional reactions, even though the points of debate are all over fifty years old. Because of this sensitivity, the Society evolved an unwritten policy that even though freedom of presentation of views is encouraged, controversial views are to be avoided. This has resulted in younger members being left, to a greater degree, ignorant of these controversial issues, and thus also ignorant of the historical reasons behind certain policies and attitudes within The Theosophical Society.

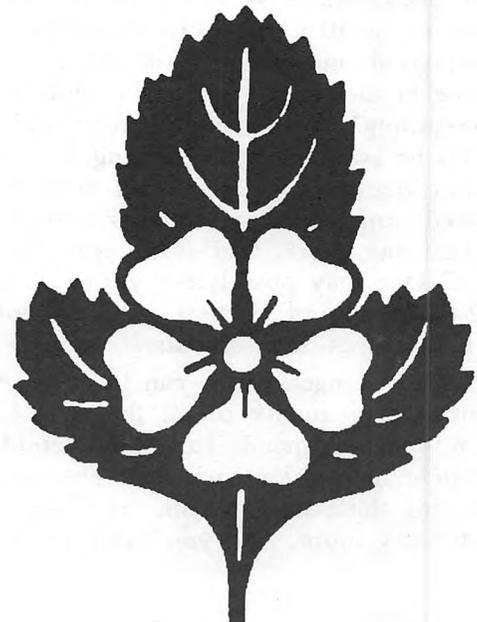
Past events have demonstrated that 'keeping the lid on' controversy doesn't work. These issues resurface again and again, flaring up out of control, only to do their damage and be 'recapped'. Today, a renewed interest in theosophical history is beginning to sweep the World Theosophical Society. Leslie Price of England, has begun a theosophical history magazine and will be conducting a historical conference this summer in London. A video tape on the history of the American Section is being produced for the annual convention this year. Historical articles are appearing in the Northwest Federation News Letter, and Krotona School offers theosophical history as an element in their training course. Outside The Theosophical Society, academic interest in theosophical history is growing, and for the first time an accredited course in Theosophy was offered

in a State university last year. Recently, a play on Blavatsky was given an extended run in Los Angeles, evidencing an enduring public interest in this enigmatic woman.

As this interest in history continues, more sensitive issues will begin to surface. Will they be brought up to the fresh air of honest examination directed toward the clear discernment of truth? Much depends upon the motivation of the seekers, as well as the attitudes of those onlookers with emotional ties to the past. For networking to succeed, those who still feel the sting of the past need to drop the "we who are right", "they who are wrong" attitude. Such an attitude only preserves and continues unexpressed hostility and distrust. Organizations are made up of human beings, and it is a safe guess that each has made its share of mistakes. More can be gained by seeking out our own mistakes, rather than focusing upon those of others. We need to realize that traditions concerning teachings and policies in each theosophical organization are unique and have evolved from their own histories. Traditions and policies that have the effect of putting up barriers against a sister organization, however, damage the effectiveness of the over-all Movement. As Edwin Markham once wrote:

*He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in.*

In other words, we need to seek the positive in others and find ways to work together. The work of Theosophy *per se* is too important to be handicapped by the past of its own organizations. If the theosophical fraternities cannot do the work for which they were designed, the Theosophical Movement will find another form for expression.



BROTHERHOOD UNLIMITED

John B.S. Coats

Brotherhood cannot be restricted within the Theosophical Society, although, admittedly, to become a Theosophist in the sense that H.P. Blavatsky described it is a far, far more difficult matter. We are all inclined to think of brotherhood as a group of people who have much in common — a very easy view to take; but surely brotherhood really means an immense diversity and brings the understanding that its true expression means the recognition of and acceptance that all the 'others' have to be brought into the same world family to which you and I belong. In any large family, the various members can fight sometimes among themselves, and argue and disagree in a most belligerent manner, but the fact of 'The Family,' though sometimes affected thereby, is not lost — it *is* a family. In the same way, Humanity *is* a brotherhood and there is nothing for us to do but recognize it. "Let the brotherhood for which we stand be Real," wrote one of the Elder Brothers. Well, is it? In our attempts to follow the suggestions given us at the beginning of the past hundred years, have we fallen into sectarian views as to who should or should not be helped? Has it not been said that "The *Chiefs* want a 'Brotherhood of Humanity', a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."— (*The Mahatma Letters*, p.24)

But nevertheless we must agree with those who say that it is not only what we do, but *how* we do it that is important. We grant to our Society a certain dignity, and this is surely good when we think of how the Movement was begun, and yet, even here, we may sometimes get our values mixed up. To go slumming may seem to some a loss of dignity, but is it? There are members who vaunt the fact that they would never go into an American 'bar' or an English 'pub'. Surely it depends upon where the need of the moment lies. "Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where cruelty is — there must we find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to immortality, from the unreal to the Real." — (From an Elder Brother). Is it because we are not pure enough that we dare not risk contamination? Is it wrong to suggest that the greatest of men, the purest of the pure, would fail in a human need for help on such a ground? Surely not. The drunkard, the drug-addict, the perverts of all kinds desperately need help, and if they do not seem

to react warmly to our initial efforts, does it mean we have lost our faith and we no longer believe that good seeds for a future flowering have been sown? No Theosophist should cavil at such things. To be all things to all men in our varying capacities is obviously a hard job, but what view of brotherhood and love can deny the need? We cannot all do everything, but we can so arrange our work that we *try*.

— Reprinted from 'On the Watch-Tower',
The Theosophist, September 1975

THE ONENESS OF THE HUMAN FAMILY: A DECLARATION

We are indebted to our friend Rosemary Vosse, editor of *Koeksister* (Wynberg, South Africa), for an announcement (which she includes in full in her issue No. 50, of November 1985), from "The Temple of Understanding," 145 East 32nd St., New York, N.Y. 10016, a non-profit tax exempt educational corporation whose aims are: "To promote understanding between the World's Religions; To recognize the Oneness of the Human Family; To create a Spiritual United Nations in Washington, D.C." We quote five of the 10 points of the Declaration. — ED.

1. The oneness of the Human Family, irrespective of color, sex, creed, nation, or any other distinctive characteristics.

2. The harmonious place of the individual person in the total order of things, as a unique entity of Divine origin, with a basic relationship to the Universe and Eternity.

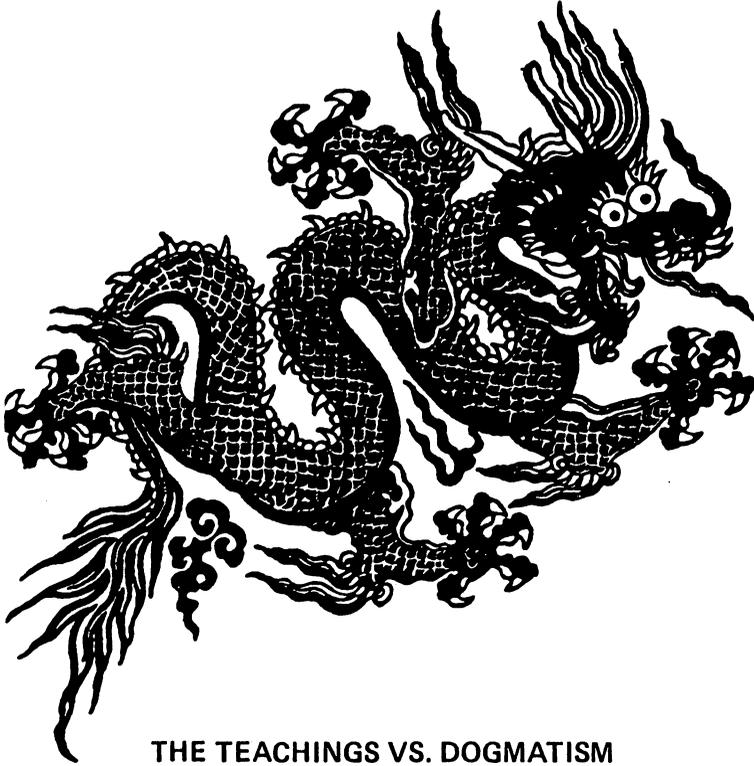
3. The importance of spiritual exercises, meditation, prayer, contemplation, and inner research as links between human life and the universe.

4. The existence of an incipient conscience at the heart of humanity which speaks for what is good and against what is bad for the human family; which advocates and fosters understanding, cooperation and altruism instead of division, struggle and indifference among nations

9. An affirmation of the law of *Love and Compassion* as the Transcending Force which alone can break the nemesis of war and establish a planet of Peace.

(The Declaration concludes with "A Prayer for Peace":) "Lead me from Death to Life, from Falsehood to Truth. Lead me from Despair to Hope, from Fear to Trust; Lead me from Hate to Love, from War to Peace. Let Peace fill our heart, our world, our universe."





THE TEACHINGS VS. DOGMATISM

To many this subject presents a subtil problem. They want Theosophy defined. They want to know its metes and bounds, what is orthodoxly acceptable and not acceptable. They want something that defines the limits of their thoughts and actions, something 'concrete' they can sign and swear to. They are asking for dogma.

But H.P. Blavatsky declares in no uncertain words that for the Society to remain healthy it must be free of orthodoxy—which is "neither possible nor desirable." W. Q. Judge speaks out equally boldly asserting the esoteric impossibility of defining Theosophy: to do so would be "to go completely back on the genius of the Theosophical Movement which is for the destruction of dogmatism." (See *Echoes of the Orient*, II, 362, Ans. to Q. #50).

Yet still some question why is orthodoxy "neither possible nor desirable"? Not desirable because otherwise, says H.P.B. — (and here we find what may be considered the esoteric answer to the whole problem) — it would "degenerate into a sect in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge." (Letter to the American Section T.S., April 3, 1888.) And Judge says: "Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the Movement." (*The Path*, VI, Jan. 1892; also *Echoes* I, 206).

To define, to limit, to circumscribe would not be possible, we begin to see, because to do so would be to try to break an esoteric law, an irrefragable Law of Nature. What that 'law' is for us a lifetime's study,

something we can find out only ourselves. But as we pursue this study, this life-long meditation, we come to see that this 'freedom' of basic plan and platform that some may view as a danger, is the strength of Theosophy because it throws the individual back on his inner Self. It presents him with the Teachings. They are the truths of universal nature and all its beings. They are not dogmas that *must* be believed. You test them. You ponder them. You live them., And then, is it not possible to say there comes a time when you *know*? You know, but with the unassailable knowledge that what you know is not final, not an end, but a visioning beginning that goes on and on expanding forever.

As to opening the doors to that "diversity of opinion" which may bring in some of those "ugly features" H.P.B. speaks of, what then? Do we allow our theosophical platform for the presentation of just 'anything', so long as it smacks of the so-called occult? To ask the question is to have its answer. And when problems arise — as they will — the facing of them becomes part of the theosophical learning process, a challenge to be met by applying what we have learned. Common sense, *theosophical* common sense, will serve us well, and any group, autonomous within its by-laws or constitution, can reach a sound conclusion.

In H.P.B.'s words about Theosophy and Theosophists in her two remarkable articles published in the first issue of *The Theosophist*, October 1879, we find thoughts suggestively appropriate to this subject. To be a Theosophist, she writes:

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 all near kinsmen to the rest.

She concludes with a broad statement in which we may perhaps discern an esoteric clue.

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.

When you have an inspiration of your own, born of communion with your Higher Self, then you *begin* to know and riddles such as our title here presents fade away. — W.E.S.

LISTENING

John B.S. Coats

We have been told how important silence is and we have been urged to attempt a certain attitude of listening — calm, quiet and natural — in which the voice of nature and our higher self can speak to us without interference from our minds. No one doubts the wisdom of that advice, but how often do we attempt it? We must give some thought to this necessity, we must consider it, come to realize its value, and we may then begin to practice it. The fact is that we cannot always appreciate silence. We run away from it. We fill the gaps in communication with other noises and we hurry off to talk to someone else to escape the possibility of the silence speaking to us. Because we are uneasy with silence we try to find something else to do so as to squeeze it out of our consciousness. How good it would be if there were an evening without a lecture that we could use in order to sit and really try to allow the Voice of the Silence to speak to us. The more we move outwards, occupying ourselves with endless thoughts and actions, the less likely are we to find 'the wholeness of things' which lies in another direction. Great teachers of all times have advocated the value of silence, of peace, of simplicity. For these are powerful aids to self-acceptance, and self-acceptance is a prerequisite to our spiritual journey because that is where we have to start. Everyone *can* begin, and many, in fact, do. Some continue and make progress on the way. Others (as in the parable of the Sower in the Christian scriptures) are choked by the weeds and fall away.

— 'On the Watchtower', *The Theosophist*, Sept. 1978

LOVING OUR ENEMIES

George Cardinal LeGros

In the Christian New Testament Jesus is quoted as saying that we should love our enemies, bless them that curse us, and help them that hurt us. These injunctions are paralleled in various Eastern scriptures. On page 200 of *The Key To Theosophy*, H.P. Blavatsky states: "Resist not evil, and render good for evil."

She then goes on to say that these Buddhist precepts were "first preached in view of the implacability of Karmic Law." Man may restrict the evil doer from performing future evil actions by institutionalizing him and thus protecting society from his menace, but may not punish him because punishment is the business of Karma, not men.

"... a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to afflict an

additional punishment on his enemy, he, who instead of leaving that punishment to the great law, adds to it his own mite, only begets thereby a cause for the future reward of his enemy and a future punishment for himself."

This is an extraordinary passage, and well worth pondering over. It appears that by conducting oneself according to Buddhist policy he acts in harmony with the actual processes and operations of Nature herself whose Heart, as we understand it, is a center of pure Harmony, Peace, Compassion.

Perhaps we can better understand this matter of "loving our enemies" by reading what Dr. G. de Purucker says about "judging" — the next thing to "hating" — in his *Studies In Occult Philosophy*, page 442.

"... the man who judges others warps, shrivels, distorts, twists, his own mind; because usually when we judge our brothers, adversely that is, unkindly, we imprint on our own souls a mark of unkindness, and distort the fabric of our consciousness equivalently. We are playing with fire that burns us. Do not judge others, for by your own judgment you will be judged, because you are imprinting on your own soul memories of your judgments, and distorting your character which thereafter will act in a distorted way; and the same thing you will become."

— *Messiah*, No. 64, May 1986

(*Messiah* is edited and published by G.C. LeGros, P. O. Box 5, Weaubleau, Missouri 65774. Its name is taken from an article by G. de Purucker in which he spoke of H.P. Blavatsky as the 'Messiah-person' of the present Aquarian Age. It is sent to readers interested in Theosophy, and supported by freewill contributions. — ED.)



“...LIVE AND BREATHE IN ALL...”

Blavatsky translates in “The Voice of the Silence” a profound statement that provides us with the basis and some keys of how to approach the eternal. She says that we must learn to live “...in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.” (“The Voice of the Silence” p.45) Now what does it mean “to live and breathe in all”? This is not an easy concept, but one that has the effect of shaking up the purely rational mind and implanting a kind of doubt that tends to move one toward the Unknown. This idea is linked with the unity of life: “as all that thou perceivest breathes in thee”. Contemplating and experiencing this flowing back and forth of consciousness begins to modify and soften the hardness and separateness of our supposed fixed sense of self-identity. “To feel thyself abiding in all things”. The carefully chosen word is feel, meaning clearly the experiential feeling-element of our being carries us to the sense of “abiding in”. Compassion comes from this experience of “knowing” through the power of feeling as if abiding inside of what we are perceiving. The Medicine Man, Sun Bear, when asked the question: “What is the element most missing and most needed in today’s modern world?” answered: “People have forgotten how to feel the elements and the life around them. How to breathe *in* the earth, water, wind and fire and feel the sun, stars, trees and flowers.”

He felt that this was a most critical loss of soul at the basis of our modern world. The remedy requires the time and space and intention to extend our sphere of life into what we are perceiving. In our modern world, image has been “videozed” into a flat passive non-living experience through excessive television and video. The tree



in a picture is beautiful, yet is not the feeling of its essence a different experience than that which a real tree in its environment leads us to? In the heart of this true depth of experience of treeness in nature an essentialness of being is touched. This happens as brief sympathies and then occasional or rare unions of mystical depths. As Rilke expressed of the pure contemplative condition (dhyana):

We’ve never, no not for a single day
pure space before us,
Such as that which flowers endlessly
open into:
always world, and never nowhere
without no:
that pure unsuperintended element
one breathes
endlessly knows, and never craves.*

Allowing and finding moments of “purespace”, “Such as that which flowers endlessly open into” may indeed be the spirit’s calling for healing the modern time. Be open, breathe with the moment....

—Ken Small

*from Duino Elegies

continued from p. 43

of holy Tathagata, these gifts and powers are not for Self... Now bend thy head and listen well, O Boddhisattva: Compassion speaks and saith: “Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?...

“Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—. If thou wouldst be Tathagata, follow upon thy predecessor’s steps; remain unselfish till the endless end.

“Thou art enlightened—Choose thy way.¹⁰”

Last things lie hidden in the first; the most complex in the simple; a symbol preserves the deepest metaphysics; the great embodies the small; the child is father to the man; as below, so it is above. All instruction on the long Path of Self-unfoldment is locked within the meaning of two words: Compassion and Altruism. The glorious last step lies in its trembling beginnings, that last step which is the GREAT SACRIFICE, seen dimly, dimly now, but which we know sustains the worlds.

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—The American Theosophist,
Fall 1971

FIRST STEPS TO THE ‘HEART OF THE UNIVERSE’

W. Emmett Small

The Ancient Wisdom declares that all beings—those below as well as those above man—are on a path which leads to the “Heart of the Universe.” It is a path of evolutionary growth. For those who travel it, somnolent and unguided, nudged forward only by Nature’s measured movement, it is a slow and tedious way. For those with dawning consciousness of the vibrant meaning of life and all that happens throughout pulsing Nature, it is a faster journey because for them the way is clearer. For those far advanced, well, of them we need not now speak. They are of the ranks of those who have seen with opened vision into Nature’s heart, and know. But about beginnings we may say a few words.

As a preliminary step you must go beyond the divisions we know today as science and philosophy and religion, and reach toward that apex where all three meet. There, before they break into specialization—which is a partitioning and separation that has brought about a rigidity and a blindness of recognition of the source from which they issue—there, from that station, you will find the vantage point which offers clearest unobstructed vision to your eyes, which gives firmest foothold to your feet—as you seek to know Truth, to see the Path and to follow it. The slow path becomes the faster path of more conscious growth with the recognition of certain truths: first, that there is a Goal; that it is the driving destiny of all, soon or late, to reach that Goal; and that there are ways or disciplines, advantageous and tested, to aid one on the way. With beginning steps you come to realize the impelling force of the statement that Man is a copy of the Universe, that what are called in theosophical parlance his “principles” are likenesses or reflections of the seven Cosmic Principles spoken of in the esoteric philosophy; that in reality Man is an unevolved universe, yet through the unrolling

cycles of time to be fully awakened to his sublime capacities, but having all, ALL, within him, only needing leading out, needing unfolding.

A whole philosophy can be summarized by a sign, a symbol, an ideograph, a pictograph, even by a word. All these are universal ways to convey a thought, a message, an idea. “Symbols are embodied, compressed, ideas,” says H.P. Blavatsky,¹ “combining the conception of the Divine Invisible with the earthly visible. The former is derived from the latter strictly through analogy according to the hermetic formula—‘as below, so it is above.’” When we use a word as simile, as metaphor, it carries more than the direct meaning of the actual word. It pushes back and extends the horizon of the thought. This is an old method of teaching. The simile, of course must be apt in its relatedness, in its inherent elasticity to stretch from the limited or constricted to a reach of thought beyond the accepted prosaic meaning. Thus it can range from the simple to the most complex. Let us take one and relate it to the idea of the unfolding self.

Man, let us say, is a spider who weaves his web out of the stuff of himself. That stuff is also part and parcel of his environment, his world, not different from it. As the spider feeds on his garden-world or attic-environment so does man draw nourishment from his universe which he has made for himself. Out of an ancient past he comes lonely into his little world, forgetful of who he is or what he is or why he is. But the substance of the answers to these riddles lies within

him; and life is a matter of finding those answers. If he has not effectively buried all intuition, awareness comes. It comes from within: a more conscious reassociating himself with the Being he essentially is. He is a Spider re-creating his own pattern out of himself; he is re-collecting powers, abilities, and skills, and these become the visible threads of his destiny as he weaves his web again. He will throw filament after filament from himself in the process of exploration, discovery and, eventually finding—himself.

The poet, Walt Whitman, puts it this way:² “A noiseless, patient spider, I marked, where, on a little promontory, it stood, isolated; Marked how, to explore the vacant, vast surrounding, It launched forth filament, filament, filament out of itself; Ever unreeling them—ever tirelessly speeding them And you, O my Soul, where you stand, Surrounded, surrounded, in measureless oceans of space, Ceaselessly musing, venturing, throwing—seeking the spheres to connect them; Till the bridge you will need, be formed—till the ductile anchor hold; Till the gossamer thread you fling, catch somewhere, O my Soul.” That constantly weaving, unfolding process of what there is within you, it would not be fair to say is all there is to this business of finding the Self, yet it suggests the essence of it; it points to a method and a way by which the Reincarnating Ego, the Spider—you—unwinding, spinning, weaving, come to grow familiar with the knowledge of your universal “home.” Everywhere in Nature these signs surround us, and from them we can draw analogies helpful to an understanding of what in esotericism is called the Path. We emerge into the world helpless, dependent, physically needing mother-watchfulness and guidance. We adjust and explore and learn and grow to toddlers and then to a more Columbus-charting of our own navigation and exploration. The process becomes more mental. We learn of substance, of earth, of sea, of stars, and call these things science. We study the ways of the brain and mind, its



functioning, its aberrations, its quality, and call it physiology and psychology. We ponder and muse on man's thought and inner rationalizing, and call it philosophy or mysticism. But we are ever our own Spider, using the stuff of ourself and of our world around us.

And this weaving and exploring continue year after year, so that with mounting decades we enter that part of life richest, most rewarding in our ability to apply what we learn, in relating ourselves to the universe more consciously and more expertly, in seeing more clearly pattern and purpose, in more willingly determining for ourself a behavior astutely and wisely conforming to the ways of wisdom. By then, you say, it is time to "die." Ah, it is time to carry forward that which we are—the essence that grows and grows from life to life!

One of the old schools of learning that taught by this method of analogy flourished in the first centuries of our Christian era. Then the "god-taught" Ammonius Saccas lectured in the halls of Alexandria, followed later by Plotinus, Iamblichus, and Porphyry in the flowing tide of that former Messianic cycle which had its beginnings some 2160 years ago. This method of analogy was a way of "leading out" the locked up wisdom within the pupil.

Recognizing that Man and the Universe are one and not separate, with the powers and energies and forces of the universe lying innate in man, analogy was the prick the teacher used to surprise or to goad or force this

*The answer, then, is simple:
Forget the demands of
personality and follow the
dictates of one's Real Self.*

wisdom out and to the surface, so that suddenly, as with the Zen satori (a discipline, says D.T. Suzuki, which "consists in acquiring a new viewpoint for looking into the essence of things"),³ enlightenment came.

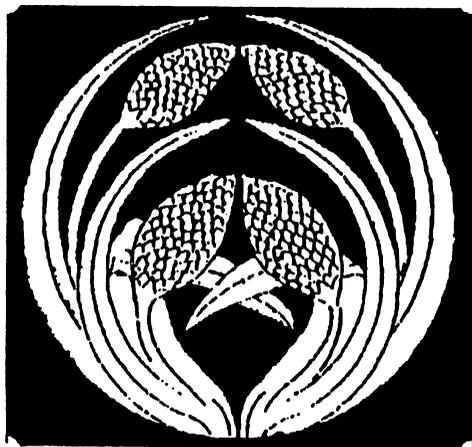
H.P. Blavatsky states that these early Alexandrian Neoplatonists were called Analogeticists "because of their practice of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence, so that events that were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul...."⁴ The Greek myth of Theseus and his battling the Minotaur will serve as an illustration. Theseus was son of Aegeus, king of Athens. He had been separated from his father since birth; but after trials and conquests he returned home, acknowledged by his sire as successor to the throne. And then the great test came. Dire affliction weighed upon the Athenians at this time. They were forced to send yearly tribute of seven youths and seven maidens to feed the bull-headed and man-bodied monster which dwelt in the labyrinth of King Minos of Crete. Of this woe Theseus determined to free his countrymen or die in the attempt. He set forth, but before he left Athens, Minos' daughter Ariadne gave him a clue, or ball of thread, the gift of Vulcan, in fear lest he lose his way in the perplexing and perverse alleys of the labyrinth. Unscathed, he slew the Minotaur; but it was only by the unraveled filament of thread that he was able to retrace his former path and find his way back and out to sunlight and safety.

The symbolism is clear. You are the Reincarnating Self, Child of the King, your divine parent, from whom you

are at first estranged but to whom you win your way back by heroic deeds; and the thread or filament given by the gods is the wisdom-knowledge of truth inherent in the universe itself, which will safely lead you along the path to the sought for Goal.

There are, of course, more deeply hidden truths in the story. Much of the ancient teaching given in the Mystery Schools, as H.P. Blavatsky indicates, followed this same method of instruction. At least it was the procedure in the Lesser Mysteries, which were mainly of dramatic form, a method of preserving and guarding truth, not revealing too much of it, yet giving hint and clue for the perceptive. In the Greater Mysteries direct instruction was given, teaching about the inner constitution of man and the hierarchies in filling the universe. Blavatsky's *Isis and The Secret Doctrine* and G. de Purucker's *The Esoteric Tradition and Fundamentals of the Esoteric Philosophy* contain authentic passages about these ancient schools of Eleusis, Samothrace, ancient Persia, Egypt and India. The study of the Mysteries and initiatory rites, indeed the whole subject of Initiation, is one to approach with caution, for perhaps no other page of theosophical literature has invited more deserved censure and even open ridicule from intelligent critics. Much that has been written about it is sheer nonsense and has come from the misinformed and uninstructed. First—and too much emphasis cannot be laid on this—first we should read and study and absorb the basic theosophical teachings. These give firm foundation. Only then can study of the more difficult and technical be safely undertaken. To indulge in wildly imaginative speculation based on psychic vagaries is not a treading of the Path. Think and aspire, we are told, study and reach upward—and let growth come from within.

The real initiations of old, under whatever authentic auspices they took place, were geared, all of them, to the movements of the Universal Nature. The major ones took place at the periods of the two solstices and equinoxes, those





points in the year's cycling called by Plato the "Cross of the Year." At these times the soul of the initiate, under test, was aided to leave its body and enter consciously the spheres of the universe it sought knowledge of: the planets, the moon, the sun. It was taught to become one with them and return to the entranced body with this knowledge. When Plotinus spoke of being "lifted up" three times in his life, it was to these sublime experiences he was referring.

The serious student, if he wants a bona fide manual on initiation, will find it in *The Voice of the Silence*. Its three fragments summarize the esoteric knowledge derived from "The Book of the Golden Precepts" which H.P. Blavatsky learned by heart and translated for her western readers. It is a work which, she says, "forms part of the same series as that from which the 'Stanzas' of the Book of Dzyan were taken, on which the Secret Doctrine is based."⁵ From the thirty-nine treatises of the ninety that H.P.B. learned by heart, she made, she says, "a judicious selection" only from those best suited to "the few real mystics in the Theosophical Society, and which are sure to answer their needs."⁶

The book is "Dedicated to the Few," for only the few are esoterically ready now; yet, it becomes clear, the "few" who read and understand must seize the essential paradox of *The Voice* and realize that the Path is for the Many—eventually; that is the destiny of ALL in the rolling cycles to place their feet

on it consciously. The burden of the whole treatise is not only that there is a Way, a Great Destiny for all, but that once you begin to gain spiritual knowledge you must not use the gifts for your own rest and bliss and glory. What you receive you must pass on in helping others: "...the stream must not become a stagnant pond." You must "step out of sunlight into shade to make more room for others"; "...to live to benefit mankind is the first step."⁷ The climax of the book is in the section called "The Two Paths," where the immensely important distinction is made between what is known in esotericism as the Pratyeka-Buddha and the Buddha of Compassion, a point of teaching western scholars have consistently misunderstood. The Pratyeka Buddha, in Mahayana Buddhism, is a holy individual who, through spiritual achievement through aeons, has reached Buddhahood, enters Nirvana, and enwraps himself in its supernal bliss. He leaves behind mankind and the thought of mankind. He has raised himself to the spiritual world of his own self and so to say becomes crystallized in its spirituality. The Bodhisattva, called the Buddha of Compassion, has also raised himself to the higher realms of his own being, but, having gained the right to Nirvana, renounces it that he may remain among mankind as a helper and inspirer. And that in its sternest, sweetest, most compelling "essentialness" is the quintessence of Altruism.

He who becomes Pratyeka Buddha, makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: "For others' sake this great reward I yield"—accomplishes the greater Renunciation.

ASAVIOROFTHWORLDISHE."⁸

In the end the reward of the Buddha of Compassion is beyond all telling; but for long aeons he stands captive to his own love and pity and compassion for humanity, and advances not. He has renounced for himself the Great Peace in order to

help, guide, teach and protect mankind. This is the Great Sacrifice.

Far, far away, the vision now of this divine act and sacrifice. Yet it is the daily doing, the action and the refraining from action, that offers the means and comprises the steps toward that supreme end. This is the daily "initiation" we are concerned with: the doing well of our simplest duty, the wise fulfilling of our essential and individual responsibilities; the sustaining of the "right attitude" toward all life, toward all that lives.

Again we turn to our western voice, rough but intuitive, as Whitman sings:

Greater than stars or suns,

Bounding, O soul, thou journeyest forth;

—What love, than thine and ours could wider amplify?

What aspirations, wishes, outvie thine and ours, O soul?

What dreams of the ideal? What plans of purity, perfection, strength?

What cheerful willingness, for others' sake, to give up all?

For others' sake to suffer all?

Reckoning ahead, O Soul, when you, the time achieved.

(The seas all crossed, weathered the capes, the voyage done),

Surrounded, copest, frontest God, yieldest, the aim attained...⁹

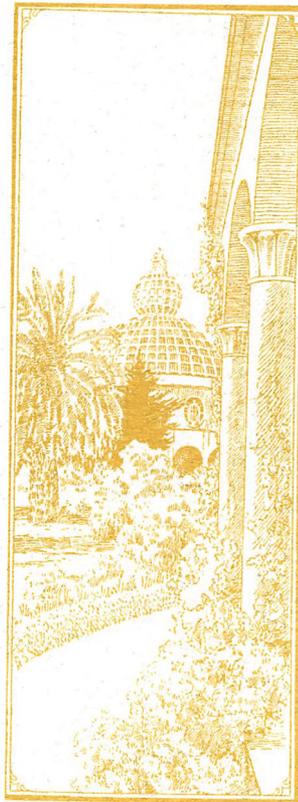
In phrases more attuned to Eastern esoteric philosophy, redolent of the sanctuary, *The Voice of the Silence* speaks:

"A Master has arisen, A MASTER OF THE DAY! He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal pureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.... Now he shall surely reach his great reward! Shall he not use the gifts which it confers for his own rest and bliss, his well-earned wealth and glory—he the subduer of the great Delusion? Nay, O thou candidate for Nature's hidden lore! If one would follow in the steps

continued on p. 40

My goal in life is to unite my avocation with my vocation
As my two eyes make one in sight.
For only where love and need are one
And work is play for mortal stakes
Is the deed ever really done
For heaven's and for future's sake.

~ Robert Frost



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