

On Being Loyal to Adyar

Helena P. Blavatsky



It is pure nonsense to say “H.P. Blavatsky . . . is loyal to the Theosophical Society and to Adyar” (!?).

H.P. Blavatsky is loyal to death to the Theosophical Cause, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. Together with Col. Olcott, she is the chief Founder and Builder of the Society which was and is meant to represent the Cause . . .

Therefore the degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the Cause.

Let it break away from the original lines and show disloyalty in its policy to the *Cause* and the original programme of the Society, and H.P. Blavatsky calling the Theosophical Society *disloyal* will shake it off like dust from her feet. And what does loyalty to Adyar mean, in the name of all wonders? What is Adyar, apart from that Cause and the two (not one founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar?

00000000

Helena Blavatsky, in her article “**A Puzzle from Adyar**”, which was first published in August, 1889. The words are quoted in B. P. Wadia’s article “A Key to the Future of Adyar”, which can be found at www.TheosophyOnline.com and its associated websites.

The Daily Life of Blavatsky's Esoteric School



Sylvia Cranston makes it clear in her extraordinary biography of Helena Blavatsky that the creation of an esoteric school of theosophy in 1888 took place because William Q. Judge had asked for it, and because he helped work on its creation. [1]

Blavatsky's school did make enough recommendations for the daily life of the student.

In Platonic language one should say that the student himself is the lens through which he must look at the world.

The daily discipline allows him to keep his lens clean. Yet in authentic theosophy "daily discipline" is the opposite of "daily routine". Routine is tamasic: "discipline", on the other hand, is literally the state of the disciple; it refers to the attitude of the learner, the activity of the searcher, the seeker.

Therefore the original esoteric school of HPB had no rigid physical plane observances in the mechanistic aspect of life.

One is supposed to enter the Atmosphere of divine wisdom, and there will be a need to be creative. Innovation is of the essence in life: challenges renew themselves every minute. Concentration is not rigidity. Outer flexibility adds strength to inner firmness.

Still, the (largely self-devised) daily discipline of the learner makes the difference if he wishes to learn and live the wisdom behind the wording.

NOTE:

[1] Before that, the workings of a school took place in a more informal way, with HPB giving assistance to individuals and small groups of students here and there. See for instance her text “Learning From Each and Every Event”, which can be found in www.TheosophyOnline.com and its associated websites.

000

The Real Meaning of Contemplation



What is it the aspirant of Yog Vidya strives after if not to gain Mukti by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of Maya being successively removed his Atma becomes one with Paramatma?

Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation - is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time, - only those suited to his end?

From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the inner man requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

000

Reproduced from the text “Contemplation”, by Damodar K. Mavalankar, which is available at www.TheosophyOnline.com and its associated websites.

On Ethics and Occultism

William Q. Judge



It is a sad thing to know that in the E.S.T. [Esoteric School], notwithstanding all that has been said and written, several members think they can investigate and also pursue occultism entirely separate from ethics, and that indeed ethics are not as important to them as occultism. This is not new in the world, because it has been full of those who pursue the investigation and attempt the practice of occultism or magic without having at the same time any regard whatever for religion, virtue, or ethics. They pursue it simply for the powers and knowledge which it might confer and reveal. It is an old story, and a story full of the horrors, which always result from such a mental position.

It is quite true that one may disregard ethics and study occultism, but that is the beginning of black magic and it means that one has started on an enterprise wherein he must succeed against the entire Cosmos, must be the enemy of everything but himself, or else he shall fail. [1] If any wish to take this up in that manner no one can prevent them. But the student of human nature knows how weak men of today are, and knows furthermore, that out of all these tyros in the practice of occultism, there are today in Europe and America probably not over two who will ever be able to meet with even partial success.

But it is the duty of the Theosophist who is also studying occultism, to bind the two together[2], for then alone will he be able to obtain assistance and to accomplish in some degree the destiny which it is intended he should fulfil. He should not decry occultism, and always to say that nothing is good but ethics, but should allow those who wish to study both,

to do so without interference, and himself should try to find out where and whereby the two may be united.

NOTES:

[1] And he will undoubtedly fail, according to Law. A selfish human being is Failure Itself, if he seeks for powers of any kind; and Adolf Hitler is an example among many. (CCA)

[2] Id est: to bind Ethics and Theosophy together. (CCA)

0000

The above paragraphs are reproduced from the three-volume compilation of W. Q. Judge's articles entitled "Echoes of the Orient", Point Loma Publications, San Diego, CA, 1987, edited by Dara Eklund. See volume III, p. 478.

The Power of Mantras



Observe the repetitive thoughts and feelings that cross your mind and emotional system. They are mantras.

They are always effective in producing karma in your life.

No word is "innocent" or neutral. Choose and repeat to yourself correct words and sentences. Place them in key places of your emotional and thinking world. Build a life on the basis of correct thoughts.

This practice has been adopted for millennia in authentic esoteric schools.

000

Differences Between New Age Ideas and Theosophical Teachings

An Associate of the ULT

The term *New Age* has been used in various and broad ways. Here, we consider ideas popularized in recent decades.

The numbers of people interested in spirituality is thought to be increasing exponentially; yet much of this interest is being hi-jacked by the commercial sector with its many self-styled “channellers” and “new age teachers”.

These authors and speakers specialize in telling people what they want to hear - playing to the lowest elements of the human psyche such as vanity and greed - which guarantees that such authors will gain prestige and profit. Their teachings - and ethics - are in various ways diametrically opposed to those of theosophy.

While Theosophy might reasonably be expected to offer a counterpoint to this, it can only do so if its lodges stick to presenting theosophy (as the ULT does) and if we as theosophists are all conscious of the differences. Theosophy stands in sharp contrast with the following *new age* features:

- * Materialism: encouraging people to seek money and other material assets by magical means;
- * Ego-promotion: encouraging people to seek worldly advancement and status by magical means;
- * Simplifying esoteric truths too much, and omitting to mention the need for any kind of effort or work on themselves;
- * Commercialism of presumed spiritual gifts and teachings, in which people are actively taught to capitalize in turn on spiritual gifts or teachings;
- * The teaching of positive thinking without adequate, if any, reference to the need to face up to, and deal with, real issues. This can lead to fantasy thinking whilst real-life matters worsen;
- * Dogmatic approach and hard-pressure selling of ideas, especially regarding positive thinking.

In these ways, the fledgling spiritual interest of many people is being diverted off course. The underlying spiritual needs remain unmet.

Within the Adyar Society, because of loopholes in the constitution and lack of clarity of aim, there is vulnerability, particularly where buildings and assets are involved, to take over from

within. The Adyar society needs to wake up before there is no Adyar Theosophical Society but merely a new age group, a neo-pagan group or any other group hiding under the TS banner.

000

The writer is an associate of the United Lodge of Theosophists and a former National Councillor of the Adyar Theosophical Society in England.

00000

The Law of Habit



“The law of habit in the organism (...) is similar to the cyclic law”, said William Judge.[1]

Our physical bodies have great importance in theosophy, to say the least; and they work in cycles, according to our habits. Therefore the permanent task of expanding a theosophical approach to life depends on our ability to create daily habits of study and meditation, a right approach to food, to sleep, to work, to human relations and so on. The process requires giving up old habits on these various levels.

An esoteric practice needs more than permeating one's whole day in various manners.

It must evolve in a sort of symphonic rhythm that is at the same time daily, weekly, monthly, yearly - and can cross lifetimes.

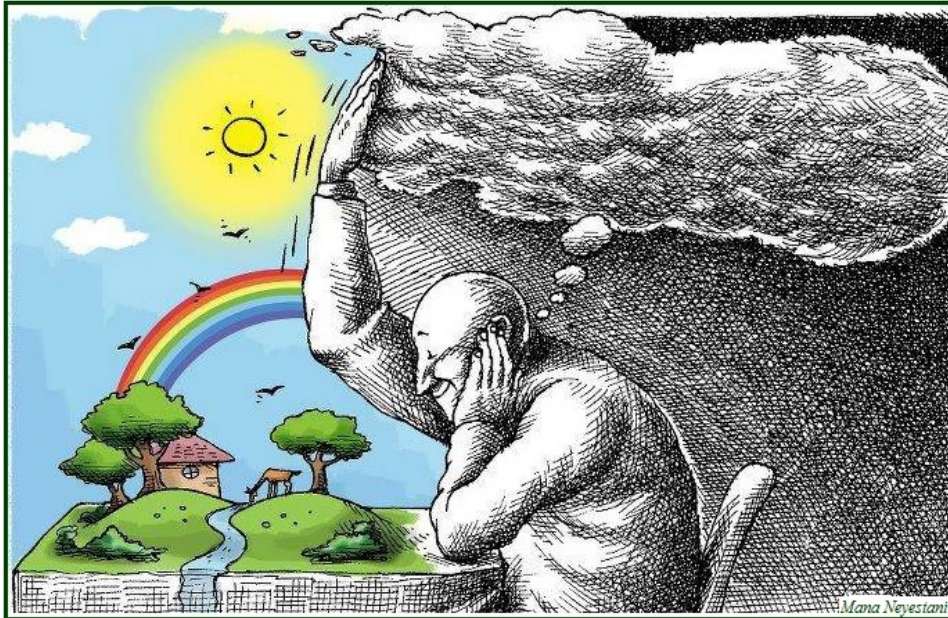
Challenges and obstacles may constitute sub-themes to our main effort, and should not destroy the inner harmony connecting all of our sounds, or responses to life.

NOTE:

[1] “Echoes of the Orient”, W.Q.J., Point Loma Publications, volume III, p. 304.

A STRATEGIC VIEW OF INFORMATION

Vigilance is of the Essence in the Art of Living



Consciousness, collective and individual, is a battleground where information, disinformation and noise serve different purposes and projects in life. Warfare at its causal level takes place in one's consciousness, which is not and could not be separate from the consciousness of other beings. Vigilance is of the essence. Victory occurs in silence, and leads one to an intelligent life.

Epictetus - whom H.P. Blavatsky admired and quoted a few times - taught:

“Happiness and freedom begin with a clear understanding of one principle. Some things are within our control and some things are not. It is only after you have faced up to this fundamental rule and learned to distinguish between what you can and can't control that inner tranquility and outer effectiveness become possible.”

What is under our control is our own inner life, our actions - and the way we discharge our duties. That includes our duty to our immortal soul, our conscience, our monad, our higher self, to whom in fact we belong.

Childish souls believe intensity of life is in externalities. When the soul comes of age, though, it knows better. Self-responsibility leads one to take real decisions in life, based on solid information, and working with data whose quality has been tested and verified in each item.

000

Reproduced from the text “A STRATEGIC VIEW OF INFORMATION”, by Carlos Cardoso Aveline, which is published at www.Esoteric-Philosophy.com and its associated websites.

The Inner Temple Beyond a Baby Playpen



The physical and visible aspects of the Esoteric School founded by H. P. Blavatsky in 1888 have been largely publicized, and are the object of unintelligent imitations, like the one made by Annie Besant. The examples given by the various distortions of HPB's school serve to point the way ahead.

As a structure, HPB's esoteric school gave students in the first decades of the movement a sort of baby playpen for them to get a notion of what lay discipleship is.

Today as yesterday it is the Idea of the School, in the Platonic and abstract sense, that matters. Outer structures lead to nothing but illusion. The School is not physical.

The only authentic temple is the one we silently build within our own hearts and minds.

We are all inner builders if we study real theosophy with an open heart: no ritualism or blind belief can replace the Temple that is beyond the Baby Playpen. From 21st century on, Esoteric Schools must be ready to transcend baby playpens, as well as buildings and real estate matters, and work on the buddhi-manasic level of consciousness.

000

Self-discipline expresses one's inner will to attain a certain goal.

000

A Dangerous Portal to Face

Life means danger. To be born is a delicate moment. It takes place amidst uncertainties and pitfalls of various kinds; and it requires a firm decision to win.

The First Rules of “Light on the Path”



Rajpoot Swords and Shield.

These rules are written for all disciples:

Attend you to them.

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious. Respect life as those do who desire it.

Be happy as those are who live for happiness.

[Reproduced from p. 01 of the book “Light on the Path”, by M. C., Theosophy Co., India, 2008.]

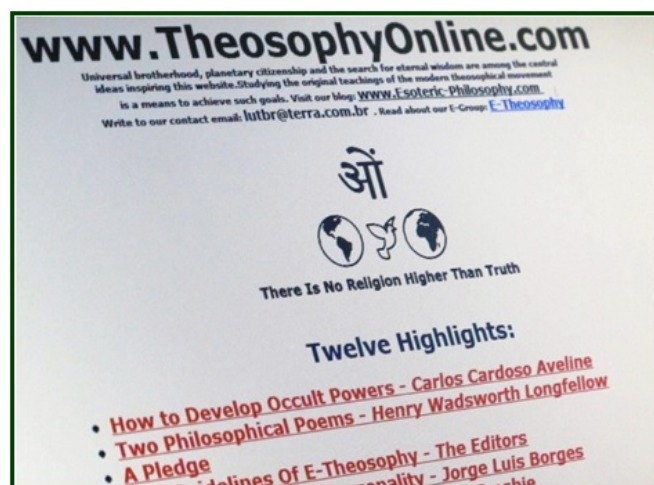
Competition and Mutual Help



Ill-informed people believe competition is decisive in the evolutionary path. In fact, love is literally at the very center and origin of every biological life. Mutual help and solidarity provoke and sustain life; competition - Darwinian or not - plays but a secondary role as shown by Piotr Kropotkin. (CCA)

000

The New Texts In www.TheosophyOnline.com



We reproduce below the monthly report of www.TheosophyOnline.com and associated websites, valid for April 21st.

There are four items in French: three books and one text. In Italian, we have eleven items, including ten articles and one book. In Spanish, there are 30 items, which include 27 texts and three books. [1]

In English, we have 705 items, which include 12 books. The following items were published between 23 March and 21 April:

(The more recent titles above)

1. **An Exercise in Self-Examination** - *Blaise Pascal*
2. **Can Females Become Adepts?** - *Damodar K. Mavalankar*
3. **Masonic Rites and Esoteric Fraud** - *Robert Crosbie*
4. **The Pedagogy of Confidence** - *Carlos Cardoso Aveline*
5. **Outer Precariousness & Inner Compassion** - *Carlos Cardoso Aveline*
6. **The Aquarian Theosophist, March 2014.**

NOTE:

[1] Our associated website www.FilosofiaEsoterica.com has now 788 items in Portuguese language, of which 7 are books.

000

Once the goal is noble, the purpose of obstacles is to strengthen the will.

000

Macrocosm and Microcosm

The eternal and cosmic breathing of manvantaras and pralayas is reflected in the short-waved breathing of each human being, every few seconds.

A Matter of Affinity

“How Far Away is H. P. Blavatsky?” The Founder of the Theosophical Movement Is Not So Far-Off as Some May Think. A text by John Garrigues. Click to read: <http://www.esoteric-philosophy.com/2011/06/how-far-away-is-hp-blavatsky.html> .

The Warrior of the Light

What makes it possible for the warrior of light to act in a correct way is his absolute impersonality and the harmlessness of his intentions, as he is guided by his notion of a sacred duty.

