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The search for Truth cannot be submitted to political goals.

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Of Nations Acting Like Spoiled Children



If our species is to survive, it must replace the illusions of separateness with the emotional experiences of acceptance, cooperation and togetherness. Instead of “you VERSUS me”, it must become “you AND me” - on this planet together. However much our ideas and ideologies may clash, we must remember that nothing is more important for survival and for happiness in life than feelings of understanding and commonness of human purpose.

All of the nations on earth are acting like spoiled children who are fighting over marbles. Children forget that their happiness comes not from possession of marbles, but from the fun of playing together - and from creating the great adventure of life together.

We can learn to keep our squabbles within bounds. We can learn to disagree without throwing each other out of our hearts - and thus create rocklike hatreds. We can become skillful at changing the desire systems in our minds. Whatever we expect to get by creating hatred and separateness even if “justified” is always purchased at far too great a price. Human love - our heart-to-heart love - is more valuable than anything else. If we have this, we have enough.

(Ken Keyes, Jr.)

[Reproduced from pp. 126-129 of the book “**The Hundredth Monkey**”, by Ken Keyes, Jr., Vision Books, Oregon, USA, 1987, 176 pp.]

Wisdom and Humbleness



Wisdom is never frozen. It is in constant unfoldment like the universe.

Divine knowledge expresses immutable law. The Cosmos is but the Law in movement. Being something alive, real Knowledge causes surprise and produces changes. While naive people may pretend they know it all, wise men are humble students. True Masters of the Wisdom have simple hearts, and they learn from diverse levels of cosmic intelligences, as one can see from their Letters.

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Upon creating his famous phrase “One for all, and all for one”, French writer Alexandre Dumas expressed an everlasting universal axiom. The idea constitutes a central point in the Pedagogy adopted since time immemorial by Eastern Initiates and immortal Sages. [From the article “**One for All, and All for One**”, which can be found in our associated websites.]

The Invisible Power of the Sapphire Hindu Legend Says the First Sapphire Was the Tear of a God

Helena P. Blavatsky



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An Editorial Note:

In November 1890, a magazine edited by HPB published the article “Mystic Lore of Gems and Crystals”, which says: “The Sapphire, sacred to the Sun, and called the stone of stones, cured boils, restored weak sight, extinguished fires, mended the manners of its wearers and made the melancholy cheerful.”[1] The following text on this stone is reproduced from “Isis Unveiled”, by Helena P. Blavatsky, The Theosophy Co., LA, 1982, Volume I, pp. 264-265.

(CCA)

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The marked respect paid by the Buddhists to the sapphire-stone - which was also sacred to Luna, in every other country - may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulic phenomena.

The varied influence of the prismatic colors on the growth of vegetation, and especially that of the “blue ray”, has been recognized but recently. The Academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton, proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical proportion. Thus Amoretti’s investigations of the electric polarity of precious stones show that the diamond, the garnet [2], the amethyst, are

- E., while the sapphire is + E. [3] Thus, we are enabled to show that the latest experiments of science only corroborate that which was known to the Hindu sages before any of the modern academies were founded.

An old Hindu legend says that Brahma-Prajapati, having fallen in love with his own daughter, *Ushas* (Heaven, sometimes the Dawn also), assumed the form of a buck (*ris'ya*) and Ushas that of a female deer (*rohit*) and thus committed the first sin. [4] Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies - each god possessing as many bodies as he desires - they produced Bhutavan (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the Brahma himself. Upon seeing this, Brahma-Hiranyagarbha [5] repented bitterly and began repeating the Mantras, or prayers of purification, and, in his grief, dropped on earth a tear, the *hottest* that ever fell from an eye; and from it was formed the first sapphire.

This half-sacred, half-popular legend shows that the Hindus knew which was the most electric of all the prismatic colors; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means of a lodestone; Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology. [6]

The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. "The sapphire", say the Buddhists, "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life." [7]

NOTES:

[1] The present quotation is taken from p. 226 of the November 1890 edition of "Lucifer" magazine. "Lucifer" means "light-bearer". This ancient and pagan name of Venus, the morning and evening star, has been distorted by Christian fanatics since the Middle Ages. Helena Blavatsky founded "Lucifer" in London and edited it until she left physical life in 1891. (CCA)

[2] Garnets are a group of silicate minerals that have been used since the Bronze Age as gemstones and abrasives. See Wikipedia. (CCA)

[3] Kieser: "Archiv.", vol. iv, p. 62. In fact, many of the old symbols were mere puns on names. (Note by HPB)

[4] See "Rig-Vedas", the Aitareya-Brahmanan. (Note by HPB)

[5] Brahma is also called by the Hindu Brahmans Hiranyagarbha or the *unit* soul, while *Amrita* is the supreme soul, the first cause which emanated from itself the creative Brahma. (Note by HPB)

[6] The old *judicial* astrology is presently known as *mundane* astrology. This is the astrology which studies the celestial influences over nations, political parties, associations and global events. (CCA)

[7] Marbod: "Liber lapid. ed Beekmann." (Note by HPB)

Fragments from the Book of Images

John Garrigues



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The following excerpts can be found in the volume “From the Book of Images”, which was written by John Garrigues and published under the pseudonym of Dhan Gargya by The Cunningham Press, in Los Angeles, CA, USA, 192 pp., 1947. The page number of each quotation is given in parenthesis at its end. (CCA)

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- * **T**he pure Soul dispenses love and justice equally, home and abroad. (p. 179)

- * The Wise think not in terms of high success nor of dire failure. The Wise think not in terms of Time, but of the Soul. (p. 163)

- * A calm and tranquil mind can meet all needs of others and all experiences, as blessings given and as knowledge gained. (p. 163)

- * The Self cannot be found outside the self.[1] But a wise man beholds the Self within. Like a child, like a sage, he sees the Self in all things and all things in the Self. There is no other religion than this. (p. 120)

- * How shall a man (...) determine the true teacher and the true teaching? By one’s self determining to be true. (...) By oneself being true in this world of deception, the self is transported to the world of truth. Without moving is the traveling upon this path. (pp. 120-121)

- * There is no relation of life and no duty in it which will not yield thee knowledge. First observe, then learn, then teach by example; by precept teach when thou hast found thy duty towards all men, the humble as the great, in every duty. Only so is a beginning made to bring all the world to duty. (pp. 150-151)

* ...This I know: that when a man hath put all desires for himself away from his heart; when he hath ceased to expect and demand save that is freely given; when he hath ceased suspicions and complaints, as well as refutation of any criticism given of himself: he then comes to know the principles of harmony in his own soul, from which there runs to all an accord and a symphony. Others may not hear; but he has concern only that the right word be spoken by him. Others may not feel in response to the generous love that thrills his own soul; others may not see the signs of one who is free from desire and anger and self-defense; but his clear unfaltering purpose will bless them none the less; his steadfast benevolence, though it chafe the worsen part of them, will someday stir their better part, and a better course be taken for that his true life gave assurance of it. (pp. 162-163)

* Firmly must thou think of the miseries of the men of earth. This will carry thee whole through the five veils of the intermediate spheres. Firmly must thy heart be fixed in devotion to alleviate the miseries of the men of earth. This will enable the gods to send down nourishment for the men of earth. Steadfastly must thy mind remain fixed in concentration upon the immortal in the midst of unenduring things. Thus shalt thou find the way back to the assemblage of the gods from the dark sphere of earth. [*And the disciple answers:*] I take the vow of the highest service possible to be rendered to the men of earth. (p. 114)

* All worlds are knit together in one bond. A common path, ascending and descending, is the path of the Pilgrimage. Those who follow the path of service enter upon the ascent of the path. It is steep and winds up-hill all the way. In the beginning its pleasure is as poison, but in the end like the waters of life, for it is the path of knowledge of the three worlds. It begins in service without requital. If pursued it leads to service requited by words. If pursued it leads to service requited by gratitude on the part of those who need no service. If pursued further, service accompanied by gratitude from those who need no service leads to love for those who have this gratitude. Love and further service lead to the station of the vow. Thereafter, if pursued, service to all men in gratitude and love for those who sustain the three worlds without thought of recompense, leads to the end of the path, which is the bliss of Emancipation. (p. 69)

* ...It is only the foolish man who places his faith and trust in *persons*, however near or fair. Can it be thou would cherish but a mask in place of the Man himself, in place of the Soul that discards one mask but to assume other? Human nature [*in its outer aspects*] is not to be trusted: this the Wise of all ages know. (p.152)

NOTE:

[1] In other words, the higher self or spiritual soul, whose substance is universal, cannot be found outside the lower self. (CCA)

Whether Doubts Are Acceptable

Some theosophical authors have questioned the process of psychological doubt, for it can lead to a sad lack of firmness.

The doubting process is sometimes the symptom of a weakness, and especially so when it is not combined to a willingness to learn more and to search for truth.

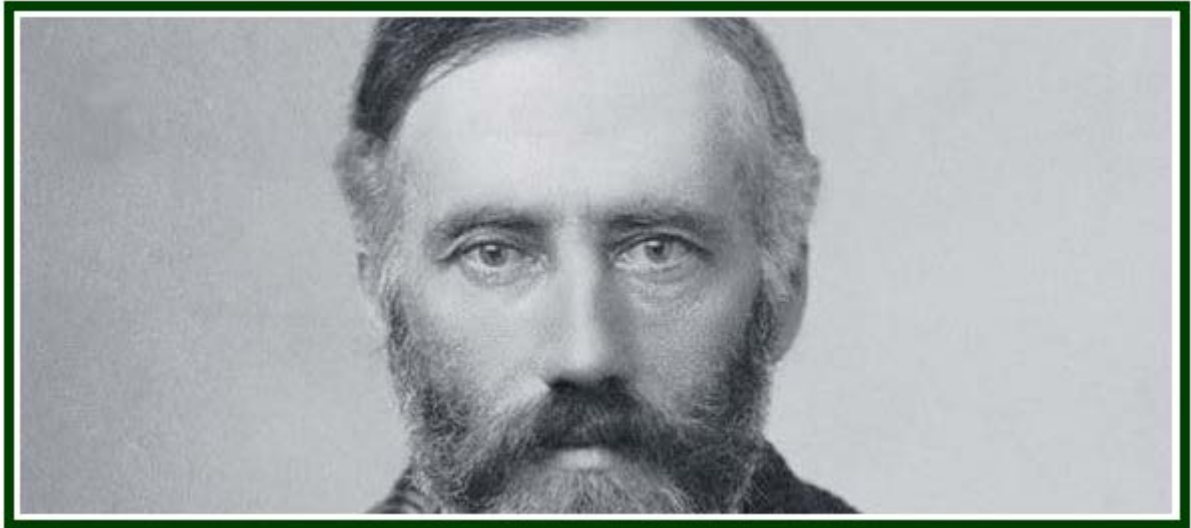
If one has a dogmatic mind, however, doubt may be a positive factor. The Christian fanatic doubts his own dogmas, and gets curious about Theosophy. The reader of Annie Besant gets tired of her emotional and falsely clairvoyant platitudes, and finally buys “The Secret Doctrine”, by H. P. Blavatsky. The materialistic-minded citizen doubts that money is really above all in life, and wants something more in terms of his own existence.

(From the article “**Are Doubts Acceptable in Theosophy?**”.)

Iconoclasm Toward Illusions

The Day of Man’s Childhood As An Immortal Being Has Passed Away

William Q. Judge



William Q. Judge (1851-1896)

A disposition not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil.

And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church - and more especially by the Roman Catholic branch of it - as a potent means of keeping the mind of man in an iron chain.

They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct. For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the Church are not necessary for the prevailing of good morals; and, on the other

hand, immorality, vice, and crime in places high and low coexist with a formal declaration of belief in the church dogmas.

In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good results from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away.

He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism.

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The above paragraphs open the article "Iconoclasm Toward Illusions", by W. Q. Judge. The text is available at our associated websites.

The Daily Challenge: **Nothing Higher than Truth**

When routine is organized on principles that express spiritual ignorance - however embellished by spiritual talk - the interconnected processes of self-renewal, soul-learning and inner growth must be painful. And as soon as one liberates oneself from attachment to ignorance, and especially of attachment to ignorance disguised as spirituality, one discovers the sober and long lasting blessings of love for truth. For - however painful it may be to whited sepulchres - there is nothing higher or more enduring than truth.

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"The decision to search for truth has many a challenging result and consequence, since all that glitters is not gold. There is for instance a complex relationship between truthfulness and brotherhood, along the path to wisdom." [From the article "**Pledges in Theosophy, Real and Phony**".]

The Illusions of Political ‘Fraternization’

Theosophists Need to Get Rid of Falsehoods

John Garrigues



Why does not U.L.T. “fraternize” with various Theosophical societies? Would not H.P.B., Mr. Judge, and Mr. Crosbie do so, if they were alive now?

(a) Why should U.L.T. “fraternize” with various “Theosophical” societies? It has its Declaration and anyone wishing to conform to that Declaration may do so. On that basis U.L.T. welcomes and opens its doors to all. The U.L.T. Theosophist recognizes only the teachings given by H.P.B. and W.Q.J., unchanged and without additions.[1] To him “fraternizing” would mean “compromising”, and there can be no compromises made with Truth. The teachings are true or false; our Declaration is a true basis or a false one. The road to Universal Brotherhood is a through street and the real Theosophist has no time for by-paths. Fraternizing would mean meeting other societies halfway by partially accepting their basis for union - a basis which is not in sympathy with our similarity of aim, purpose, and teaching.

Theosophical Truths are Universal Truths, and it is the desire of U.L.T. to spread those truths to every heart. It can do no more than to keep the teachings pure and to open its portals to all. The ideals of the Movement are the ideals of the individual. The individual can only study, live the life, and promulgate the doctrine. His goal is clear and pure and lies beyond any mixed, adulterated Theosophy.

The various sects have only a partial knowledge of Theosophy. The rest has been supplied by a leader who claims to be a successor and who claims to have the authority to improve upon

the teachings. Then with a self-interested motive and speculations of his own, he draws around him a following. He puts himself between the followers and the Truth and the result is a constant change of aim, purpose, and teaching.

The U.L.T. makes no alliances with corrupted teachings. It is loyal to the great Founders of the Theosophical Movement, and does not concern itself with dissensions or differences of opinion. It has as its object Universal Brotherhood and therefore includes all sects, *morally* fraternizing, therefore, with any person or group of persons sincerely working to benefit mankind.

(b) The reason we could not “fraternize” with those whose “aim, purpose, and teaching” are not ours is because there is no common ground or basis for intercourse. The association would in fact hinder us in trying to achieve our object. Impersonality, and self-seeking cannot work hand in hand. If two groups holding these respective views were to try to work together, neither one would benefit from the alliance and sooner or later both would be wrecked, as a group or organization. It would indeed be difficult for most of us to hold to our declaration and objects if we were to associate continually with groups holding adverse policies. Perhaps we can find something of significance in what H.P.B. says of “prejudice”: “It is far different from what we commonly term antipathy or sympathy. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate.”

Would not H.P.B. and Mr. Judge, and Mr. Crosbie “fraternize” with those organizations? We think not. While it is true H.P.B. did become associated with the Spiritualists before the T.S. was established, it was not with the intention of establishing “fraternal” relations with the policy or methods of the Spiritualists as a group - in fact, they had no definite policy. H.P.B. with her objects definitely in mind was merely seeking material with which to begin the construction of the T.S. There was no hesitancy over severing relations when the policies of the two groups openly clashed. This is also true in the separation of the American Theosophists from those of Europe and India during Mr. Judge’s experience. Mr. Crosbie localized his efforts in the small group whose views coincided with his, in the formation of the U.L.T. In view of these historic occurrences perhaps we can safely say that they would not closely ally themselves with any of the Theosophical Societies now extant, although they would never be opposed to an individual in them.

NOTE:

[1] “Recognizes only...”. The expression should not be misunderstood. The teachings of HPB and her student WQJ are seen by Garrigues as a **key** from which to look at and understand all of human literature, Eastern and Western, ancient and modern. Garrigues had a wide horizon as a researcher and studied a vast number of authors of different cultural backgrounds.

[The above article is reproduced from “**Theosophy**” magazine, June 1933, pp. 358-360. Original title: “**Youth Companion’s Forum**”. An October 2015 analysis of its contents and style indicates it was written by J.G. On the criteria used to identify texts by this author, see in our websites the article “**Life and Writings of John Garrigues**”.]

Accumulating Good Karma: **The Unseen Victory of Truth**



At first, good karma accumulates in invisible ways, as if one's efforts were useless. When it gets mature enough, the outward reality accepts the change and gives right action its due reward. It does not matter, therefore, if you are acting based on Ethics and are attacked for disrupting established routines. Persevere. It's a futility to think too much of the ill-will apparently stimulated by generous actions. Proceed. There is no need to ascribe undue importance to organized ignorance. Sooner or later victory will be attained by those who deserve it. And the silent triumph - although unnoticed by the many-, is greater than any sacrifices made along the road.

H.P. Blavatsky, a Mirror for Students

If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature.

To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries.

Those who looked at the body and its human characteristics got what the view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them - more or less of Truth. "By their fruits, shall ye know them".

[Robert Crosbie, quoted in the article "Seven Fragments on Discipleship".]

Thoughts Along the Road

Notes on the Sacredness of Daily Life



- * The search for Truth cannot be submitted to political goals, however noble they may be in appearance.
- * The peace that an individual may wish to find must be built by himself, within his soul. After that, harmony will be slowly transmitted to the outer world, according to his inner strength.
- * Bliss results from having courage to love truth in all its aspects, which are often surprising; and not from running away or denying facts that happen to be unpleasant.
- * In the silence of our soul we find the road to follow. The intensity of external noise makes no great difference: the voice of the conscience is the light on the path.
- * Continuously expanding our horizons is as important as attaining self-knowledge and developing self-control. The three factors are inseparable.
- * As time passes, new tasks emerge. If we fulfil our duties today, it will be easier to fulfil them tomorrow, and the day after. Contentment is the result. While constant postponement expands suffering, timely action is the source of peace.
- * Reality is paradoxical and symmetrical. There is nothing new under the Sun: the one Life of the cosmos is eternal. However, it is also true that life renews itself each fraction of a second - for those who have the eyes to see.
- * As one writes new pages in his individual Book of Life, actions say more than words. Deeds and words should be directly and consistently connected between them. They must express

one's real intentions, emotions and thoughts, for the spiritual soul to be an active coauthor of life's book.

* It is worthwhile to interrupt a few times our normal activity during the day, in order to get together, in silence, for some seconds with our own spiritual soul; and also to strengthen our relation with the center of peace in our consciousness.

* Good will and discernment make the difference in observing reality. A country, just like a person, has infinite possibilities along the road to wisdom. If I see the sacred potentiality within myself, I can also see the divine seedlings in the community of which I am a part.

* In the beginning you have to pursue quietness. When peace becomes a part of your inner life, it follows you wherever you go and keeps by your side as you fight the daily battle of right action. However, it will always be necessary to preserve a degree of quietude and simplicity in the material world, in order to expand the soul's contentment.

* There is a principle in the philosophy of self-responsibility which seems to be very simple. It is not new. It has been taught and learned for millennia and has a decisive importance. It says that one should calmly do the best one can each moment, with equilibrium and goodwill towards all, and obeying only to the voice of our own conscience.

* Materialistic illusions are easier to face and to defeat than the "spiritual" ones. Hence the need for discernment to be developed side by side with each spiritual quality one may want to achieve. Laziness and fear, for instance, can disguise themselves as the loftiest wisdom. However, perseverance in learning will in due time teach us detachment and unmask every falsehood.

* It is a brotherly action to be severe regarding the mistakes of those toward whom we have good will. It is a destructive policy to be indulgent with the mistakes made by people who are important to us. Friendship and brotherhood require vigilance. A noble intention is not seen on the surface: it depends on the quality of one's goal, on the amount of sincerity and the ability to be self-responsible.

* Four main aspects of the totality of human existence are sleep, dream, waking state and contemplation. The last one corresponds to the awareness of our higher levels of consciousness. For most people the main polarity in living states is given by sleeping and waking. And how do these two interact? The discipline of right action, practiced during the day, makes people sleep better at night. And the reverse is true, too: by sleeping well one has better days, and works with more efficiency.

* Observe the void or silence between one thought of yours and the next one. Concentrate on that. See the noiseless point of equilibrium in time between one emotion and another one. This is the eternal, placeless and unconditional center of inner peace.

The "Golden Stairs" make a shining, unique fragment of theosophical literature consisting of a few lines present in one of the *Instructions* that Helena Blavatsky wrote to the members of her Esoteric School. [From the text "Commentaries to the Golden Stairs".]

On Seeing the Mistakes of Others

Spiritual Discrimination Can Only Exist in the Presence of Good Will



Along the path to universal wisdom, we get to be able to find a growing number of mistakes in those who surround us. This is due to the fact that one's way of looking at life becomes sharper.

As we observe life as it is now and look at it from the point of view of human potentiality for perfection, we realize that there is a long path ahead for us all. One must not delude oneself about that. Humbleness is important.

On the other hand, it is easy to get impressed by someone else's mistakes, instead of struggling to improve ourselves. So criticism of the mistakes of other people must be made with detachment. And we must ask ourselves: "Am I working hard enough to stimulate the good in the other people, starting with my thoughts about them?"

Preserving Generosity in One's Heart

One should not be gullible. Criticism, once it is based on realism and common sense, is most important. We also must not exaggerate in individualism, in criticism or in anger, and should avoid groundless suspicions and irresponsible condemnation of others.

A systematic lack of confidence in others often results from a lack of confidence in ourselves. Other times, it derives from personal pride. True self-confidence allows us to be optimistic about Life.

Wisdom avoids both credulous acceptance and automatic criticism. While this is not an easy principle to express in daily life, we can always keep this idea in mind and learn from observing the results of our actions.

Mere Knowledge Does Not Heal Suspicion

A Mahatma wrote these words on the danger of groundless suspicions:

“We are not permitted - come what may to offer it [*occult knowledge*] as a remedy against, or to cure people from suspicion. They have to earn it for themselves, and he who will not find our truths in his soul and within himself - has poor chances of success in Occultism. It is certainly not suspicion that will mend the situation for it is - ‘..... a heavy armour, and with its own weight *impedes more than it protects*’.” [1]

In another letter, the Master says:

“Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.” [2]

The student of esoteric philosophy has to get beyond conventional systems of blind belief, while carefully avoiding the alternate trap tended to him by the systems of blind skepticism and denial.

The student will get rather alone in his lower self, in the same proportion as attains a conscious unity with all Life at the higher or inner levels of consciousness. He must live with a respectful detachment with regard to people. Detachment is no rejection and no attachment, and results from the love of the Absolute and the Cosmos.

Everyone makes mistakes. It is better to admit that and learn our lessons. Time, the great Teacher, leads us along the road to wisdom. We expand our attention as we listen to the invisible Master, and spiritual discrimination can only exist in the presence of good will. The theosophical movement is not a community of people who know. It is a community of people who *learn*.

NOTES:

[1] “The Mahatma Letters”, T.U.P., Pasadena, CA, USA, 1992, 494 pp., see Letter LXII, p. 355.

[2] “The Mahatma Letters”, T.U.P., see Letter LXVI, p. 367.

Two Notes on Living the Life

N. C. Ramanujachary



1. The Unity

While talking about Spiritual Life, the first point we must note is “Life is ONE, and cannot be fragmented”. What we mean and intend is Human Spiritual Life, what is possibly explored by human-being in his casements. Unless one has a belief in subtle worlds and bodies available within oneself, no talk on Spiritual life is commendable.

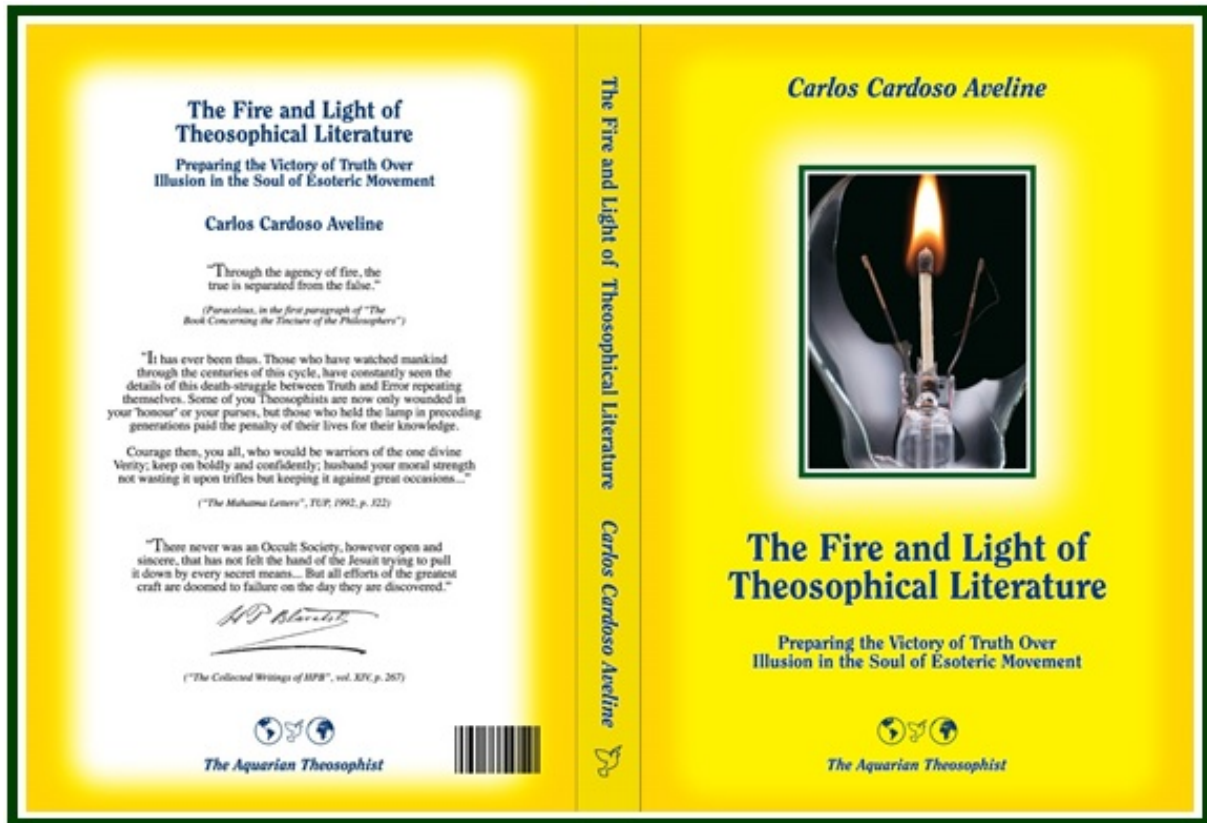
Knowledge on Human Constitution, its Principles, and bodies becomes essential to start with. First evidence on the way is one’s own feelings and thoughts which have no tangible body-existence and yet cannot be dismissed as non-existent. Subtlety of the mind and its inevitable acceptance can be the first evidence.

2. Common Sense

One aspiring to enter the arena of spirituality needs to develop Common Sense in its right understanding. Common Sense is not what is commonly available with each one of us; but it is supposed to be what we normally obtain through our study, reflection and thinking process.

There is always a difference in degree, but what is aimed is a standard of knowledge well above average. As we said already, one should necessarily know the constituents and principles a human-being has and a reasonable knowing of their operation. Unless one knows the levels of understanding, it will not be possible to understand why one is behaving in the way he is behaving. Conduct and behavior of the other person will not be clear to one unless he knows the rationality and sensitivity of the principles at operation. Ultimately, the level of common sense should rise to that of Divine Sense. Humanity has to become Divinity in its total. The effort is through psychological and spiritual understanding. In other words, the aspirant needs to level up his understanding to higher focus each moment of time.

A Commentary From London: Defending Helena P. Blavatsky



The Book "The Fire and Light" was published by The Aquarian in October 2013. It clarifies the errors in the "Letters of H. P. Blavatsky" (TPH-USA) and defends HPB by re-establishing her complete integrity in the face of fraudulently included forged letters.

[Will Windham, an associate of the London Lodge of the United Lodge of Theosophists and former editor of *The Aquarian Theosophist*.]

The Blessings of Self-Discipline

One should not deceive oneself: it is not enough to have an open mind and a broad theosophical view of life. One needs to have the necessary iron-clad will to win over oneself, that is, to defeat his own karma of accumulated ignorance. And this belongs to the vast territory of Raja Yoga. One must get - in a natural way - to the moment when one realizes that it all depends on daily self-discipline. And then one must discuss with one's own conscience exactly *how* one can improve discipline in the actual structure of one's existence, hour-to-hour and minute to minute. [From the article "Self-Discipline in Daily Life".]

The Word and the Life: **The Role Played by Sacred Books**



Even the best literature on theosophy is not universal wisdom in itself. Divine knowledge cannot be found in the wording that refers to it. It can be attained THROUGH the study of the wording, provided that the teaching is true and accurate and we patiently develop the corresponding practice in our daily existence. Literature cannot offer us more than the road map to knowledge. Wisdom must be found in the way we look at every aspect of reality. Divine perception of life is that which allows us to observe facts from the point of view of the ladder between the sky and the earth.

Look Around You **An Invitation from the Master**

“Look around you, my friend: see the ‘three poisons’ raging within the heart of man - anger, greed, delusion, and the five obscurities - envy, passion, vacillation, sloth, and unbelief - ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try - for the sake of shortening the distance between us - to disentangle yourself from the net of life and death in which they are all caught (...)?”

[From a Mahatma of the Himalayas, quoted in the article “Examining Seven Questions”, which is available in our associated websites.]

