



A BOOK OF QUOTATIONS

from Robert Crosbie

FOR DAILY READING



Robert Crosbie (1849-1919)

BOMBAY

THEOSOPHY COMPANY (INDIA)

January



I

Let us resolve one thing; resolve to know; think right, and do right; resolve to acquire some of the knowledge that has always existed—the knowledge of man as a spiritual being through all his fluctuations in the realm of matter.

2

We have power over nothing but the “is.” It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and working under it.

3

Personal results should not be looked for. We should do things because they are the right thing to do and not because they will be of benefit to us.

4

Of course you know that whatever conditions exist were produced by you—so far as they affect you—and

(I)

*Let me be a pilot
who will be most glad to help
with any charts and guidance*

— ROBERT CROSBIE

DAILY READINGS FROM R.C.

whatever conditions are to be will be in accordance with your own determination.

5

No one who sees his mistakes can be a hopeless case. The moment we see that we are deluded, that moment we are no longer deluded, although we may be surrounded by the consequences of the delusion and have to work through them.

6

The motto of Theosophists is: "There is no religion higher than Truth", and all philosophies must be able to stand the most rigid and critical examination in its light, or they are valueless.

7

The many, many experiences gained through many, many lives are still with us. We have never lost them. They are still resident and potentially active in our innermost being. There lies intuition—the sum total of all our past experiences.

(2)

JANUARY

8

Attachment is by thought, first of all. Desire exists in thought, first of all. Then follows the action.

9

Each day contains no more than a day's work; each day contains so many hours for the appointed work; let each day and hour be attended to as it arrives. Avoid useless sacrifice of thought and effort; conserve energies; work without strain.

10

Man is spiritual, in fact; but, thinking himself material and separate and acting in accordance with his thinking, he brings about the battle between the two natures in him.

11

If it is remembered that the purpose of life is to learn and that it is all made up of learning, the ordinary duties of everyday existence are seen to be the means by which we learn many things.

(3)

DAILY READINGS FROM R.C.

12

Law rules on every plane of being, and every being of every grade is under that Law.

13

We are the reincarnating Egos who will continue to reincarnate until the great task which we undertook is completed. That task is the raising up of the whole of humanity to the highest possible stage of perfection on an earth of this kind.

14

Are you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs. What if the future presents no clear view; what if your desires are not fulfilled; what if your progress is not at all apparent—why worry about it? You cannot change it. All you can do is the best you can under existing circumstances; and *that is the very thing you should do*, dismissing from your mind all thought of those things which are not as you would have them.

(4)

JANUARY

15

Karma does not castigate; it simply affords the opportunity for adjustment.

16

Resolutions will never do us any good if we do not sustain them. A mere desire will never get us anywhere. We have to maintain the desire; we have to stick to the resolution. We have to exert our will, and cleave to the object of that will throughout.

17

Few of us have pleasure in the works themselves that are our Dharma, but we know we are there to do, and they are there to be done.

18

If Western science and psychology would go on with their painstaking effort in the light of the knowledge of the ages, the spiritual and intellectual darkness would soon be overcome and a civilisation come into being which would express the spirit and intellect in a true physical life. What hinders? Intellectual pride

(5)

DAILY READINGS FROM R.C.

hinders, together with the cramping effect of false conceptions of religion.

19

Think of the Master as a living man within you; let him speak through the mouth and from the heart.

20

When the one who desires to learn is not in a critical attitude, when he has sensed in one way or another that Truth lies in a certain direction and gives all his attention to it without quarrelling with terms or the ideas put forward, his is the attitude of the student.

21

If we are looking for light, it is because we find darkness where at one time we thought there was light; this is experience, and of the true sort.

22

We can't get rid of the evil in us by thinking about it. The harder we *don't* think about the evil things in us,

(6)

JANUARY

the better; think about their opposites, and the evil will not have the chance to return.

23

That the Self in us is changeless may seem difficult for the Western mind to grasp, thinking that without change there is no progress; but it may be perceived by the fact of our identity remaining ever the same in a child's body and through all the changes of body that have occurred since childhood. If the identity ever changed, it could never observe change. Only that which is permanent and stable can see change, can know it, can make it.

24

True knowledge does not lie in the direction of book-study.

25

None who strives to tread the Path is left unhelped; the Great Ones see his "light" and he is given what is needed for his better development The help must be of that nature which leaves perfect freedom of

(7)

DAILY READINGS FROM R.C.

thought and action; otherwise the lessons would not be learned The help will come for the most part in the ordinary way and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognise.

26

If the Self sees darkly, it is because the mirror into which that Self looks is covered with the dust of false ideas; he sees distorted images.

27

We lay our strength and our weaknesses on the altar of sacrifice. Does not the *Gita* say, "Place all thy works, failures and successes alike, on Me"? The fact that some are bad means their relinquishment sooner or later.

28

It is spiritual fire that burns out all the dross.

29

There is a mental phase of the will which can be cultivated by practice; the fixed attention, or concentration, in certain directions capable of effecting desired results.

(8)

JANUARY

30

Never mind the past, for you are at the entrance of a new world. You have set your feet on the path that leads to real knowledge.

31

Apply—apply—apply the Teachings!

(9)

February



I

If anyone desires to be a Theosophist let him study Theosophy as it was given by those who enunciated it. So far as the world and all Theosophists are concerned, Theosophy comes from H.P.B. and W.Q.J., or rather, through them.

2

True strength lies *within* and can only be aroused and used by ceasing to think that anything in particular of an external nature is *necessary* for us, in the ordinary acceptance of the word. We have our place and our duty to fulfil and perfect; externals are our temporary opportunities, and we shall be wise to use these rightly.

3

The feeling of nearness, the sense of receiving words, admonitions, or encouragement is due to the inner relation and love of the departed, who are not physically near, nor are they aware of our daily earthly experiences, but their love ever operates as a protection and as a help, for they are connected with us in our

(10)

FEBRUARY

inner and higher nature. In our inner states we see, feel, understand, and translate that connection into terms of everyday life.

4

Truth always explains. When we have the explanation, we have the truth.

5

Do you not think that much of our feeling of "strenuousness" comes from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way; we know that and we keep trying for it.

6

Belief in anyone or anything is not called for, but devotion to the lines laid down *is*, and this is sure to bring about right understanding and right relation.

7

Honour the spiritual nature of every being and strive to aid that being to see for himself the true path by which he can realise his true nature.

(11)

DAILY READINGS FROM R.C.

8

Concentration is not to be attained by intermittent efforts, but by efforts made from "a firm position assumed" with the end in view. All efforts made from that basis are bound to be of avail; every effort made from the point of view of the spiritual man counts, because it makes the body subservient to the thinking principle.

9

The operation of law to most minds means a fate which befalls us, wherein we are benefited or afflicted, but over which we have no control, and in producing which we had no hand. Yet the operation of law can be easily understood. It has been enunciated by all the great Teachers of the past as meaning action and its consequent reaction.

10

Theosophy was given to us; we but pass it on.

II

Perhaps we have thought with regard to others or ourselves that we do not do a number of questionable

(12)

FEBRUARY

things, therefore we are "good." On the contrary, we are merely *not bad*—a negative position. True goodness is a positive position.

12

The allegory of the Tower of Babel applies to the present times. Everything is in confusion, everyone talking his own gibberish All that can be done is to let the light so shine that all who will may see it, thus sowing for future harvest. It would be a hopeless task were it not for Reincarnation; so the great effort should be to promulgate the fundamental principles of Unity, of Brotherhood, of Karma and Reincarnation.

13

No circumstances can arise that will deprive you of the power of assistance, if that is your inmost desire. For are you not greater than any circumstance? And are not all circumstances your field of battle. Therefore, arise, O Arjuna, and resolve to fight.

14

Each one contains within himself the power to cause sorrow; he also has the power to cause its cessation.

(13)

DAILY READINGS FROM R.C.

15

We accept and know many things interiorly, but if we are to give others the proper words and ideas that will convey them, we have to be able to formulate them; so we practise formulation of answers, constructing them ourselves, or adopting those used by others that do so effectively.

16

The keeping in mind that the Masters are not only Ideals, but *Facts*, and that all that H.P.B. and W.Q.J. have written about Them was for our help and encouragement in the struggles that must be ours, brings us closer to Them and makes us strong with the power that flows from such reliance.

17

Man has lived lives anterior to this one, not few but many—even on a plane which we inhabited before this earth began, or rather, before we began with this earth.

18

Are things going hard with you? If so, it is time to push harder along the way you know. That will

(14)

FEBRUARY

inevitably destroy all obstacles, and if persisted in *during stress* generates and maintains greater powers of resistance. Everybody on the Path goes through similar obstacles; by having them and overcoming them you become teachers with knowledge of how to help. If you had no obstacles, you would not know how. Thank Karma for obstacles.

19

The Great White Lodge exists for the service of humanity. They need and welcome workers in the world.

20

We may go on and on, remaining on the same level for myriads of lives; we may go lower; but if we are ever to make the ascent, from Soul to Great Soul, we must ourselves fulfil the conditions that will enable us to do so.

21

Theosophy gives the knowledge of the principles that should guide its students in their public and private work.

(15)

DAILY READINGS FROM R.C.

22

There are many temptations, some of which may come disguised as angels of light. Our best safeguard is an unselfish desire to benefit others, with no anxiety about our own progress, while striving all the time to make ourselves the better able to help and teach others.

23

If we change our ideas, we change our actions. The action of the will is through ideas.

24

There are no barriers to Their (Masters') assistance, except such as personalities impose upon themselves. Their work is universal; let our view be as much in that direction as possible. So shall we best serve and know.

25

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True Theosophical diet is therefore of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the

(16)

FEBRUARY

Supreme Soul. This only is "what we can grow upon, and vain are the hopes of those who pin their faith on any other doctrines."

26

What is the basis of our existence? It is Life. It is spirit. It is consciousness.

27

Let your words and acts bespeak the power and knowledge that is really yours. Then will you be a radiating centre of light, unconsciously doing good wherever you go and whatever you do.

28

Try, try; ever keep trying. "Realisation comes from dwelling on the things to be realised." Following the injunctions of Those Who Know, a constant gain will appear. Ups and downs there will be, in accordance with the swing of the pendulum, or, more properly, the turn of the spiral. Knowing the law of action, we can keep on, whether we are at the highest or lowest point of the cycle. As time goes on and the right attitude is maintained, we shall grow less and less subject to the high or the low.

(17)

DAILY READINGS FROM R.C.

29

(Leap Year.) Let us meet each moment and circumstance as it comes, putting all our energy into doing what should be done according to our best judgement at the moment, and *living* every moment free from doubt, fear, anxiety—joyful that we are alive and that there is so much of life in us.

(18)

March



I

Always there is the power of choice in one direction or another. The questions before each human being are: Whom will ye serve? Will you serve the higher spiritual nature, or the body of flesh? WHOM CHOOSE YE THIS DAY?

2

We incarnate from age to age for the preservation of the just, the destruction of wickedness, and the establishment of righteousness. That is what we are here for, whether we know it or not.

3

The Great Ones do not repine; neither do They cease working. Let us follow Their example.

4

A way to control speech is to think of the probable effect of what one is about to say. This ensures deliberation, and the speech carries with it *the force of the*

(19)

DAILY READINGS FROM R.C.

intention. The deliberation takes no appreciable time in practice—a thought towards it, a glance at effects; it is really an attitude of *purposive speech* wherein all the processes are practically simultaneous. If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first intimation that control is being lost.

5

Theosophy is for those who want it. We are to hold, wait, and work for these few earnest souls who will grasp the plan and further the Cause.

6

It is “we” ourselves who are creating the phantasmagoria before our eyes and struggling over the solution of its disturbing effects, instead of creating for ourselves a world of effects more in keeping with our real nature—a world in which we can live, undisturbed by the effects that disturb others, except as we are solicitous for their welfare.

7

Often the ideas given out by men in high places are not the result of their own cogitations, although

(20)

MARCH

thought to be such. Many an idea is received by those who have the ear of the public, who speak and will be heard, from Those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all.

8

Is it not the bounden duty of those who know to hold aloft the White Standard of Truth? It must be so, else how could an enquiring one perceive it? Theosophy has to be held out in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy. Theosophy is TRUTH and as such can have no alliance with any form of error.

9

Every spiritual effort is a good action.

10

We have to perceive that God, that Deity, is not absent from anything, is immanent in the whole, is omnipresent, is at the root and is the seed of every being of every kind everywhere; that there is nothing, not even a grain of sand nor a speck of dust, absent from the Source which sustains the whole manifested universe.

(21)

DAILY READINGS FROM R.C.

II

True concentration is a position assumed out of regard for the end in view of union with the Higher Self. That is the highest Yoga.

12

"U.L.T." is a name given to certain principles and ideas; those who associate themselves with these principles and ideas are attracted and bound by them only—not by their fellows who do likewise or who refrain or who cease to consider themselves so bound.

13

Doubt and fear belong only to the personal consciousness; the Real Perceiver, the Higher Ego, has neither. The *Gita* says, "Cast aside all doubt and fight on."

14

It is because there are those in the world desirous of helping Humanity to proceed further that we are not worse off.

(22)

MARCH

15

This outside nature which we all perceive through the body and with the physical senses is only the external envelope of states and stages of consciousness hidden to the generality of mankind.

16

We must give up the idea that we are poor, weak, miserable creatures who can never do anything for ourselves; for as long as we hold that idea, so long will we never do anything. We must get the other idea—that we are Spirit, that we are immortal—and when we come to realise what that means, the power of it will flow directly in and through us, unrestricted in any direction, save by the instruments which we ourselves caused to be imperfect.

17

It is well for us if we can always have deep down in our heart of hearts the consciousness of the *nearness* of Masters; by Their very nature they must be very near to every true aspirant.

(23)

DAILY READINGS FROM R.C.

18

When our lives are ended, what will count? Our defects? Not at all. It will be the efforts we have made to destroy the causes of all defects among our fellowmen.

19

The pain we feel most is mental pain, not physical, and this pain is due to fighting against Karmic conditions—in fact, Karmic opportunities. Our inner nature compels us to go in directions that contravene our personal desires; then there is pain in the personal mentality because of the identifying our Self with it.

20

Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom might go hand in hand.

21

W.Q. Judge's articles will be found to contain "alphabet, grammar, and composition," or, in other words, a basis for right ideas, right thinking, and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—

(24)

MARCH

the spirit of them, and become an exponent who is at once deep, simple and convincing.

22

The point of view from which we regard things determines the kind and quality of action.

23

Behind everything that exists is the Sustainer of all that exists, of all that ever was, or shall be. Nothing exists without It. It is omnipresent. It is infinite.

24

There is no one so wicked, so ignorant, so poorly endowed, that he may not make good progress in the right direction; on whom the light may not dawn and a feeling of power and strength and purpose arise that will do away with fear and make him a strong, helpful being in the world of men.

25

All forms of religion are pale and distorted copies of the original statements upon which they are based, the Three Fundamental Propositions of Theosophy.

(25)

DAILY READINGS FROM R.C.

26

There is only one thing that can be retained permanently and that is the spiritual nature.

27

Every being in this universe of Law is experiencing as he is because of his own thoughts, words and deeds; every circumstance, every misshapen day, every evil that comes to us as well as every good, is due to thought, word and deed of ours in the past.

28

It is no doubt true that many people calling themselves Theosophists have by their folly given false impressions of what Theosophy stands for and means; but that should induce in all Theosophists more strenuous effort to correct the falsities and put the philosophy in its true light. If there were more Theosophists of the latter kind, there would not be so much of false impressions; so the moral is to swell the numbers.

29

All things which are visible come from the invisible.

(26)

MARCH

30

If we do not like the "destiny" that befalls us, the effects that surround us, all we have to do is to set in motion such causes as will produce other and more desirable effects. But *we* have to do it; no one else can do it for us. No one holds us back. No one propels us forward.

31

The worst that *can* come is to die fighting it out in a righteous cause. It is also the very best that can come. So there is nothing to fear.

(27)

April



I

Never for one moment think that you are not going on with your journey.

2

The one who desires to *know* must set aside for the time being all preconceptions, pride, and prejudices which he may have held, and then he is ready to begin his studies, to take the first step in the right direction.

3

Mistakes need not worry us if they represent conscientious and unwearied efforts; we can learn through the mistakes we make.

4

Law is operative everywhere and upon every being, because the Law is not something separate from him; it is not separate from the inner spiritual man. Law is the law of man's own action. So, as we act along these lines that affect others for good or for evil, we necessarily receive the return from those good or evil effects

(28)

APRIL

which we cause others to experience. Each individual is the operator of the Law; according to his actions he gets the re-actions; according to his sowing does he reap. In place, then, of the idea of a revengeful God we have the ideas of absolute Justice and individual responsibility.

5

Theosophy was brought into the world to wake up the souls who are in the least degree susceptible to an awakening, to join that body of pilgrims moving on their way with faces turned in the direction of the Masters of Wisdom, regardless of their present conditions, quickly or slowly clearing away their defects that they may be the pioneers and helpers and guides of the humanities that are to follow.

6

Man circumscribes his own conditions by the false ideas he holds in regard to life. No one holds him back. He holds himself back.

7

Who knows what seeds are sown in commonplace conversation?

(29)

DAILY READINGS FROM R.C.

8

We need not be afraid of death, for death will never touch us at all. We pass out of life, and on There is nothing in the universe that can ever destroy us—our consciousness, our acquired individuality.

9

The unfulfilled desires it is that hurt us; yet do the fulfilled give us happiness?

10

We are here because of one great sustaining Cause, infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human—the very root of our natures, the Source of all powers and of all actions, whether good or evil.

11

Concentration upon the self is true concentration.

12

Take what Karma brings you and make good use of it. Karma will bring to us what belongs, so there can be

(30)

APRIL

no cause for worrying over any future. There is need only that we hold all our powers in readiness to make good use of what is brought to us, and this is best done by a quiet, calm, confident performance of what we are able to do, day by day, from day to day.

13

H.P.B. found it necessary to lay down the lines along which the physical currents might flow for the Lodge. In like manner, we in a smaller way have to provide lines of thought and influence along which may flow the spiritual genius of that which we have undertaken.

14

Are we proud of this civilisation, made by the collective thought and action of every individual in it? Have our telephones, automobiles, aeroplanes and radio-graphs made us any more divine? Do they measure our true progress? No; because ignorance and selfishness still lie on every human heart.

15

The "door to the Masters" lies through Their work, and in no other way.

(31)

DAILY READINGS FROM R.C.

16

Evolution is not a compelling force from without, but the impelling force as Spirit from *within*, urging on to better and better expression.

17

Sometimes one gets into the way of doing things perfunctorily; this has been found to result from the mind being on other things, things other than the work in hand. The remedy, of course, lies in the re-directing of the mind and concentrating on that which is done. Our daily lives give us the best opportunities for the practice of concentration and for the increase of knowledge by making Theosophy a living power in our lives.

18

We are immortal spirit at the very root of our being; we have made for ourselves many mansions all down through the processes of nature's changes.

19

How shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis?

(32)

APRIL

20

We have to cultivate the attitude of mind spoken of in the *Bhagavad Gita*, of being undisturbed by anything that may come to pass. And these disturbing things are the very means by which we arrive at that attitude.

21

There is, hidden within us, a nature which we have not suspected. There is something within us which is not clear to us with our present modes of perception.

22

Our Associate cards provide the means of individual adhesion to the Principles. They are a form of pledge, and of individual honour.

23

Do we not see that we ourselves stand in the way of the divine power of the Spirit within us because our ideas are selfish, small, mean?

24

Doubt is a horror; it grows and spreads quickly in the soil of the personal idea. The remedy is to go back to

(33)

DAILY READINGS FROM R.C.

the time when you had the strongest sense of sureness and then rehearse your ground of surety; by this, doubt will be dispersed like the mists before the morning sun.

25

It is the duty of esoteric students to unmask error and hypocrisy, to face life with truth, not as personal criticisms but as facts against mis-statements The custodians of the Truth voice it in the face of lie, ignorance and error, and take every opportunity possible to correct erroneous impressions. Theosophy is in the world for that purpose.

26

There is no transforming power in death; as a tree falls, so must it lie. It is during the lifetime that we must recognise and awaken our true nature. Death opens no door to knowledge.

27

Just so long as we think that we are physical beings and follow after this or that desire, just so long do we put off the day of readjustment and suffer from the causes we have set in motion.

(34)

APRIL

28

It is well to bear in mind that W.Q.J. says in the "Spiritual Will" that the essence of eradicating the personal element lies in doing the things we dislike to do. Fortunately for us, we don't have to hunt them up. They come to us right along. If we had to hunt them, we *might* let a lot of them go by, as not the right kind, or for some other reason. Being Arjumas, we have the battle ready to our hand.

29

There are two doctrines spoken of in the Wisdom Religion; viz, the doctrine of the Eye (or Head) and the doctrine of the Heart. That of the Eye is the intellectual one; the doctrine of the Heart is spiritual, where knowledge springs up spontaneously within. It is the latter which I can assure you Theosophy will lead you to.

30

We stick to our purpose, not because it is ours, but because it is the highest good and the very best thing we can do.

(35)

May



I

The life of the Disciple must be one of constant watchfulness.

2

We are not bodies; we are not minds; nor are we both together; but we are That which uses and sustains them both. Through all the changes of the past and present, and those that are to come, we shall always be ourselves.

3

The longer anyone studies along Theosophical lines, and the more he makes the philosophy a basis for thought and action, the more fully, I believe, will he see the beauty and possibilities of life, and the tremendous opportunities it affords to those who are willing to serve.

4

Let us remember that "our true nature" is not far away; it is right within us—within our hearts.

(36)

MAY

5

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The *Avatara*, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. The *Avatara* saves him whose heart is devoid of love and dry as a desert.

6

We come to physical existence incarnation after incarnation under the law inherent in our natures, to work with mortal ideas and passions and thoughts; but we who created them, we who sustain them, are immortal.

7

When we get the right attitude of mind—and that is what discipleship is—there is not a quality in us, not a force, not an attribute, but can be put to the best and highest use.

8

WHITE LOTUS DAY

There is no question as to who brought the message of Theosophy to the Western world, nor is there any reason to believe that the messenger, H. P. Blavatsky,

(37)

DAILY READINGS FROM R.C.

failed to deliver all that was to be given out until the year 1975, the time stated by her for the advent of the next Messenger. We have the declaration of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all that she did.

9

For the hungry, for the weary, for those who are desirous of knowledge, for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers, for those who find no explanation anywhere of the mysteries that surround us, who do not know themselves, who do not understand themselves, for them there is a way, for them there is food in abundance, for them this whole Movement is kept in being by one single Will, the Will of the Elder Brothers.

10

Our intuition is not so asleep as we think. It is shining in us all the time.

11

The patient dwelling of the mind on a single thought results in the gaining of wisdom. . . . Aspiration

(38)

MAY

toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought*.

12

Even those who repeat errors life after life are in process of learning, for evolution makes for righteousness, being an unfoldment from within.

13

Speaking is an acquisition, a talent gained by *yourself*, and for *use*—not of the transient physical man, but of the Divine Man. To talk Theosophy in the spirit of Theosophy, we have to learn to guard and “use with care those living messengers called words.” Let us make all our faculties serve the one end.

14

It is a crooked world all tangled up with false actions born of false ideas of life. The present generation has a right to a presentation of Truth; a few will benefit greatly, and all to some extent; but the time will come when the truth will prevail, and all the more convincingly because of having stood through seas of error

(39)

DAILY READINGS FROM R.C.

and rocks of determined opposition. Knowing this, we can confidently go on, patiently, yes, even cheerfully, since even those who flout the truth now will some time come to know it; for these, too, we serve and wait.

15

We must recognise the fact that this is a universe of Law, with no chance or accident anywhere in it.

16

There is one thing that should be remembered in the midst of all difficulties, and it is this—"When the lesson is learned, the necessity ceases."

17

Theosophy gives us the true basis for right thinking, and so for right action.

18

The great work of evolution proceeds from within outwards.

(40)

MAY

19

Some talk of the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice, nor would it be merciful to those injured by the wrong-doing. Remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly. Karma is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless", but that would only be because they desire escape from consequences that are unpleasant. There can be but one consideration, and that is Justice. Why should we desire anything but Justice to be done?

20

If we could always remember that the body, sense and mind (brain) are the steed, and the Self the rider, the animal would have fewer opportunities to get the bit between its teeth. But we are *learning* to ride, and success does not come at once.

21

Altruism should actuate us in every thought, word and deed.

(41)

DAILY READINGS FROM R.C.

22

Our ideal is always higher than our attainment, otherwise there would be no progress, however high that ideal may be. This must be true for all beings in a universe of infinite possibilities. It is an expansion of the ideal all the time.

23

Man occupies the most important place in the whole scheme of evolution. He stands where Spirit and Matter meet. He is the link between the higher beings and those below. He has so to act, so to think and act, in and upon and with this physical matter that he raises it all up and gives it another tendency, another trend.

24

There is no understanding, no explanation of the mysteries of our own existence on the basis of a single life.

25

It is for us to arouse ourselves to take the path pointed out, to test it for ourselves.

(42)

MAY

26

What is desirable is the awakening of the spiritual consciousness, the intuition—Buddhi—and this cannot be done unless the thoughts are turned that way with power and purpose.

27

Things affect some people terribly. The same things affect other people very little or not at all. Why? Because of their point of view. Our attitude towards things makes the suffering or the not suffering, the pleasure or the pain—not the things themselves.

28

Ideas rule actions.

29

Printed words and the information that they indicate are only "ladders" by which the learner can climb to Wisdom. Each one has to make his own connection with the higher planes and Those who live in higher realms.

(43)

DAILY READINGS FROM R.C.

30

Reincarnation is the process by which human beings reach greater and greater heights; there is no other way or means to learn all the lessons to be gained in physical life among our fellow-men, except through repeated incarnations.

31

Have no fear whatever; forget results, and let the Warrior fight in you. So will you grow into a closer union, a better realisation.

(44)

June



I

If we begin to think aright, we give direction to that spiritual force which is the very essence of our nature.

2

There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy.

3

To be in the least cast down by our apparent imperfections is a form of impatience, a disregard of Law.

4

The greatest thing most students have to guard against is self-deception. The versatility of lower *Manas* in this direction is beyond characterisation. So we have to watch to see whether our ostensible motives are not cloaks for *underlying* ones. By this course we will gain insight and strength.

(45)

DAILY READINGS FROM R.C.

5

Everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause.

6

Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony to which it must one day respond.

7

"We meet our Karma in our daily duties" is a good saying to bear in mind, and in the performance of these duties comes our tests. We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy would then be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

8

It matters little if few come to the meetings; those few may be the means of bringing many, and besides, the effort and sacrifice are what bring about *the ultimate result*.

(46)

JUNE

9

With reference to the mind's poor grasp of things: what we want cannot be obtained by anxiety, doubt, fear, impatience, expectancy that it is time that something should come to us, and so forth. This latter is looking for reward. Make up your mind to continue as you are for one hundred lives if necessary, and *continue*. The hindrances must be stopped, if that which is hindered is to come. All the other study is good, necessary, and preparatory. Unity—Study—Work are the trinity of this plane. Universality, Wisdom, and Service are the higher trinity. You are the *One* who is preparing the way for the latter, by means of the former.

10

We are born into any body, any conditions, as the result of our past sowing, our past lives. This is justice, and it alone explains the differences between people.

11

Denying the Christ within, the Spirit within, is "the unpardonable sin", and so long as we crucify that Christ within, just so long will we suffer on the cross of human passions and desires.

(47)

DAILY READINGS FROM R.C.

12

Theosophy says that if a desire or aspiration is unselfish, noble, universal, then the force which flows through the individual is grand, noble, universal in its character.

13

God is not an outside God, but is to be sought in the very inmost recesses of our own nature—in the silent chamber, the temple, within us—and nowhere else.

14

It is apparent to anybody that the cause of all human troubles is selfishness and ignorance. The greatest need, then, is to have a right and true philosophy of life, for the following of it will not only bring relief from the many forms of suffering, but a knowledge that will lead humanity to greater heights.

15

Concentration is difficult to obtain among us as a people because the key-note of our civilisation is, in fact, *distraction* rather than concentration.

(48)

JUNE

16

The ideas we entertain of the Supreme, of Law, of Nature, and of our own Being, govern the actions we perform. We are now acting according to the ideas we now hold. Are they the best and highest possible to us?

17

There is only one Life in the world, to which we, as well as all other beings, pertain. We all proceeded from the same one Source and are proceeding on the same path to the same goal.

18

The best strength comes from the Masters when the mind is centred on doing Their work; this opens the channel between Them and us.

19

As thought is the plane of action, the proper thought will bring about concordant action in its own good time, even if we have to await a new body for it. But there is no saying what change may come about in the present body; we have to live on and think and do.

(49)

DAILY READINGS FROM R.C.

20

Tolerance is good, if rightly understood; but there are many strange ideas in regard to it. Some think it to be intolerant to point out to others holding different views any errors of statement or fact. But Truth never yet agreed with error, nor does error agree with error; Truth agrees only with Truth. So if we firmly believe, and are convinced by fact and reason that we are possessors of Truth, it would be a false tolerance which would withhold it in the face of error. Truth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigation, and, calm in its certitude, examines everything upon its merits, tests it by the standard of Truth.

21

If all study so as to be the better able to help and teach others, there must result a general gain and help.

22

It is to arouse man to an understanding of his own nature and to the right use of his powers that Theosophy has been brought to him again, as it has been brought in period after period by Those who are

(50)

JUNE

greater than we are, Those who have passed through the same stages we are now passing through—our Elder Brothers, the Divine Incarnations.

23

Concentration on a single point in the Teaching is a road to the philosophy; self-examination a road to knowledge of oneself.

24

It is for us to see that we are *real spiritual* beings internally and that it is only the outer—the personality—which needs clarifying.

25

Everything that comes for us to do contains a lesson *for us*. We should not forget that, ever. What comes at any time contains in it the thing we need; so whether it seems hard, troublesome, or pleasant, there is something in it for us.

26

If we could not change our bodies, how would there be any chance for advancement? Are we so well pleased with the bodies now ours that we would desire no change?

(51)

DAILY READINGS FROM R.C.

27

The power of the “initiatory” in right direction has to be developed, and that must be done by exercise.

28

Once the right ideas are implanted in our minds, we can help the world by speaking of them and by exemplifying them. We can do that much, however selfishly the world moves on.

29

In the great economy of Law and Nature each being is exactly where he needs to be to eradicate defects; all the conditions are present for his growth. The only question lies with him: will he take them as “pain” or as opportunities. If the latter, all is well; he is bound to conquer, whether the way be long or short.

30

Behind all are the Masters, who have not deserted us and never will, so long as there remains a spark of true devotion.

(52)

July



I

What a glorious thing it is to know where the right road lies! Whatever else may be doubtful, that is sure. And to feel that you are able by your surety to point out the way to others! Help of that kind is greater than all other kinds put together.

2

While situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination; you know that. Seeming misfortunes turn into blessings if taken right; this must be true if the purpose of life is to learn. Everything that comes is a part of life, and when it comes to us it is a part of *our* life; so all must be right for us if our object is to learn.

3

Knowledge is what we should desire; not comforts nor station.

(53)

DAILY READINGS FROM R.C.

4

It is our thinking which limits our action.

5

The evidence of the greatness and fitness of W.Q. Judge as a Teacher is to be found in his writings. Those writings should be sought and studied, in connection with those of H. P. Blavatsky.

6

We cannot go on our way alone. We have our duty to fulfil by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom.

7

Some may think that Masters have deserted them, or do not see nor hear them; but this is the worst conception that could be. It belittles Them and implies ignorance and ingratitude on Their part. They have spoken clearly of Their nearness to all those who "try and ever keep trying". The barriers to help from Masters are in ourselves and nowhere else.

(54)

JULY

8

It is our modes of life that make us unhealthy. It is our modes of thought that make us take up those modes of life.

9

Theosophists of every degree should realise that under Karma much is required of them to whom much has been given in opportunity and knowledge.

10

It is not what we go through that counts, but what we learn from it.

11

Each has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to divine perfection.

12

Physical life is not necessarily a vale of sorrow. The time must come when we shall have made man's life

(55)

DAILY READINGS FROM R.C.

on earth what it ought to be, when we shall have no fear of anything, when we shall not be afraid of our fellow-men.

13

If we would ever know and understand our natures we must first understand that there is That in us which never changes at all, whatever changes are brought about by It. . . . The illimitable experiences of higher planes, back through all these changes, are now resident within ourselves, present with us wherever we are or may be, except as we shut the doors on them.

14

The Theosophic "arch" has been thrown across the abyss of creeds and materialism.

15

Our duty is not to rid our neighbours of their imperfections, but ourselves of our own.

16

Meditation as used by us is what is called in Sanskrit *DHYANA*, i.e. want of motion, and one-pointedness. The main point is to free the mind from the power of

(56)

JULY

the senses and to raise a current of thought to the exclusion of all others. Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

17

If we will only remove the false conceptions which prevent us now from seeing, those of us who are operating on this side of the dark veil can draw that veil and let the light shine through.

18

We may plan, while living in a house, a much better one; from perceived defect we will build better when the time for building comes.

19

Yes, it is war; but not against persons. War for the Truth—the eternal ideas, the eternal thought in the Eternal Mind; war against error, cant, and hypocrisy. It is the Mahabarata, the Holy War.

20

There are two kind of reactions produced from acts: those that are good and beneficent; those that are evil

(57)

DAILY READINGS FROM R.C.

or maleficent. The whole responsibility of every action rests upon each and every being. So, if any being finds himself in any given state, good or bad, it is because of his thoughts, words and deeds—his own, and those of nobody else. We get some good and we get some evil, all of our own sowing and reaping; but all the time, every single moment of our existence, we have the power of choice in the direction of good or evil.

21

Effective work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their Karma, but what they do with the opportunity depends upon their realisation of its importance.

22

Theosophy is for those who want it; it cannot be given to any others.

23

There are lessons in every event, even the smallest. We have to do the best we can and leave results to the Great Law.

(58)

JULY

24

We would open the door to all powers by daily and hourly living in accordance with the nature of the Self, seeing that every other being is but an aspect of Self, and acting so that every other being will be helped on its way.

25

There is one realisation which immediately sets our minds in order: it is of That in us which is unchangeable and unchanging.

26

All our vacillations, fears and despondencies arise from a personal attitude. This we must change, each one for himself. No one can change it for us. The first step towards making the change is the seeing the necessity for it.

27

Once we see something of what the Theosophical Movement means to the world we are necessary to it, not as persons, but because we see and do. The Movement is accelerated by us to the extent that we work

(59)

DAILY READINGS FROM R.C.

for it and hindered to the extent that we, as it were, let it pull us along.

28

Do not distrust yourself; have confidence in the powers which you embody; seek only to do your duty; holding to that end, all necessary power will be available.

29

We begin to see light by the very affirmation of the spiritual nature.

30

There is nothing of our action which does not come from the mind, and back of the mind is the motive we have in acting. *Motive* is what makes our actions really "good" or "bad." All action springs from it and is coloured by the motive we hold in performing it.

31

Be steadfast, calm and fearless, as becomes one who doth for evermore endure.

August



I

It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the Fundamentals and be able to make an application of them to every problem of life.

2

Until each one clarifies his own perceptions he would not know gold of Ophir from base metal.

3

We have undertaken a high mission and a heavy task, not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it, and we also know that we shall not be left alone in the doing.

4

If we want a civilisation better than the one we have now, we are the ones to start right now to make it.

DAILY READINGS FROM R.C.

No one else will make it for us. We have to set the lines in motion towards a true civilisation from a true basis; but if we think we are not able to do much and are not really doing what we can, it is certain we never can do more.

5

Theosophy is in the world to present the means by which each one can acquire knowledge for himself. Its study and application call forth the judgment and discrimination latent in the man himself.

6

There are many things in life regarded by us as evils—like sorrow and death—which are not, in fact, evils. They are merely stages and conditions through which we pass in our progress up the ladder of development.

7

All true impressions come from *within*, from the highest principle in us, Atma, or the divinity which is one and the same in all.

AUGUST

8

Mistakes occur, for many of our actions are performed through ignorance, and evil results follow. Even so, it is through those very wrong actions that we learn.

9

All beings below man, and all beings above man, as well as man himself, have gained whatever individual positions they may now be in by their own exertions.

10

The fact cannot be too often repeated, that Theosophy is a record of knowledge and cannot be assimilated or understood if trimmed and modified in order to suit the preconceptions and prejudices of the time or people; it is *sui generis*, and must be taken so if benefit is to accrue from it.

11

It is for the perfection of humanity that all Divine Incarnations have laboured.

12

Spirit is the root, the sustainer, the energy-producing force for all the evolution that has gone on. Every

DAILY READINGS FROM R.C.

being in the universe is a product of evolution, all from the same identical root of Being, all drawing their powers of expression from the one Source. All are rays from and one with that Absolute Principle, which is our very Self—the Self of all creatures.

13

The 'easy' and happy times are the periods of rest; the 'hard' times are the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light, we shall not be overcome by either.

14

Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can. On this account they lose in every way.

15

If we have confidence in our power to learn, and reliance on the law of our being, we can never feel discouraged even though we seem to be falling back, or making no progress. The result of the effort is not in that with which we identify ourselves when we are

AUGUST

impatient or discouraged, but of and in the inner nature which impels the effort and which in reality was then in action.

16

The greater the obstacles, the more hindrances of circumstances, the greater the opportunities.

17

We must determine for ourselves sooner or later whether to go on through aeons of suffering and millions of lives or ignorance, or to follow the Path.

18

Either Theosophy pure and undefiled is the most real thing in the world or we are all wasting our time and effort. If we are able to conceive its reality in all seriousness, we should then never cease trying to understand and apply what has been recorded by Masters' Messenger for our guidance and instruction.

19

The one inclusive law is the law of action and reaction, a law not outside of but inherent in the nature of every being.

DAILY READINGS FROM R.C.

20

No learning is learning unless it leads to readjustment.

21

We are responsible for every ill that exists among us; every kind of suffering on every hand has been brought about through a false idea and the false action which followed. What are sin, disease, sorrow and suffering but the result of our own thoughts and actions?

22

The power of perception and of action exists in every one; the direction of that perception and action rests in each one. Each has the power to take the course which to him seems best, but in taking that course he sows and must also reap as was the nature of his sowing.

23

Those who profess to follow H.P.B. do not do so unless they also recognize W.Q.J. These two stand or fall together. Both were great Teachers, each with a

(66)

AUGUST

particular mission. (Their work) cannot be separated if the Movement is to be understood.

24

We shall do rightly and well in any event if we are single-hearted in what we do.

25

Having the Fundamental Principles, we have to put them into practice by applying them in every way, in our lives and in the work. All this is part of our schooling. There is no set way given us nor any particular form and method; we have to work it out—and yet all that we do has Their (Masters') help.

26

Law rules in everything and every circumstance everywhere. There is a law of birth, of successive lives on earth, each life the successor and result of the life or lives which preceded. That which sustains man, garners all experience, retains it, carries it forward and propels evolution, is the One changeless, eternal, immortal Self, the real perceiver, the real knower, the real experiencer in every body, every form.

(67)

DAILY READINGS FROM R.C.

27

The very effort and desire to *attain* will bring it about through all the circumstances which are our teachers.

28

In this work natures are intensified, good and bad come to the surface. The “cleaning-up” process is gradual and each must do his own work of elimination where such work is seen to be needed.

29

We have to recognise that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only loyalty; loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is part of the other and of all. So shall we be united in our thought, our will, our feeling.

30

Patience and fortitude are necessary under every condition. The ripening of one's Karma presents the opportunity to gain these qualities, and it is well that we should learn the lesson.

(68)

AUGUST

31

More reliance on our inner nature and the Power that is conjoined with it will bring forth fruit. Always the inner is the more perfect and this makes the apparent imperfections and inabilities of the outer more obvious; but this very perception arouses the necessary effort to bring the inner and outer into accord.

(69)

September



I

We need not mind what we have not done nor yet what we have done. Have care only for what we are doing; so shall we best work and serve.

2

One of the greatest helps that Theosophy gives is the power to take a wider survey of the field of action than is otherwise possible; we do not look on this life only but on many future lives during which "I and thou and all the princes of the earth" will live and strive for the universal redemption of mankind, ever looking ahead, ever seeing further heights towards which the awakening spirit may be directed.

3

Our value and our aid in this great work will be just what we make them by our motive, our judgment, our conduct.

(70)

4

I have found that doing what comes with all my heart, mind and strength in time brought me to another place and opportunity, and always to better advantage. I have seen in many the attitude "I don't like this," or "I must have something better," lead to perpetual change, dissatisfaction and poor results, invariably. On the other hand I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them.

5

We know that such an effort as ours is needed, and we know that what we present is eternal Truth itself, the effects of which will go on for ever.

6

The object of Theosophical study and work is *not* individual development, but that each and all should become true helpers of humanity.

(71)

DAILY READINGS FROM R C.

7

Read *The Voice of the Silence* and see the keys of the different “portals.” *Dana*, the key of Charity; consideration for others, no matter what their state. *Shila*, the key of harmony in word and act; that means among other things, sincerity—not to let acts belie one’s words and words, one’s acts. *Kshanti*, patience sweet that naught can ruffle. These three, if practised, will create a fairer and clearer atmosphere. *Shila* counterbalances the cause and effect and leaves no further room for Karmic action. The same idea is set forth in the *Gita* where it says that “Freedom comes from a *renunciation of self-interest in the results of our actions.*”

8

We are not creatures of circumstance. We are not creatures of environment. We are their creators. It is for us to see that we think right, that we build right, that we build upon the strong foundation of the eternal verities, and that we keep our eyes upon that Path which the great Masters of Wisdom have sought to open before us.

9

What is needed is a greater faith and confidence, a stronger courage.

(72)

SEPTEMBER

10

Yes, there is really a Thinker, who thinks; who has perceptions on the phenomenal side of every plane. While in waking consciousness, those who identify the Thinker with the phenomenal perceptions of waking existence are fully as wise as one would be who identifies himself with the scenes in a moving picture show. Such an one would not be creative in active thought, deliberately peopling his current in space with thought-forms that spring from a knowledge of the true; he would be a mere reflector of impressions—a sort of battledore and shuttlecock; of such is *not* the kingdom of heaven. These thinkers have gotten themselves into the realm of “passing shades” which shut out the light.

11

We should welcome everything, pleasant or otherwise, as a *means of growth*, for as has been said many times the purpose of life is to learn; it is all made up of learning.

12

If true knowledge were ours, would we have desires? Would we seek after this or that thing in physical life and expend our best energies upon them? No. Would we be sorrowful? Never.

(73)

DAILY READINGS FROM R.C.

13

We are all reaping what we have sown, individually and collectively; for we must know that we never act alone. We always act on and in connection with others, affecting them for good or evil, and we get the necessary reaction from the causes set in motion by ourselves. This presents to us the idea of absolute Justice, for under such a conception of Law each being received exactly what he gives.

14

It has often been said that "when the materials are ready, the Architect will appear." So our work must be to get the material ready, and that means we have to get rid of the purely personal bias by making Theosophy a living power in our lives.

15

You may, if you will, set apart a certain half-hour, just before retiring and after rising—as soon as possible after—and before eating, (in order to) concentrate the mind upon the Masters as ideals and *facts*—living, acting, beneficent Beings, working in and on the plane of *causes*. Meditate upon this exclusively and try to reach

(74)

SEPTEMBER

up to Them in thought. If you find the mind has strayed, bring it back again to the subject of the meditation. The mind will stray more or less at first, and perhaps for a long time to come, but do not be discouraged at the apparent results if unsatisfactory to your mind. The real results may not at once be apparent, but the work is not lost, even though not seen.

16

Misery, sorrow and suffering have a mission. It is usually only the misery we bring upon ourselves that makes us stop doing wrong, to look round and ask and see what is right.

17

Avoid being carried away by the excitement of effort; be calm and confident; cultivate calmness and confidence; by them one preserves his best judgment and highest powers.

18

Would it be strange to think that W.Q.J. is still working with us? Would it be strange to think that H.P.B. is still working? That same great power *is* working;

(75)

DAILY READINGS FROM R.C.

but for what? To keep the standard of Theosophy, pure and simple, undiluted, uncontaminated; to carry it through to the coming of the Great Messenger in 1975.

19

Service for ourselves is a creation which ties us fast to the wrong conditions.

20

We keep the doors closed of our own will. In ignorance? Yes; but who remains ignorant? Those only who will not hear.

21

Every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity, Soul, Mind and Body. It is a fact of tremendous significance to our personalities! If we are impressed with the significance of it and accept "the fight that only fortune's favoured soldiers can obtain," we shall hesitate not at all, but, seeing that the present basis of action in the world is wrong, will work with it as far as we must, while *ourselves* thinking and acting from a very different basis.

(76)

SEPTEMBER

22

You know, of course, that attachment to things or results comes by thinking about them. You can have no attachment for a thing you do not think about; neither can you have dislike for a thing you do not think about.

23

We are here under Law, and under Justice.

24

As we do what we can, greater opportunities arise to do. Until we do what is before us, never will any greater opportunities arise.

25

True religion must give us a basis for thinking and consequently a basis for acting; it must give us an understanding of Nature, of ourselves, and of other beings. Religion is a *bond* uniting men together—not a particular set of dogmas or beliefs—binding not only all men, but also all beings and all *things* in the entire universe into one great whole. Just that basis and that bond

(77)

DAILY READINGS FROM R.C.

are presented in the Three Fundamental Propositions of the Secret Doctrine.

26

It is true that we have landmarks here and there to guide us, but to be able to recognise them is also a part of right knowledge.

27

There are many whom we cannot help. Their time has not yet come, perhaps, in that they have not arrived at that condition which permits such help as we can give. We can help those who are ready; they may not be many in number, but they exist, and will come, as the way clears for them to do so.

28

To one confronted by "hard facts" philosophy seems inadequate, especially when one has to meet the facts and when the philosophy is quoted by another. Yet it is this very application that has to be made in every circumstance. No great effort is necessary to apply philosophy when the stress is slight; but when the stress is great, great effort is needed. The main thing is

(78)

SEPTEMBER

to *apply the philosophy*--in fact, *rely* on it. All sorts of unforeseen obstacles will arise to test that reliance in order that we may be confirmed and ourselves rendered "constitutionally incapable of diverging from the true path."

29

In the writings of the Teachers there is naught but encouragement. It is the deep sense of the gulf between our ideals and their attainment that dismays the personal conception.

30

Unity, Study, and Work should be the watchword.

(79)

October



I

Make a steady, unvarying pursuit of that which is seen to be right.

2

We as spiritual beings are eternally creating forces; for every man's brain and every thought has a dynamic power. All the time we are adding to the powers of nature for good or for evil.

3

When we are convinced of the truth of a matter, there is no reason why we should not voice that conviction as strongly as the case demands, but there is no reason why, in such cases, we should demand acceptance of it. In our case, we do not demand acceptance of Theosophy; we point out its principles and their applications. Theosophy makes certain statements as being matters of knowledge by perfected men, but not as statements to be believed. It is shown that such knowledge, being acquired by Them from observation and

OCTOBER

experience in many bodies, can be reached by all men, and the ways to do so are pointed out. The reasonableness of the claim of knowledge takes the statement out of the realm of dogma.

4

We have to cultivate Calmness under all circumstances. Calmness is like a rock; waves of irritation dash over it, but cannot affect it; it can be attained by seeing the necessity for it, by endeavour which is constant.

5

All sincere students are surrounded by an invisible escort as long as their faces are set towards the goal and they remain staunch to Masters' programme.

6

Dwelling on the Fundamentals and the endeavour to help others is the true concentration. Mr. Judge wrote: "Thus the will is freed from the domination of desire and at last subdues the mind itself."

7

We look for Justice. We are getting it, according to our own thought and action.

DAILY READINGS FROM R.C.

8

All the trial and training tend to pull us out of one place in order that we may lay hold of another and better one, when we determine to "suffer or enjoy whatever the Higher Self has in store for one by way of discipline and experience." It is the Higher Self that pulls us into places and conditions.

9

What is needed in the world is *knowledge*. Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive, without knowledge, makes sorry work sometimes. All down the ages there is a record of good motive, but power and zeal misused, for want of knowledge.

10

We sometimes forget that we ourselves desired to be tried and tested, and that these trials and tests come in the ordinary events of everyday life. If we cannot take them as they should be taken, we do not gain the strength that will carry us through, nor do we lessen the bonds that hold us to Rebirth.

OCTOBER

11

In the work which we have undertaken together it matters not whether "we" fail or succeed. Our purpose has been and will be that the work shall go on. . . . It is, then, to the Teachings that attention has to be called.

12

We are responsible beings, and the feeling of responsibility is the first step towards selflessness.

13

If one cannot do what he would like to do, he can always do what he can. No one can do more than this. And doing this, he does *all*.

14

The motto of the U.L.T. is "There is no religion higher than Truth." Truth alone can be authority; it demands nothing from anyone, but invites close examination.

15

We must remember, all the time, that there are intelligent evil forces at work continually to defeat the

DAILY READINGS FROM R.C.

emancipation of humanity from selfishness—beings, in fact, whose very existence depends upon selfish desire and its many ways of expression. The plane of existence of these beings is the earth and its psychic atmosphere. Our work is to people our current in space with such thoughts as tend to dissipate these influences, and to assist right thoughts in others by awakening them to the realities which have been placed within reach of our understanding.

16

W.Q.J. said there are two things needed—to hold on firmly, and to have perfect confidence. I think therein lies the door to a safe refuge. (He used the words “hold on steady,” which is more expressive of determination).

17

We have not advanced spiritually beyond the civilisations that are dead and gone, but in what we call “advancement” we have made merely another closer bond to physical existence. So there is much for us to do.

18

The main work is to convey ideas.

(84)

OCTOBER

19

There is a point in our progress which involves the passing from one state of thought and action into another, and knowing this, we should not be dismayed nor disturbed by anything that may come to pass. It may seem to you that you are now useless, and your future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present; like shadows they will pass, if you but recognise them for what they are.

20

If we are righteous in ourselves and desirous of doing right, then all that we do will flow rightly from us and every function will be a righteous function.

21

We have no idea of failing, because the only real failure would be to stop working, and we will not do that.

22

The Masters know all that has been known. They know us, although we may not know Them. They

(85)

DAILY READINGS FROM R.C.

know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realisation of Self, of Spirit—which is knowledge.

23

If we waited till we were saints, would we ever begin? We would not. So, recognising this interiorly, if not in words, we go on and keep going.

24

As in an authoritative claim that a certain metal is gold, the test does not lie in the authority, but in the test of the metal. One who has gold and has proved it to be so has a right to say so, but he does not exact belief in his authority; he presents his gold for testing. This is the kind of authority you will find in Theosophy.

25

The days help make the nights, and the nights help make the days; they both belong to life.

(86)

OCTOBER

26

Back of all is the Great Lodge, ever watchful, ever working; never doubt that.

27

OM is the omnipresent spirit which is also in the body. Its powers are Preservation, Creation, and Destruction,—the basis and the means of progress. Re-creation on an advanced basis follows destruction, until such perfection as is possible in any given age is reached, which, in turn, forms the basis for future creation. Progression is eternal. Yet the Self is one and changes not It cannot be fully understood, yet the mind gets glimpses now and then which no word or idea can convey.

28

We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.

29

Humanity sins, sorrows, suffers, and dies a thousand deaths; because of what? Just IGNORANCE.

(87)

DAILY READINGS FROM R.C.

30

No matter how much we have transgressed or how little we may have known in the past, as soon as we sense the truth of Reincarnation—the process by which Law rules—we realise that we can set up better causes and make the future we wish.

31

There is only one thing to be feared really, and that is anything that takes us off the Path we are treading.

November



I

The longer anyone studies along Theosophical lines, and the more he makes the Philosophy a basis for thought and action, the more fully, I believe, he will see the beauty and possibilities of life, and the tremendous opportunities it affords those who are willing to serve.

2

Do not be too anxious; abide the time when your own inner demands shall open the doors for those Great Ones who, I know, exist, see every pure-hearted disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

3

When we consider, as we must, that our individual lives stretch back for untold ages and have an illimitable future, and that the present bodily existence is but one small aspect of that great continuous Being, we

DAILY READINGS FROM R.C.

rise above the temporary, while acting in it, and, seeing more of the right proportions and relativities, are less involved and less troubled by "what may come to us." This of itself is much to be gained.

4

Even without knowing it, perhaps, we may fight the battle of humanity merely by taking one idea of Theosophy—one universal idea—towards the freedom of the soul, and holding to that help.

5

W.Q.J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life. The closer one gets into the current that flows from him—"the greatest of the exiles"—the more readily will those things which harass and distress fall away and become as nothing.

6

While doing the best you know in your present duty, do not attach yourself to any particular form of result. Leave results to the Law; they will surely come in accordance with it.

NOVEMBER

7

The "mind" with which we work is just a bundle of perceptions of this physical plane wherein every idea held has a physical basis. Can such a "bundle" include or solve that which is the cause or sustaining power itself? Can it be wondered at that all attempts to solve by brain-mind must be temporary hypotheses, one after the other discarded as we see its futility? Yet the very exasperation induced sometimes opens a door for us.

8

Theosophy is not in conflict with any form of religion, any society, any man, any opinion, however much these may be in conflict with Theosophy.

9

The way to unite is to unite; nothing prevents if that is the desire.

10

Everything should be taken merely as lessons from which growth and knowledge may be obtained, and while we may appear to struggle for many things, our minds may not be set upon the things themselves, but upon the performance of our duty as our expanding

DAILY READINGS FROM R.C.

knowledge gives us perception. Thus would we be like the ocean, the surface in action, the greatest part of us calm, unmoved.

II

War is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the purpose of life.

12

The growth of knowledge must be within the perceiver, the thinker himself. Those who have learned can only point out the Way they learned it; no one can learn for us.

13

Crystals have their own particular sympathies, antipathies, their own attractions and repulsions. Are these mechanical? Not in the least. They are inherent instinct—an unerring faculty which is but the spark of the divine lurking in every particle of inorganic matter.

14

We may reach that One Self, the One Spirit, whence come all law, all possibilities, which has the power to

NOVEMBER

produce all changes, but of Itself changes not at all — ever the experiencer, the enjoyer or the sufferer of the changes. Power comes from this knowledge, which springs up spontaneously within us because it resides in the innermost parts of our natures.

15

What is the distinction between Theosophy and anything else? In Fundamental Principles, I should say. Nothing else affords an all-inclusive view of existence. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living.

16

To hold our ground is victory in some cases. It is more, if we manage to move forward.

17

We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others, first, last, and all the time.

DAILY READINGS FROM R.C.

18

We are all links in the great chain of the Theosophical Movement. We and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' programme as nearly as we know.

19

A steady outpouring of the eternal ideas will attract and hold those who need them.

20

At times we may doubt, but this arises from the personal uncertainty, fear of some or another kind of consequence. We should take it that whatever arises is a necessary position for us to be in in order for us to do further and greater work for Them (Masters). This must be, if we are true to Them; so while doing all we can to make the way sure and clear according to our light, we step forward, with strength and boldness because the Path is ours and Theirs.

21

We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not fall short of the requirement of "the Law of Laws — Compassion absolute".

(94)

NOVEMBER

22

If Karma is the doctrine of responsibility, Reincarnation is the doctrine of hope. The two go together.

23

A good thing in regard to control of speech is from the *Laws of Manu*. In Occultism, speech is regarded as an act, and the most difficult of all acts to control. To control speech, regular and persistent efforts are required. The rule for speech is given as:

Let him say what is *true*.

Let him say what is *useful*.

Let him say what is *pleasant*.

Let him utter no *disagreeable truth*.

Let him utter no *agreeable falsehood*.

These are good things to bear in mind at all times, without making so much of them as to neglect other things quite as important.

24

Saviour after saviour has come to the earth for our benefit, but no one can give us any more benefit than to point to the truths that have been given all down the

(95)

DAILY READINGS FROM R.C.

ages. We must take advantage of that knowledge and advance out of the state in which we have placed ourselves.

25

The Spiritual Will cannot act so long as there is any selfishness in the action or the desire for its results. The *only* way is renunciation of self-interest in the fruits of actions, and while the perfection of renunciation may not now be ours, growth in that direction is always possible, and each modicum of growth makes for better attainment.

26

To have brotherhood among the many it is first necessary to realise brotherhood among the few, and this basis of brotherhood is the divinity inherent in all men. In Theosophy we have this basis.

27

Our thoughts are *our* thoughts, our lives are *our* lives; and both are devoted to our Work.

NOVEMBER

28

You may remember that in *The Voice of the Silence* there are two doctrines mentioned. The Doctrine of the Eye is of the brain-consciousness, largely composed of external impressions. The Doctrine of the Heart is of the spiritual consciousness, of the Ego—not perceived by the brain-consciousness until right thought, and right action, which sooner or later follows it, attune certain centres in the brain to accord with the spiritual vibration. It might be well to read *The Voice* over and meditate on its sayings.

29

What the past has been, we are experiencing now, our lives now being but repetitions of lives that preceded them. What the future will be, we are making now — the lives to come depending entirely on the choice of direction of our thoughts and actions now.

30

I think that the attitude at all times should be — fear nothing, doubt nothing, regret nothing, but GO ON.

December



I

Sometimes it happens that a student passes through a "portal" without knowing that he is doing so, or has done so, until he finds himself "on the other side". He knows then that other and greater portals await him, and he passes them in like manner—growing—growing—growing—with no thought of anything but service to the best and highest he knows.

2

We ought to see that even now, however hampered we may be as the result of mistaken actions in the past, we have not lost and can never lose our power to set other and better causes in motion.

3

Theosophy comes under Karma to the very few, not because it is withheld from anyone, but because their prevailing tendencies are not of a nature to leave the mind open to the consideration of new truths, or to

DECEMBER

enable them to take advantage of the ways and means afforded. This comes from neglect or misuse of opportunities in former lives, in many cases. Especially is this true in this age when so much of the Ancient Wisdom is once more made available to all who *will*. All get this chance, some more favourably than others. It is the height of unwisdom to neglect the opportunity again, most especially in those cases where it is brought home to them without effort.

4

We ourselves have to clear away the obstacles that prevent us from knowing our inner selves. We ourselves have to thrust aside the hindrances in thinking, in forms of religion, in mental as well as physical idols.

5

To abstain from condemning others is a course to be continually striven for; it is vital. No two really act from the same basis of perceptions; how then can anyone judge? It should be granted that everyone is trying to do his best—the best that he knows. His knowledge may be small, but if he strives to do the best he knows, his knowledge increases.

DAILY READINGS FROM R.C.

6

The commonsense of Theosophy must appeal to any man of the world; the great thing is to have it. W.Q.J. had it *par excellence*; his lead is a safe and a good one to follow.

7

Too often we think all depends upon *our* effort and continuance; yet we must know that all these things are provided for, and there are always Those who are near us, who see and know, and will never fail us, even though we have to go through the gates of death to get a wider vision and understanding.

8

All the destruction that is around us, all the misery that we see, has been brought about through our denial of the Holy Ghost, our denial of the Spirit within us. We deny it when we act as if we are our bodies, or our minds. THAT will not be denied. So man, meeting all the results of that denial and seeing them to be evil, learns that this is not the way. Then he seeks for Truth.

(100)

DECEMBER

9

Stick to the Messengers and the Message. 'Ingratitude is not one of Their vices.' Go on with the work.

10

Devotional books, such as the *Gita* and the *Voice*, should be constantly read and meditated upon, for they tend to arouse spiritual perceptions. With the means supplied, and an effort to act for and as the Self of all, channels will be opened up within ourselves that will lead to Inner knowledge.

11

We can get rid of our hindrances only by following the Path They (Masters) have indicated. The Path little by little rids us of our besetting "sins". And They have said that every thought, every desire, every effort in this direction counts. It is not a question of our goodness nor our badness, but our desire and effort to follow the highest Path possible for us.

12

I think it would be best to take the position that *you* never fail or fall or slip back, but that *you* have not

(101)

DAILY READINGS FROM R.C.

been constant and careful in guidance of your *responsive*, but *irresponsible*, instrument; hence, you feel the effects through it of your lack of care. Get hold of it, take care of it, guide it, use it, but *be* the Self—"The man that is, that was, that ever shall be," to whom all these things are but fleeting shadows.

13

The forces of Nature do not exist of themselves; there never was a force of any kind that was not the result of intelligent action.

14

We are not to be self-assertive or flabby; knowing the truth, we speak it and care only for it and that it be as widely known as possible. All of which is entirely compatible with charity and the weaknesses of others and abstention from condemnation.

15

The moment of choice exists *all the time* for every individual.

(102)

DECEMBER

16

(What) we have to do is to realise our own real nature, see what our defects are, strengthen our virtues, and *move on*. Just as surely as we do this, we shall find that our virtues and strength increase, and our defects gradually fall away.

17

Do not grieve over failures and partial successes. It is the effort that counts. He who, with a right motive and sincere good-will, does the best that he can, and all that he knows how to do, does enough.

18

Let us say nothing is good and nothing is bad, but all is *opportunity*—the very best opportunity, because the soul knows what it needs for increasing its powers and keeping its energy. Every single event is an opportunity, even the passing of people on the street and the thoughts and feelings they stir up in us; whatever we feel toward others, our relations with them, our family relations, our social, our business, our national relations—all these are opportunities to be taken advantage of in every way; every one of them constitutes Karma.

(103)

DAILY READINGS FROM R.C.

19

If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. . . . But the question is, who will be the light-bearers?

20

Danger lies in finalities. A high conception serves as a stepping-stone to higher ones; as stepping-stones they are good, but as resting-places they are distinctly inhibiting of progress. Progress precludes finality.

21

The Ancients celebrated and understood what was called by them “the birth of the Sun”, or the return of the Sun on its northern course, beginning on the 21st of December. They knew that all the occult forces in Nature have an upward and increasing tendency at the return of the Sun. When the Sun’s rays become warmer and stronger, all the other forces behind the Sun itself, and behind ourselves, become stronger within us. In the rising wave of spiritual and psychic renewal, all that we desire to do has a greater impulsion than at some other time of year.

(104)

DECEMBER

22

Theosophy points to a fact, one of the utmost importance; namely, that there are Masters—our Elder Brothers—who have under the name of Theosophy given to the world a record of the Laws that govern all the constituents of Man and of Nature.

23

We are not here (i.e. on earth) because of our virtues; we are here because of our defects. The “personality” is really the working off of defects. If we do not learn what the object of life is, and don’t do the work, then we are only creating more defects to adjust, and more trouble for ourselves.

24

Back of all the religions that have ever been there is the record, the tradition, of some great Personage. And we find an astonishing fact in studying the scriptures and teachings of other days—each of these great Teachers taught the same doctrine, the same fundamental ideas.

25

The esoteric saviour is not *man*, but the divine principle in every human being. What is needed is a knowledge

(105)

DAILY READINGS FROM R.C.

that leads to Him, or It. The foolish look for a "Man"; the wise look for a "Message". Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test. The "Messiah" has come and gone; but He has left the "Comforter"—His Message. . . . It is possible for men to get at the truth of these things if they will take the trouble to make the search in all sincerity.

26

How the Masters would, if They could, save humanity! They have done all they can. The Message is here, and it is our only hope.

27

Is it not true that now we can look back and smile at everything "bad" that ever happened to us in the past? It looked awful at the time, but it has passed, and we can see that from those very things came something of gain, of strength and wisdom.

28

Our ideals are never reached. They continually precede us.

(106)

DECEMBER

29

There is no time limit to effort.

30

We are working in the present for the future.

31

Onward and Upward is our watchword, and we might as well add to it what the Old Lion of the Punjab did, the word "FOREVERMORE".

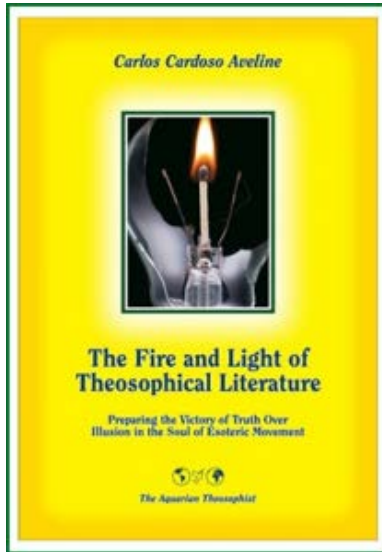
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The End of “**A Book of Quotations**”.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through [Amazon Books](#).

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