

developed by Bishop Leadbeater and Mrs. Annie Besant. The decisive importance of this information can be realized if one remembers that the Adyar TS has within it some 85 or 90 per cent of the theosophical movement worldwide. It means nine out of ten.

The now faltering ritualistic structures fabricated between 1900 and 1934 include the Egyptian Rite, the Co-Masonry, the Liberal Catholic Church and the present Besantian form of the Esoteric School.

The Egyptian Rite (E.R.) aims at being a completely occult body, id est, a body whose very existence is unknown to all, except its own members.

On the other hand, the existence of the Esoteric School of Theosophy (E.S.T.) was from the start publicly announced and discussed by H. P. Blavatsky in her work “The Key to Theosophy” and elsewhere.

The E.R. takes its name from the Egyptian Rite created by Alessandro Cagliostro in Lyon, France, in the 18th century. Its contents have nothing to do with the Cagliostrian Masonry, which taught ethics and true wisdom. With its procedures dedicated to the “King of the World”, a personage fabricated by Mrs. Besant and her associates, the E.R. is secretly situated above the third and highest degree of pledged members in the Adyar Esoteric School. It exists in a limited number of national sections, including the USA, Australia, India, United Kingdom, Netherlands, Brazil and several others. One motto of the E.R. and its secret rituals is “Omnia vincit Amor”, or “Love wins All”. The phrase belongs to Virgil (Ecloga X, 69). Unfortunately, the always good-willing E.R. leaders were not taught that there can be no real Love without Truth. A “loving” sentimentality, devoid of common sense, and not based on discernment and truthfulness, can only lead to confusion and sorrow. The E. R. has been a blind political instrument, unconsciously used for perpetuating a top-down, “absolute”, popish control of the whole Adyar movement.

Lower in the Adyar “occult ranking”, we find its impoverished Esoteric School. Here the very texts written by H.P. Blavatsky to her School are not studied, for pseudo-theosophical texts are considered far more important, being adopted in the study lists which must be followed by the various groups.

The School is divided in two main groups, Candidates and Pledged members. Each of them has three degrees. There are therefore six degrees in the School, and the E.R. is the seventh “unknown and invisible” degree, the “occult” degree that “knows it all”.

In the weekly meetings of the E.S., thousands of honest, sincere students from around the world get together to solemnly study a few paragraphs before the portraits of seven Masters. In smaller groups, there are usually but two portraits.

Five of the seven portraits are fake. At the beginning and end of each meeting, the E.S. students make reverence to the false portraits of (1) the “**Manu**”; (2) the “**Maha-Chohan**”; (3) the “**Master St-Germain**”; (4) the “**Christ-Maitreya**”; and (5) the so-called “**Master Jesus**”.

In the first decades of the 20th century, Mrs. Annie Besant and her associates used to have imaginary talks with these fiction characters.

C. Jinarajadasa started to abandon such a clairvoyant nonsense during the 1930s. He took more steps than are usually acknowledged towards the recovery of common sense.

From 1953, Mr. N. Sri Ram took over the leadership of the Esoteric School upon the death of Mr. Jinarajadasa and completely stopped the old practice of imaginary “channeling”. N. Sri Ram did not have the political courage, however, or did not find the political conditions, to take the fake portraits out of the E.S. meeting-rooms, and those relics of the “clairvoyant age” resisted up to the end of his life in 1973. Then came Mr. I. K. Taimni, who tried to reinvigorate the School with his own and profound texts on Hinduism. Yet he did not value the original teachings, and kept the false portraits in the walls of the meeting-rooms. Mrs. Radha Burnier became the leader of the School in 1978. In spite of her being a student of Krishnamurti’s, the fake portraits of those imaginary Masters are used even today. These forgeries are still side by side with the portraits of the two Mahatmas who really created and founded the theosophical movement. One of these two portraits, however, has been itself the object of a partial adulteration made under the orders of a false clairvoyant who presented himself as a Christian priest.

The honesty, the ethics, and the goodwill of every leader of the Adyar E.S. from 1934 on cannot be questioned in any way. There are no elements to justify strong criticisms regarding their actions. Just the opposite: in one way or another, they did promote a transition, and prepared the movement for its next phase. Under their influence, the Adyar Society published classical theosophy works like the “**Collected Writings**” of H .P. Blavatsky, the “**Mahatma Letters**”, the correct edition of “**The Secret Doctrine**” (prepared by Boris de Zirkoff), the volume “**Damodar and the Pioneers of the Theosophical Movement**”, by Sven Eek, and several other volumes of authentic literature. Abandoning the edition of “The Secret Doctrine” that had been adulterated by Mrs. Besant was one of their major accomplishments.

Regarding the Esoteric School, the limitation of these leaders - or a limitation of their epoch, perhaps - is expressed, in part, in the conventional interpretation of Virgil’s phrase “**Omnia Vincit Amor**”. Their love for Adyar as a corporation, and their loyalty and gratitude to their own predecessors, may have been greater than their love for, and loyalty to, impersonal truth.

They did what they thought was the best thing to do, and this is good. They all have been mainly the victims of a clever successorship trap created in the 1900-1934 period. They suffered from the magnetism of a mayavic ideation that they did not create. Mrs. Radha Burnier, as anyone who knows her can see, is a truly admirable woman of great idealism and personal integrity. It is time, however, to look ahead. Now and in the future, Mrs. Radha Burnier and other E.S. members may want to examine whether mixing in the E.S. rooms five forged portraits of imaginary Masters with portraits of two real Mahatmas (one of these portraits also adulterated) constitutes a lack of respect for the true Teachers.

The mixture of truths and lies is no legitimate action in Theosophy, and Mrs. Burnier’s father, N. Sri Ram, acknowledged in 1971:

“Suppose there is a wonderful elixir in a bottle, but there is mixed with it some foreign matter which does not have the same properties as the elixir itself. Then it would not be absolutely pure; its potency would be affected by the adulteration.”[1]

Although N. Sri Ram was unable to solve the problem, he had a clear understanding of what the word “adulteration” means. On the other hand, it is certain that even authentic portraits can’t replace the **love for truth** which is a condition for lay discipleship. H.P. Blavatsky said, in April 1890, that the spirit of the Masters was far away from the shrine in Adyar already. In an open letter to the Indian theosophists, the founder of the movement wrote:

“... Nor can I, if I would be true to my life-pledge and vows, now live at the (Adyar) Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; they are a dead letter.”[2]

It may take a longer or shorter time for the Adyar Society to get finally rid of the illusions fabricated in the 1900-1934 period. In any case, it is clear by now that the gradual awakening from illusions which started in the 1930s has been undergoing an acceleration process.

H.P.B. herself indicated to her future students the main key to the liberation of the Adyar Society from the present cloud of pseudo-esoteric delusions. She announced:

“There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. (...) But all efforts of the greatest craft are doomed the day they are discovered.” [3]

(C. C. A.)

NOTES:

[1] N. Sri Ram, in the article “Receptivity to Truth”, published in “The Theosophist”, March 1971, pp. 351-359, see p. 355.

[2] H. P. Blavatsky, in her open letter “Why I Do Not Return to India”. This extraordinary open letter addressed to all Theosophists in India can be seen at “Theosophical Articles”, H. P. Blavatsky, Theosophy Co., Los Angeles, Volume I, pp. 106-114 (see especially p. 112). It is also at the “Collected Writings” of H. P. B., TPH, Adyar, volume XII, pp. 156-167, especially 164.

[3] “The Collected Writings of H. P. Blavatsky”, TPH, Volume XIV, p. 267. Her words are quoted also at p. 73 of “The Right Angle”, a 84 pp. compilation from H.P.B. writings on Masonry, made by Geoffrey Farthing and published by the Adyar TPH in London, in 2003.

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In order to read more on the best alternatives and solutions to the problems now faced by the **Esoteric School** in its version created by Annie Besant, read the text “**To The Outer Head of the Adyar E.S.**”, by Geoffrey Farthing. (Its subtitle is “The 1976 Letter to Dr. I. K. Taimni, Regarding the Future of Adyar Esoteric School”.) The document can be found by its main title at the List of Texts in Alphabetical Order in www.TheosophyOnline.com and www.Esoteric-Philosophy.com, or at the “Lista de Textos em Ordem Alfabética” at www.FilosofiaEsoterica.com. In the same websites, see on the E.R. the article “**Searching for Truth**”. It is a first-hand, frank testimony by Mexican theosophist José Ramón Sordo.

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Understanding the Psychology of Illusion: An Exercise in Self-Examination

Blaise Pascal



Blaise Pascal (19 June 1623 - 19 August 1662)

Editorial Note:

In Pascal's work "Pensées", readers can see the following thought on selfish will and on renunciation to it:

"Self-will will never be satisfied, though it should have command of all it would; but we are satisfied from the moment we renounce it. Without it we cannot be discontented; with it we cannot be content." (Pensée number 472)

Pascal's examination of human suffering and mayavic ideation is a decisive contribution to the "psychology of delusion", which the theosophical movement must understand once and for all in the present century.

The following paragraphs are reproduced from the volume "Pensées", by Blaise Pascal, Encyclopaedia Britannica, "Great Books of the Western World", 1955, printed in the USA, 487 pp., see items 99 and 100, pp. 191-192.

(C. C. A.)

An Exercise in Self-Examination

Blaise Pascal

There is an universal and essential difference between the actions of the will [1] and all other actions.

The will is one of the chief factors in belief, not that it creates belief, but because things are true or false according to the aspect in which we look at them. The will, which prefers one aspect to another, turns away the mind from considering the qualities of all that it does not like to see; and thus the mind, moving in accord with the will, stops to consider the aspect which it likes and so judges by what it sees.

The nature of self-love and of this human Ego is to love self only and consider self only. But what will man do? He cannot prevent this object that he loves from being full of faults and wants. He wants to be great, and he sees himself small. He wants to be happy, and he sees himself miserable. He wants to be perfect, and he sees himself full of imperfections. He wants to be the object of love and esteem among men, and he sees that his faults merit only their hatred and contempt.

This embarrassment in which he finds himself produces in him the most unrighteous and criminal passion that can be imagined; for he conceives mortal enmity against that truth which reproves him and which convinces him of his faults. He would annihilate it, but, unable to destroy it in its essence, he destroys it as far as possible in his own knowledge and in that of others; that is to say, he devotes all his attention to hiding his faults both from others and from himself, and he cannot endure either that others should point them out to him, or that they should see them.

Truly it is an evil to be full of faults; but it is a still greater evil to be full of them and to be unwilling to recognize them, since that is to add the further fault of a voluntary illusion. We do not like others to deceive us; we do not think it fair that they should be held in higher esteem by us than they deserve; it is not, then, fair that we should deceive them and should wish them to esteem us more highly than we deserve.

Thus, when they discover only the imperfections and vices which we really have, it is plain they do us no wrong, since it is not they who cause them; they rather do us good, since they help us to free ourselves from an evil, namely, the ignorance of these imperfections. We ought not to be angry at their knowing our faults and despising us; it is but right that they should know us for what we are and should despise us, if we are contemptible.

Such are the feelings that would arise in a heart full of equity and justice. What must we say then of our own heart, when we see it in a wholly different disposition? For is it not true that we hate truth and those who tell it us, and that we like them to be deceived in our favour, and prefer to be esteemed by them as being other than what we are in fact? (....) [2]

There are different degrees in this aversion to truth; but all may perhaps be said to have it in some degree, because it is inseparable from self-love. It is this false delicacy which makes those who are under the necessity of reproving others choose so many windings and middle courses to avoid offence. They must lessen our faults, appear to excuse them, intersperse praises and evidence of love and esteem. Despite all this, the medicine does not cease to be bitter to self-love. It takes as little as it can, always with disgust, and often with a secret spite against those who administer it.

Hence it happens that, if any have some interest in being loved by us, they are averse to render us service which they know to be disagreeable. They treat us as we wish to be treated. We hate the truth, and they hide it from us. We desire flattery, and they flatter us. We like to be deceived, and they deceive us.

So each degree of good fortune which raises us in the world removes us farther from truth, because we are most afraid of wounding those whose affection is most useful and whose dislike is most dangerous. A prince may be the byword of all Europe, and he alone will know nothing of it. I am not astonished. To tell the truth is useful to those to whom it is spoken, but disadvantageous to those who tell it, because it makes them disliked. Now those who live with princes [3] love their own interests more than that of the prince whom they serve; and so they take care not to confer on him a benefit so as to injure themselves.

The evil is no doubt greater and more common among the higher classes; but the lower are not exempt from it, since there is always some advantage in making men love us.

Human life is thus only a perpetual illusion; men deceive and flatter each other. No one speaks of us in our presence as he does of us in our absence. Human society is founded on mutual deceit; few friendships would endure if each knew what his friend said of him in his absence, although he then spoke in sincerity and without passion.

Man is then, only disguise, falsehood, and hypocrisy, both in himself and in regard to others. He does not wish anyone to tell him the truth; he avoids telling it to others, and all these dispositions, so removed from justice and reason, have a natural root in his heart.

NOTES:

[1] Will; in Theosophy, one might say here “desire” instead of “will”, thus preserving the word “will” for those intentions which express one’s own higher self. In the present paragraphs, however, the word “will” means “personal will”, that is, the will of one’s lower self. (C. C. A.)

[2] At this point, Pascal gives a practical and specific example of small importance, which pertains to his time and has no universal interest. (C. C. A.)

[3] Princes; or leaders, directors, chiefs, and so on. The same idea applies up to an extent, and in many cases to husband and wife, to children and parents, and brothers or sisters, besides one’s colleagues in the theosophical movement. (C. C. A.)

Observing the Process of Illusion

E-Theosophy E-Group Will Investigate How Each Student Can Best Discern Truth

No one is entirely above the danger of deceiving himself, and of being deceived, or of involuntarily deceiving others, with regard to the true spiritual path.

Vigilance is therefore more than useful. It is decisive. Since students must be able to defend their individual right not to be deceived, from July 9, 2012 there will be a weekly posting on the Yahoo group E-Theosophy entitled "Theosophy, True and False".

The activity will be coordinated by Steven H. Levy, from Philadelphia, USA. The term "pseudo-theosophy" refers to that which pretends to be what it is not by hiding behind a mask made up of falsehoods and partial truths. The purpose of this weekly study will be to remove the mask.

Students of Theosophy may agree that Pseudo-Theosophy should be exposed for the sham that it is; however, there are some differences of view as to what it is. Each student must think for himself. There are no outer authorities in the real theosophical movement. H. P. Blavatsky wrote in her article "**What is Truth**" that "it is often as useful to know what a thing is not, as to learn what it is". Her writings give as much as is needed to understand "real" Theosophy and to identify what is false Theosophy.

The purpose of this study will be to expose some of the illusions, partial truths, and misconceptions that may masquerade in the world under the name "Theosophy", thus causing invisible harm to those who seek for the truth.

The references for stating what is Theosophy and what is not will include the writings of H.P.B. as well as W.Q. Judge, Robert Crosbie, and others. Point by point, an attempt will be made to identify the characteristics of the false and the true so that discernment will get stronger. What to do with that realization will be left to the conscience and choice of the reader, who will have to be the final authority in this effort.

Each posting will include commentary and supportive excerpts.

Any real search for truth must welcome and reply to honest and sincere criticism. The effort to check, test, and verify must be a collective action. Readers of "**The Aquarian Theosophist**" and associated websites are welcome to join **E-Theosophy** and accompany the research on the process of discerning truth. Those interested may write to the e-mail lutbr@terra.com.br and ask for information.

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The State of Faultless Vision

Attention Implies the Absence Of Any Distraction or Distortion

N. C. Ramanujachary



**Eyeglasses can only restore
right vision at the physical plane reality**

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We, human-beings, have ‘vision’. Eye is the sense organ. Vision has many meanings but is commonly understood as seeing. The total vision has broader and too wider connotations. It includes invariably far-sight, planning and designing for the future. But in general we are not satisfied with normal seeing, would speculate many other things beyond and behest.

Let us first examine the matter of ‘seeing’. We have two eyes. Some people even talk about a ‘third eye’ or an inner perception. They say seeing is not complete without that. The third eye which was available with the earlier races of mankind got reduced and absented itself. This has become the ‘pineal gland’ which is another story.

We have a perception which normally includes the ability to see, hear, etc. We have five senses of perception. Some people even talk about the extra/higher sensory perception. The sense organs known to us as means of perception are: Eye (Seeing), Ear (Hearing), Nose (Smelling), Tongue (Tasting) and Skin (Touching). *Sabda, Sparsa, Roopa, Rasa, Gandhas* are the aspects of the sense organs, as we well know. These sense organs collect the data of perception and report to the Mind (also considered the Sixth organ by some, besides being the coordinator of the five senses.)

Mind is supposed to be the 'data-base for the senses' perception, outer and inner. Mind has no physical locale, but we feel it and do not agree when someone suggests that we do not have the mind. Attention is the collective action of the mind. It is a Principle and an agent for inner perception. Storing, retrieving, recollection and propelling for action thereupon are its primary functions.

Perception is also a way of understanding or regarding something, the ability of understanding at the same time the true nature of that something. We may name it as Insight or the faculty of Intuitive understanding.

Attention and Alertness are the states in the Awakening of the sense organs. They become possible only when the mind is capable of collectively functioning; when all the sense organs effectively perceive.

Mind has a great role in human conduct and behavior. Considering the human principles and their aspects, mind is very vital in importance so far as functioning is the matter.

Theosophically speaking, mind is said to be the "fifth principle". A human being has seven principles at his command. As the fifth principle, mind can independently propel action or report to its higher principles, *Buddhi* and *Atma*.

Popular idea in the theosophical connotation is that "Atma-Buddhi-Manas" is the Real Man or Inner Man. Man is the master of his business and its administration when he functions as a Total Man, devoid of the subjection or influence of the impulsive psychic and physical aspects of functioning. When he is functioning only at the level of psychic and physical modes, he is only partial and parochial. He is behaving as a fragment of his Total Being. We are not concerned, at this point, with those who think that what is seen is enough and the search beyond is futile.

Coming back to the sense organs, eye is considered the principal of them, for the simple reason that it is the first organ which senses. On the analysis we made of the Total Man, we have to consider the eye only as a beginner of perception, only as a representative of the five senses and organs. Even when we say "Vision" it is complete only by the total or collective action. To the outer vision, we have also need to add on the inner vision. We shall deal with the eye, as an illustration in our total examination, but will not forget that the other four are conjoint with it all the time. We call that "attention".

Attention implies the absence of any distraction or distortion. These are to be totally eliminated from the scene of perception. When there is distraction or distortion the vision is not "true" or "real". When we see a thing before us (our eyes), we can as well make it heard, smelt, tasted and touched too. We see the object first and the act of seeing intently brings up

the other aspects to our observation. They are radiated to us invariably from the object itself. They are “subjective” but are brought into a sort of objectivity because of our perception.

We desire to see things both objectively and subjectively. When there is total attention, the subject and object become one. The seeing (or vision) has to be total and faultless.

To put it in other words, we must see things as they are, and not as we wish them to be or as they prima-facie appear only in a form. *Yadha-tat and Yadha-vat* are the Sanskrit words to indicate things as they are. So, the effort is to see things as they are. This is the “State of Faultless Vision”.

It is common that the vision gets distorted or disoriented, for various reasons. Age may be one, self-opinion or pre-conceived notion is another.

When the eye suffers this we approach an oculist. Similarly for each organ we have specialists who help us set right the matter by removing the fault. Thus we get back to be the right visionaries. This is so as far as the outer organs are concerned. What happens to the faults affecting the inner organs is a separate matter. This is concerned with the inner enemies of the man, such as anger, irritation, envy, jealousy, pride, and there is a long list. Unless these are also remedied and the vision is set right, we cannot say the vision is faultless. These are to be attended to if we so desire to have a faultless vision. Otherwise, we can rest where we are.

We will now consider how the Faultless Vision can be attained. This is a sort of “mysticism” (*id est*, the process of becoming one with all or filled with “That” and nothing else) at a lower level. But without mystifying ourselves, we can make this vision a common knowledge and become total human-beings.

For attaining this, the primary step is Concentration (*Dharana*).

Dharana is described as “the intense and perfect concentration of mind upon some interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or world of the senses”. This can also be termed as “one-pointedness”.

In other words, we must become indifferent (*Udasina*) to the objects of perception and see only through the mind (*Manonetra*). This mind, again, is the maker of illusion. Illusion replaces or kills the Real. So, we must become capable to trespass the total field of illusion, created and projected by the mind. We must here remember that two traits of the mind are *Avarana* and *vikshepa* (*id est*, covering things and projecting non-available things).

The field of Illusion is, in philosophic terms, named as the field of “*Asat*”. From the region of this Illusion (*Asat*) we must proceed to the region of the “*Sat*” (Real). Seeing the illusionary forms, hearing the sounds of “roaring as to whispers, to cries of bellowing elephants, as to the silvery buzzing of the golden firefly” - which is in the range common with practitioners of meditation (*Dhyana*), must be stopped. The art of right meditation will not provide for these illusions.

From the field of forms, we need to get into the field of ideas or concepts. The latter field too gets absorbed into a higher region later.

The form of clay gets unified with the mind of the potter (designer). This happens before he makes the form. This is what we call Ideation. We must get into the mind of the form-maker (creator) to start with. This is termed as the “higher-mind of the soul”, which is equally earthy, and it attempts to separate us from the *Sutra-Atma* (string of existence, the silver thread that binds us to our creator/Master).

This earth, the hall of (*Asat*) sorrow, traps to enclose us in itself. Yet, it is also the “entrance leading to the twilight that precedes the valley of True light”.

That true Light burns without a wick or fuel, and no wind, however strong, can extinguish that. Wick is the physicality and fuel the psychic nature, symbolically put here. Because one has passed the hall of sorrow not responding any longer to the earthly perceptions, the entrance welcomes him. At this stage, one sees the Self-in-Reality (*svasvarupa*). Then alone one can attempt to see or become the All-Self. (*Parasvarupa*). One has to rest in that “Eternity”.

Figuratively speaking: One has to cross the hall of ignorance, then the hall of learning, and enter into the precincts of the hall of Wisdom (*Jnana*). This is not easy. Great struggle is needed to get over the hall of learning, for it is more flowery and attractive, alluring one to rest in it. (*Pandtya-prakarsha*).

To put it in common phraseology:

One must first get out of the outer senses (destroy the psychic body);

Then, the Inner Senses (clean up the mind body); then

Step into the region of Wisdom (*Jnana*) (purify the heart).

The region of wisdom is the Bliss. Here one is “born in heaven”, not breaking away from the Universal Parent. One is in his “Heart”, with the Inner Ruler Immortal (*Antaryami*). Resting with him is merging with the One and living there. Now, one becomes one with the path of onward journey. The Inner Ruler or the Inner Man is the pilgrim and sets on his further journey, having unloaded the physical and psychic luggage. This unloading is the removal of the sorrow of the world to an extent. Killing the Desire, including the love of life (*Kama and Thrishna*) are the marks for this. Then the desire to follow the nature’s changeless laws comes up. By working in aid with nature, one becomes a friend to Nature, when ‘she will open her ranks’ and takes one on to the ‘portals of her secret chambers’.

The rungs of suffering and pain are silenced by the voice of virtue, which are variously made as indicated below:

“Kill desires, make your vices impotent. Make your sins dumb. Silence the thoughts and fix attention on the Master (who have not yet seen but only felt). Merge your senses into his senses.”

It is said, in other words, that the rose must become again the bud by killing all memory of past experiences, and become as innocent as a child.

Now the aspirant's flesh (body) is passive, head cool and soul firm. All the thick dark clouds of matter have evaporated.

The light of the One Master radiates now. Hearing and seeing merge here and all psychic senses also merge in unity with the Master's eternal radiance.

Now the human-being becomes only a doer, witness, radiator and the radiation too. All the five impediments to the organs are destroyed.

Human being remains as a vehicle (*Upadhi*) and becomes conscious of the Spiritual Self. The merger with the All-Self eventually occurs. One becomes the Light, Sound and Master of himself. This is termed as the state of *Samadhi* (in equilibrium with ALL) and that is the state of Faultless Vision.

This state need not be considered very high, above the reach of human beings and unachievable. That is "latent" in each one of us, the human beings, and can be made patent by constant attention and vigilant approach to life.

Oversimplifying again, it can be stated as a consistent effort to: rectifying one's own faults, making readjustments for orientation, and radiating the radiance. Thus the human-being becomes a god on earth, but not of the earth. He is the real agent of the Supreme Principle that guides and elevates the universe, upon this globe.

Human kingdom is asserted to be the fourth hierarchy on this globe. That statement can be worked out to become "Real" by each one of us. We only need devotion to this duty and earnestness in endeavor (*Bhakti-Shraddha*) coupled with reverence to nature and the Absolute that is the original stature of nature.

Human being is endowed with the creative forces/energies such as Will, Wisdom and Activity (*Itchha, Jnana, Kriya Sakti-s*). Human will has no barriers, when covered with selflessness and altruistic spirit.

One may wonder whether all this is possible for men and women of the world. One has to intellectually visualize things well before practically attempting the achievable goal. Unwavering conviction brings the needed firm determination. Only when one is in conformity with the opinion and convinced of its necessity, the doors of opportunity open before him. Nature and life are too beneficent to mankind and are ready to guide towards the True Light. In all these matters, verbal understanding is first necessary and when it is right it would naturally lead on to the ultimate.

The acquisition of the Faultless Vision is only a first step in the long pilgrimage of human being. As one thinker remarked, the first step is the last step. When it is taken in right earnest, there will be no looking back. The journey is, of course, long. When the radiance of the Light pours in, there is only Bliss and no more tiresomeness.

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This bond diminished as the difficulties of my mind turned my attention to the later theosophical literature. I began searching for all kinds of theosophical literature on the net, and found mainly books by A. Besant and C.W. Leadbeater.

There was no need of hard work for my mind. The titles were attractive and their style was simple. So I read “At the Feet of the Master” and the “Masters and the Path”. But I felt something was wrong - though not yet clear to me.

Later on, I perceived the need for a sense of self-reliance, which is well described in the “Letters from the Masters of the Wisdom”:

“A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life.”[1]

The contrast was unexpressed in thoughts in me but well perceived in my Heart.

That powerful engine ordered my mind to deepen the knowledge of historical facts of the theosophical movement.

The online presence of U.L.T., Pasadena T.S., and other theosophical think-tanks made this possible. In particular the U.L.T. and its extensions through www.Esoteric-Philosophy.com, and its activists on Facebook, like Joaquim Soares, helped me understand the problem of pseudo-theosophy and know more about the history of the movement and its original founders.

Now I can see why H.P.B. defined W. Q. Judge as “her only friend” and “part of herself since several aeons”. He “kept the link unbroken”.

This link can be found and lived in the original theosophical literature as recorded by William Q. Judge, by Helena P. Blavatsky and others. Original literature can feed our souls, if we study it properly.

“Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men -- the temporarily isolated fragments of the universal Soul and the cosmic Soul itself -- bring them into full rapport. Once this established, then only will these awakened sympathies serve, indeed, to connect MAN with -- what for the want of a European scientific word more competent to express the idea, I am again compelled to describe as that energetic chain which binds together the material and Immaterial Kosmos, -- Past, Present, and Future -- and quicken his perceptions so as to clearly grasp, not merely all things of matter, but of Spirit also. [.....] To some little extent that faculty can be acquired by the Europeans through study and meditation but -- that's all. And here is the bar which has hitherto prevented a conviction of the theosophical truths from gaining wider currency among Western Nations; caused theosophical study to be cast aside as useless and fantastic by Western philosophers.” [2]

The United Lodge of Theosophists, U.L.T., helps with a precious reservoir of proper

documents from the original founders and shared experiences. This represents a great gift to the truth-seeker who wants to know himself and understands that pseudo-theosophy puts its faith outside the imperishable Self, and in the ephemeral personality, feeding upon that chain called Expectation.

This is one of the features of the little-known psychological keynote affecting pseudo-theosophical literature. And the reason why I came across this sort of literature is that the lower levels of my weak psychological world attracted a vibration that was similar to them.

But there can be no real theoretical solutions until theosophy becomes alive to us. In fact, I foolishly persisted in “expecting to be led by the hand on the smallest as well as the greatest events of life”. The practical solution only came a short time ago.

Upon coming back home, I decided to use my legs. Then a bus arrived at the bus stop while I was near it. Adopting the same unfortunate attitude as mentioned above, I said to myself, “well, let’s get the bus and see what happens”. Five minutes later, the driver made an abrupt braking. My body rolled straight to the door of the driver and with the shock my neck got a bruise. The small event taught me a lesson.

“Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.” [3]

This is what happens when you have a Passive attitude. You are subjected to any blind results from the laws which govern the evolution of the physical, astral, and psychical nature of man.

Regarding the idea of an external, monotheistic god, a Master says in a Letter to A.P. Sinnett:

“Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.” [4]

As someone said, the theosophical effort is a laboratory, and in it everything must be tested.

It’s not too late to take control of the rudder, orienting ourselves in the Ocean of life with the guiding star of the Ineffable and the Eternal within us, in order to consciously take part in the great symphony.

“All has an end, and will away. Truth alone is immortal, and lives for ever.” [5]

NOTES:

[1] “Letters From the Masters of the Wisdom”, TPH, India, 1973, First Series, Letter 43.

[2] “The Mahatma Letters”, TUP, Pasadena, Letter VIII, pp. 29-30

[3] “Gems From The East - A Birthday Book of Precepts and Axioms Compiled by H.P.B.”, Collected Writings of H. P. Blavatsky, TPH, volume XII, see the entry for June 6.

[4] “The Mahatma Letters to A. P. Sinnett”, TUP edition, Pasadena, Letter 10, p. 53.

[5] “Gems From The East”, Collected Writings of H. P. Blavatsky, TPH, volume XII, see the entry for March 17.

Seven Meditational Questions Applying the Socratic Method To the World of the Mahatmas

A Master of the Wisdom wrote these famous lines to a 19th century lay disciple:

“Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought will find me if projected by a pure impulse, as mine will find, has found, and often impressed your mind. (.....) Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent.” [1]

Taking this into consideration, a contemplative exercise can be practiced with seven open questions. It can be made from time to time. In different moments of one’s life, the answers to these queries will acquire diverse shades of meaning and degrees of intensity. One may be able to observe the evolution of one’s reactions to them. The questions are:

- 1) Do I understand the fact that the Masters of the Wisdom really exist?
- 2) Since they exist, do they observe humanity and human individuals of goodwill?
- 3) If Masters observe our humanity, do they watch the modern theosophical movement, whose creation they directly inspired and cooperated with?
- 4) If they observe the movement, do they mainly watch that theosophical movement which is but nominal and gravitates around rituals, portraits (mostly false), and vanity? Or do they rather observe that part of the theosophical movement which, permeating its various societies and associations, studies and tries to live by the original teachings as taught by Them?
- 5) If the Mahatmas do observe in the 21st century the broad, non-bureaucratic, original movement, will they also watch those efforts, in it, which try to look at the present situation of mankind from the point of view of the Historical Duty of the movement, therefore investigating how to constantly renew both the esoteric movement and our civilization?
- 6) Since there is a creative co-responsibility of theosophists regarding the future of humanity, is it really true, then, that I am aware of the implications of being situated, as a human septenary individual, in the “field of observation” of such Initiates?

