

The second aspect which distinguishes Theosophical living is the impact which a knowledge of the inner worlds can have upon us. This is important as it relates to our worlds of thought and feeling. By a knowledge of these realms and of their relationship to us, we learn that we affect them and they us. They are fashioned largely from the sum total of all the thinking and feeling of the human race to date. This is the Kama-Manasic realm, a region of the Astral Light, and it is one with which we are all intimately concerned. The contents of those inner worlds most nearly associated with us, with which we have a special affinity both individually and collectively, reflexively affect us in turn. The lower levels of the Astral Light influence us most strongly; the higher, more spiritual realms are more rarely contacted by us and in the ordinary way affect us less.

This matter of mutual reaction between us and the lower inner worlds raises a third aspect of living Theosophically, that of responsibility. It does not take the student of *The Secret Doctrine* long to realize that the whole theme of that great work is Man - Man's origins, the world as the stage for his activities whereon is carried out the drama of his evolution. All this and its relation to Cosmos is outlined therein. The great stories and myths, when they are read in the light of the keys given in *The Secret Doctrine* and elsewhere, relate obviously to Man. Therefore, Man's responsibility, not only for his own condition but for the development of the other kingdoms of nature, and for the state or condition of the inner realms, is another special Theosophical contribution to thought and understanding and it can constitute an important guide to our way of life and to the formulation of our motives.

The matter of our responsibility for the other kingdoms of nature at the ordinary physical level is topical and its importance is becoming more widely realized. If we are not to suffer as a result of serious pollution and waste, and if our wild animals are not to be harassed to extinction, effective action becomes urgent. We must learn to live in brotherhood and harmony both with our fellow men and with nature.

Effect on Psychic Atmosphere

A recognition, then, of Man's influence, by his action, his thoughts and feeling, on his surroundings, particularly his inner surroundings - the inner realms which, in turn, react on him - is one of the strongest incentives to Theosophical living. From it arises the firm restraint that a Theosophist imposes on himself. He learns that he must control his thoughts as much as, if not more than, he controls his actions, because of their effect on the psychic atmosphere in which not only he, but all of us live. By wrong thinking and feeling we foul our psychic atmosphere; we also pick up and are affected by the conditioning of that atmosphere by other people. Thus, thoughts and feelings react upon all human activities and relationships. Ought we not, as Theosophists, take very special note of this and remember that only living human beings can improve that psychic atmosphere?

The dead occupy these inner realms, but, in the ordinary way, they cannot affect them for good or ill. We are beginning to care for our own immediate physical surroundings, but generally we are not much concerned for those of others. We do not mind dumping our old mattresses, cars, perambulators and washing-machines in someone else's lanes or washing out our oil-tanks in the ocean, far from our own shores. We do this as long as we can 'get away' with it, but what happens when everybody does the same? The surroundings of our dwelling places become despoiled, our beaches fouled with oil, our rivers and lakes polluted, the air we breathe tainted are only now waking up to our responsibility for keeping our physical world

clean, beautiful, ecologically healthy and hygienically productive. But what about our psychic atmosphere? H.P. Blavatsky tells us that the Astral Light is full of 'elementals' or nature spirits, and that these can enliven our thought-forms and give them power. The conditioned psychic atmosphere of a country can affect the population for centuries. This, in large measure, accounts for national characteristics. From all this emerges the importance of constantly remembering that living Theosophically relates to practical living and that our moment-to-moment, day-to-day, activities, both objective and subjective, are obviously and closely interrelated.

The whole purpose of living is growth and development through experience. But not everyone in the same circumstance receives the same impressions nor makes the same response. Some are not fully awake nor responsive enough and much of what they experience does not register in their awareness. We gain experience according to our ability to record it in consciousness and this response grows with our development.

Living Impersonally

This introduces the idea of Karma as consequence. It is obvious that, essentially, we are our own Karma - we are what we have made ourselves. This applies to us not only as individuals but as groups and, indeed, extends to the whole human family. In all justice, we are responsible for our own sufferings and limitations.

The scriptures of the world, as well as Theosophical writings, tell us how to live so as to eradicate those effects of the karmic law which make for suffering. In the end, these precepts converge into one, that of trying to live impersonally. While we live in this world, we obviously have personal affairs but we are exhorted not to be so concerned with them and we are told that they should not occupy an undue amount of our attention. We must, of course, fulfil whatever responsibilities we may have incurred to our family, to other people, or to our profession; even these, however, can be carried out altruistically, with our attention directed away from 'self'.

This attempt to eradicate the undesirable effects of Karma involves also the practice of virtue. The practice of virtue, however, in itself does not necessarily make us virtuous. It is of prime importance that we should become truly virtuous so that the practice becomes automatic. An honest man is simply honest; a patient man is simply patient. One who must consciously refrain from dishonesty or impatience is not necessarily either honest or patient in himself. This does not mean that when we are young and making our way in life, we should disregard the precepts which would have us be honest and patient, but as long as we have to *consciously* practise virtue, we are not yet naturally virtuous.

Doctrine of Higher Self

Now, what makes us virtuous? Here Theosophy makes another of its special contributions. It teaches that every earthly man, every personality, is overshadowed by a Higher Self, an Egoic spiritual individuality. In so far as this Higher Self is able to impress the man's consciousness, it becomes his conscience. This is the inner voice which can strongly influence our behaviour. In the early stages it teaches by shame, evoking remorse for wrongdoing. As we grow, we learn; the pangs of remorse become stronger and we begin to heed them and to make an effort to avoid the weak or wrong act in the future.

The doctrine of the Higher Self tells us that the proper attributes of man are already naturally present in the Higher Self. An aspect of virtue is unselfishness. It is a transcendence of our lower nature or personality. Unselfishness or self-forgetfulness is born of love. An outward-turned consciousness relates us closely to our surroundings and to all that is in them. From this comes caring - a form of love. Much, if not all, virtue springs from caring. We care for our loved ones and for our treasured things. As we develop, this caring broadens; it becomes deeper and more wide-ranging until eventually it grows into true altruism which is the epitome of virtue.

The proper evolutionary development of man is along these lines and, if the world would advance, it must make an effort in the same direction. Here, as Theosophists, we have a special role. We have been brought into contact with the teaching and have the opportunity of applying the knowledge. The contribution we can make to world thought and, therefore, to its well-being is enormous if we will take this opportunity seriously.

Rhythms of Universal Life

All life needs a form through which to live and act. Only living things can live, and only man can live in a consciously self-directed way. Only a Theosophist can live consciously according to the evolutionary law theosophically defined. A Theosophist, therefore, is, or has the chance to be, a special human being.

In general, a human being is a unique creature because of his mind. It is important, therefore, that man learns to control his mind. It is his mind that stands between him and his higher Self - the original source of his being - wherein all is right. Mind can stand between the two either as a barrier or as a bridge.

A Theosophist not only has the freedom to live as he chooses but he must also develop the ability to see, or sense, the universal trend or pattern to which he wishes to conform, and he must be able to feel - to be in sympathy with - the qualities and rhythms of the universal life. It must be emphasized again that these qualities and rhythms are not vague ideas or beliefs; they are the real facts of life. We, as living creatures and part of the whole process of Nature, must come to know and harmonize consciously with these deep qualities and powers. Animals do it unconsciously by reacting instinctively as creatures of circumstance. We must do this by awakening in ourselves these properties or qualities which correspond to or reflect those in Nature, especially those in the higher or spiritual worlds. Ultimately, this growth becomes the process of true initiation, consciousness beginning to function at higher levels.

Our Roots Are in Oneness

We sometimes regard initiation as a process so remote from our present state of development and something so special in the way of knowledge and power that we, here and now, need not do anything about it. We think it is only of concern to those far on the path of attainment. I suggest that this is not the case. We have to do something about it now, in this life, at this time, if we are to become mature human-beings, able, eventually, to act consciously and responsibly. Now is the only time in which we can do anything; there is no escape from this. It has often been said that mankind can be saved, improved, regenerated only by the efforts of its own individual members, and, in the end, that means you and me. In this matter, Theosophists can have no excuse. Others might say that they do not have the knowledge, but we cannot. We often make excuses for ourselves on the grounds of our inadequacy. This is not justified because, for one thing, man has the roots of his being in all-sufficient Deity or Oneness. This means that each of us has all that he needs in the depths of his being.

Everything that we need of knowledge and power is available for this work of self - regeneration. And each man's share of this inner Divinity is equal; we may not manifest it equally, but none is more endowed with it than his neighbour. Obviously, our ability to manifest these divine qualities unfolds gradually but they are working in us and are expressed, more or less, by us all. We all possess, in some measure, the limitless powers of the Self; if we did not, we would be animals or soulless automatons. Surely this realization is of the utmost significance and importance. It is the complete antithesis of the Christian Church's teaching that of ourselves we can do nothing. We are not essentially weak, miserable sinners; we are divine beings - gods - in our own right!

Our Identity With the Higher Self

It is clear, then, that the fundamental necessity for each of us is to make real to ourselves our identity with our Higher Self, to establish ourselves there in consciousness. Most of us can accept the idea of the actuality - the presence - of our Higher Self, and most of us can accept that we must already, in some measure, be in contact with that Self for it is the very source of our life and consciousness. In the light of this, ought we not to be able to strengthen and make closer this already existing contact? Is not the process of consciously establishing this identity what we mean by Self-realization? We have heard much about how this can be done; first, through the controlled use of the mind and, second, by putting our intruding personalities into their proper place. Our personalities have their own proper function at their own level but, in terms of our own essential being in consciousness, they are something for us to use, not something with which we should be completely identified. Control of our lower principles, particularly the thinking principle or the lower mind, is one of the most important elements in our self-training. The most significant of our limitations and conditionings are in the mind. These limitations and conditionings are largely our ideas of, or about, ourselves and they are the source of much of our suffering. We realize how powerful these ideas are from those occasions when we hear - possibly accidentally - a true criticism of ourselves. Everything in us flares up in denial and self-defence. But if we were really earnest in our quest for self-knowledge and self-improvement, we would welcome honest, objective criticism.

In this and other ways, our Theosophy must become practical. We are given some pertinent advice: to think less about ourselves and more about the world and its creatures, its people, our fellow men; to learn to be more impersonal and universal. Let us really do something about this mind of ours. For example, we can learn to dispassionately regard our surroundings, our companions and the events of the day, without letting them provoke trains of negative thought. We can learn to look at things, and especially at people, uncritically, and to see them as they are in themselves. Let them impinge, on our consciousness as they are, so that we become aware of their actual qualities without addition or subtraction by prejudiced thoughts, preconceptions or judgements which, usually and automatically, condition our immediate, and often quite unconscious, reaction to them.

The Inner Place of Peace

Living in this impersonal, uncritical frame of mind can be wonderfully liberating. Truth cannot register through a screen of things, ideas and emotional reactions. There is a simplicity about the consciousness operating in a controlled mind which, because it is seldom experienced, is little recognized or appreciated. This is the state of simply being and not thinking. It is really in this state of simply being ourselves that we come to that inner place of peace and quietness where lies the certain knowledge of the Self.

Another useful part of self-training is to be positive in applying negatives. When we are bringing ourselves under control, in whatever direction - whether stopping smoking or getting up early - which usually means a denial of the likes or dislikes of the personality, we might feel that this denial is negative. We can, however, get the feeling of positively not smoking. We get the feeling of *doing* something even if that something is forbearance, restraint or denial.

All this comes under the heading of purification in the stages of purification, illumination and union on the path of Self-realization. The immediate step for most of us is obviously purification in our daily lives. Perhaps, however, before we begin, we ought to know something of the way nature works and of our own part in her operations.

Living theosophically relates to life and the qualities of life in all respects. It is essentially the *knowledge* of these things - it is not a matter of opinion. Real Theosophy does not come from book learning, although this may be how we are first introduced to it. Living Theosophy is that which can be transformed by thought and conduct into the very elements of our being.

Lastly, we must have regard to the aspirant who seeks to build into himself the necessary attributes and powers to live the theosophical life. This is where the exercise becomes applicable to each of us. First, we must acquire the necessary knowledge from study and the observation of life and ourselves. Then each student must apply this knowledge in meaningful terms to himself, so that Theosophy becomes for him, not just a dream or an interesting pastime, but as real as living itself.

(Geoffrey A. Farthing)

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“**Living Theosophically**” was first published in “The Theosophist”, Chennai, India, in November 1980.

Take a look at other articles by [G. A. Farthing](#). Visit the website of [The Blavatsky Trust](#).

You are invited to see the texts “[Life And Work of Geoffrey Farthing](#)”, by Carlos Cardoso Aveline, and “[G. Farthing, the Constant Theosophist](#)”, by Robert Kitto.

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[Click to see at the Associated Websites:](#)

The Real H. P. Blavatsky

**A Study in Theosophy,
And a Memoir of a Great Soul**

by William Kingsland

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Henry Longfellow: **The Law of Cycles**



Nothing that is shall perish utterly,
But perish only to revive again
In other forms, as clouds restore in rain
The exhalations of the land and sea.

Men build their houses from the masonry
Of ruined tombs; the passion and the pain
Of hearts, that long have ceased to beat, remain
To throb in hearts that are, or are to be.

So from old chronicles, where sleep in dust
Names that once filled the world with trumpet tones,
I build this verse; and flowers of song have thrust

Their roots among the loose disjointed stones,
Which to this end I fashion as I must.
Quickened are they that touch the Prophet's bones.

(Henry Wadsworth Longfellow)

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Reproduced from "The Works of Henry Wadsworth Longfellow", The Wordsworth Poetry Library, UK, 1994, 886 pp., see p. 786. These verses open the poem entitled "Michael Angelo". We add the title.

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have upon awakening hiding Sterope to grieve with them - *to die themselves for their father's loss*.

And, Hercules, *moving off his left leg*, will have to shift his place in heavens and erect his own funeral pile. Then only, surrounded by the fiery element breaking through the thickening gloom of the *Pralayan* twilight, will Hercules, *expiring amidst a general conflagration*, bring on likewise the death of our Sun: *he will have unveiled by moving off the "CENTRAL SUN"*- the mysterious, the ever-hidden centre of attraction of our Sun and System.

Fables? Mere poetical fiction? Yet, when one knows that the most exact sciences, the greatest mathematical and astronomical truths went forth into the world among the *hoi polloi* sent out by the initiated priests, the Hierophants of the *sanctum sanctorum* of the old temples, under the guise of religious fables, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade.

This *fable* about the Pleiades, the *seven* Sisters, Atlas, and Hercules exists identical in subject, though under other names, in the sacred Hindu books, and has likewise the same occult meaning. But then like the *Ramayana* "borrowed from the Greek Iliad" and the *Bhagavad-Gita* and Krishna plagiarized from the Gospel - in the opinion of the *great* Sanskritist, Prof. Weber, the Aryans may have also borrowed the Pleiades and their Hercules from the same source! When the Brahmins can be shown by the Christian Orientalists to be the direct descendants of the Teutonic Crusaders, then only, perchance, will the cycle of proofs be completed, and the historical truths of the West - vindicated!

(Helena P. Blavatsky)

NOTES:

[1] "Collected Writings", HPB, TPH, vol. II, p. 338; or see "The Mystery of Vega", on pages 13-14 in the present edition of the "Aquarian". As to the periodical polar shift in our planet, examine "[Change in the Poles of Our Planet](#)". (CCA)

[2] "Star Names, Their Lore and Meaning", by Richard Hinckley Allen, Dover Publications, New York, 563 pp., 1963, p. 286. The fixed star Vega is located on 15.19 degrees of Capricorn: see, for instance, the book "Illustrated A-Z of Understanding Star Signs", general editor Kim Farnell, Flame Tree Publishing, 224 pp., 2002, p. 216. (CCA)

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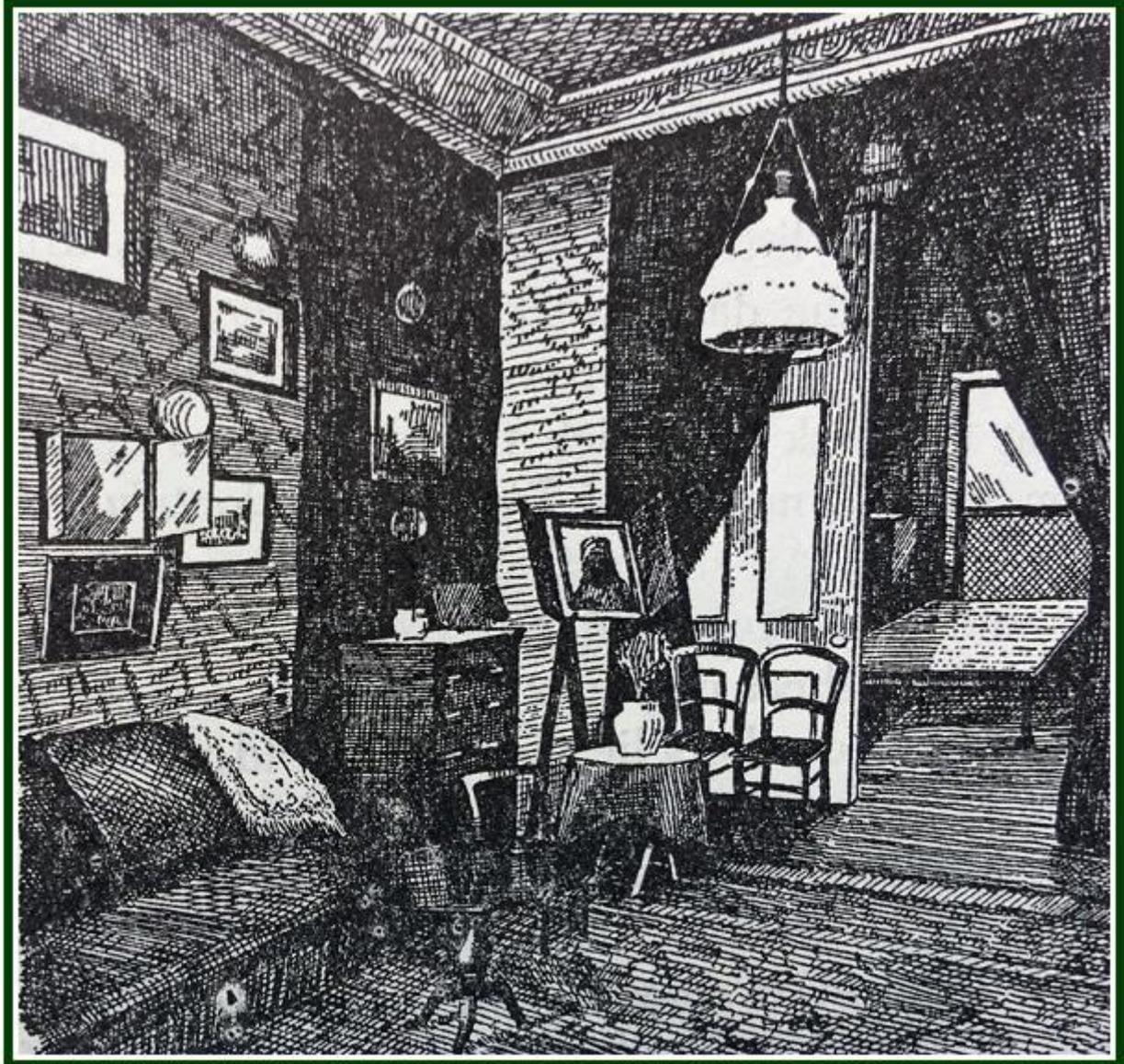
Regarding the theosophical approach to Hercules, or Herakles, see more in the October 2019 edition of "[The Aquarian Theosophist](#)", pp. 5-7.

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You might like to read "[The Sun and the Moon in One's Soul](#)", "[Human Soul and the Invisible Sun](#)", "[The Return of the Sun](#)" and "[Neptune, a Mystery In Front of Us](#)".

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Helena Blavatsky's Home at 17, Lansdowne Road, London



Drawing with pen and ink, William Q. Judge made the above image to show the office of Helena P. Blavatsky in Lansdowne Road, Holland Park, London, 1887-1888.

Judge explains the drawing:

“... The dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people.”

Her home was simple. She lived with austerity. Judge goes on:

“The picture on the easel is that of an old Eastern friend of H.P.B.’s - of her Master, in fact, as she often said. The little round and rickety table was used very often in the mornings for holding a frugal breakfast, for H.P.B. was always up and at work very early each day. It was purposely placed in this picture, as it had actually been used just before the view was taken. Such is the magnificence with which the successor of de Saint-Germain was surrounded.” [1]

The next image is a photo published by TheosophyCanada.com. It offers a more focused view of the same table commented by Judge.



A Kodak Camera in the 1880s

Blavatsky’s working day was too long. She took little rest and her diet was not adequate.

The following photo was taken by W. Q. Judge with a Kodak camera. It shows HPB at work in Lansdowne Road. [2]

In this 1888 image, Blavatsky is working at the same desk where she wrote most of “The Secret Doctrine”.

Judge says the photo was taken in the morning.



Parts of the SD manuscript are in front of HPB. She used to work surrounded by photos of friends from every part of the world.

How did theosophists feel, personally, as they met Blavatsky or were in her presence?
William Kingsland, a devoted student, writes:

“There were those who were attracted to her by the magnetism of her personal influence, by her extraordinary intellect, by her conversational powers, and even by her militant unconventionality. But I was nor one of these. It was her message that attracted me; it was as a teacher that I learnt to know and love her. Apart from her teachings I might have looked upon H. P. B. as an interesting and unique character, but I do not think I should have been attracted to her, had not her message spoken at once right home to my heart. It was through that message that I came to know H. P. B., not as a mere personal friend, but as something infinitely more.” [3]

Mrs. Alice Leighton Cleather, a direct disciple who like William Kingsland was loyal *to the end*, wrote about the moment she first saw H.P.B. in Lansdowne Road:

“When we were ushered into the well-known double drawing-room on the ground floor my attention immediately became riveted on the figure of a stout, middle-aged woman seated with her back to the wall before a card table, apparently engaged in playing Patience. She had the most arresting head and face I had ever seen, and when she lifted her eyes to mine, on Mr. Keightley presenting me, I experienced a distinct shock as her extraordinarily penetrating blue eyes literally ‘bored a hole’ through my brain.”

Alice goes on:

“She looked steadfastly at me for a few seconds (most uncomfortable ones for me) then, turning to Mr. Keightley, remarked indignantly: ‘You never told me she was like this!’ - absolutely ignoring his assertion that he had repeatedly done so. Exactly what ‘like this’ indicated I never subsequently discovered. Such was my introduction to the greatest incarnated Soul of our times; but at that early date I realised nothing more than that she took one’s breath away; and that ‘life was never the same again.’ From that moment I became her devoted disciple...”. [4]

Significant books and writings by Alice Cleather are available in our [associated websites](#) which help us understand the true mission shared by HPB and her students across the centuries.

NOTES:

[1] “Echoes of the Orient”, by William Quan Judge, a three-volume compilation of the short writings by Judge; Point Loma Publications, San Diego, California, 1975, see vol. I, pp. 243-244.

[2] “Echoes of the Orient”, by W. Q. Judge, Point Loma Publications, vol. I, pp. 244-245.

[3] “[What H. P. Blavatsky Taught Us](#)”, by William Kingsland.

[4] From the article “[The Guardian Wall that Protects Mankind](#)”.

The Mystery of Vega

[Helena P. Blavatsky closes her fascinating essay on the ancient Andes, “A Land of Mystery”, with the following lines and a quotation on Vega.]

...Recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections.

“Thirteen thousand years ago [he writes] *Vega* or α *Lyra* was the north polar star. Since then how many changes has she seen in our planet? How many nations and races spring into life, rise to their zenith splendour and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a ‘Platonic or Great Year’, think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we

exclaim in terms almost Psalmistic, ‘*Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!*’ ”

Amen! ought to be the response of such as yet believe in a God who is “the Creator and Director of the Universe.”

(H. P. Blavatsky)

[Reproduced from “Collected Writings” of HPB, TPH, USA, volume II, pp. 337-338.]

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Marjorie Reeves **About the Future**



Human beings in general can no more ignore their future than they can lose their past. Thus a theme common to all periods of history is that of attitudes towards the future.

Such attitudes are determined by what one may term the contemporary rules of predictability. These in turn derive from assumptions about the determining factors of human living.

From expectations of hope or of fear spring motives for decision and action. A study of prediction, therefore, has something significant to contribute to the understanding of an age.

Today much decision is based on a type of prediction which is being evolved under sets of rules deriving from scientific method. Just how adequate an approach to the future this supplies remains to be seen.

(Marjorie Reeves)

[From the book “**The Influence of Prophecy in the Later Middle Ages**”, by Marjorie Reeves, University of Notre Dame Press, Notre Dame, London, 1993, 592 pp., p. ix.]

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The Writings of an Eastern Master - 32 Letter 75 of the Second Series, to E. W. Fern

Editorial Note:

Number thirty-two of the series of articles reproducing letters from the master of Helena Blavatsky consists of letter 75 in "[Letters From the Masters of the Wisdom - Second Series](#)". The letter is addressed to Mr. E. W. Fern, who was accepted as a probationary disciple by the Master, but failed the karmic tests he had to face.

Mr. Fern's failed discipleship is discussed in several texts of "The Mahatma Letters". See page 12 of the Index, in the last pages of that volume of [Letters](#).

In his Foreword to the letter, C. Jinarajadasa says Fern was a sort of secretary for Mr. A. O. Hume. C.J. discusses the ironical yet cautious and patient attitude of the master.

Reading letter 75 one can see how careful a master is - regarding the process and depth of a disciple's failure - in order to avoid unnecessary damage to the soul in the future. *The patience of a Master is as infinite as universal Wisdom*. The same caution and care can be seen in the [1900 Letter](#) to Annie Besant. The Master certainly knew that Ms. Besant would not pay attention to his warning. Yet he issued the warning any way and in very friendly terms. The Mahatma also anticipated in the 1900 Letter some of the main mistakes and disloyalties would A. Besant would start making or expand *after* the year of [1900](#).

(CCA)

Letter 75 ¹

EDM. W. FERN ESQ., F.T.S.

Simla.

Greeting to my "still faithful chela" ². Thought the "Father" death, eh? Well then know "sonny" to what that long silence - that more surprised than grieved you - is due. It is your favour, in which I am notified that the "packet" was delivered to its address, that upset my usual placidity. Two or three sentences it contained, besides the news, are well calculated to make even an *adept* scratch his head. Especially solemn and mysterious is the one that begins with "As you know, my Father, I belong, etc.", and referring to a certain secret society. This news that you belong (besides the Theos.) to another "Society of ..." in which no one member knows the other, and one that *neither practices nor tolerates deceit* - filled me with awe and

¹ Date 1882. (C. Jinarajadasa)

² The words and phrases in inverted comas are evidently quotations from Mr. Fern's letter to the Master. (C. Jinarajadasa)

admiration, no less than that other piece of news that informed me that some of its members claimed to know and communicate with me. Alas! notwithstanding your assurance - “as you (I) know” - I confess to my great shame, that I know very little of it - probably owing to your usual precaution. Hitherto, you had locked it up so safely in a remote corner of your brain, and “composed your mind” so well when writing to me, that of course I was unable to get at it. Yes; we know little of it; too grand and respectable for us, altogether, notwithstanding the acquaintance claimed. And since regardless of its *carbonari*-like character, that precludes the possibility of one member knowing any other member, you still seem to know *several* of them who claim to know and hold relations with me - I must naturally infer that you are very high in it - its President perhaps, the “High Venerable Master”? Well, this suspicion led me to think that one so high in a Society *that neither tolerates nor practices deceit*, could not care to belong to our poor Brotherhood *that does both* - regarding its probationists. Hence - my silence. But since in your following you so touchingly complained of “not having been blessed with a communication” from me, I am again constrained to infer that you have not yet thrown us altogether overboard, our deceitful ways notwithstanding; and that even *everything done by you* to show your distrust of us - since that letter of yours was penned - was again done not to “keep on the safe-side” with us but with the same laudable motive of serving the cause? Yes, truly, my son, though “so much doubted and maligned”, you are *grand*, in one certain direction, at any rate.

In consideration of all this, I send the promised chela. Chundro Cusho³, - whose rather savage appearance you will excuse - will explain to you the situation far better in words than any letter of mine can. You will have to accept his conditions or - my grief notwithstanding - *we shall have to part company*.

Meanwhile, my beloved son and “faithful chela”, do not think of me any the worse if I close this letter with sending you A SECOND WARNING.

Yours still lovingly,

M .:

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The above text transcribes Letter 75 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 140-145. Click to see the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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Regarding H.P. Blavatsky’s master, read “[The Mauryan Dynasty](#)”. As to some of the main theosophists active when HPB lived in India, click to look at “[A Photo From the 1880s](#)”.

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³ At this point C. Jinarajadasa says in a footnote that readers should see Letter 66 at the volume “[Letters From the Masters of the Wisdom - Second Series](#)”. (CCA)

Thoughts Along the Road

If You Are a Loyal Friend of the Void, You Can See the Plenitude

* Discipline of the mind is not to allow thoughts and feelings to oscillate or blindly move back and forth according to external facts. It means keeping emotions and ideas in the same direction - a stable direction which is also wide and dynamic, yet constant. Discipline consists in being in peace with Nature.

* One must observe the goal of his actions and make sure it is correct and elevated. The living process of discipline allows us to observe the diversity of life from the point of view of its unity. Thanks to it we concentrate inner strength and avoid wasting energy. One's magnetic force must increase as time passes. It is a good idea to save it and use it in wise ways.

* He who is in unity and harmony with his own soul is also in harmony with the soul of his fellow beings. He who is distant from his own soul cannot understand the soul of others, and cannot be their true friend.

* The reciprocity in the relation between one's feeling of respect for his own soul and his feeling of respect for the soul of others is not the fruit of mere chance. It results from the law of justice and symmetry. Therefore, he who has a sense of equilibrium works for his own happiness, and for the happiness of all.

* The way you look within is influenced by the way you look outside, and whatever you see outside depends on the manner you see your own self. What you perceive or don't perceive in the external world - as in other beings and the community - is decisively influenced by what you see, or think you see, in yourself. To look, however, does not mean to see. One may look all things and still see very little, or look less, and see a lot. If you are a loyal friend of the void, you can see the plenitude.

* Everyone can search any time for the highest level of consciousness available in his own inner world. And the guidance will lead negative illusions away, and strengthen the relation to the central point of one's existence.

* There is no reason not to consult my conscience many times a day. The highest level of perception that I can reach is something I can listen to at will. And this is enough. It liberates me from that which has no real value. Through such practice - seemingly simple - we all can improve the quality of the day, and guarantee the authenticity of the effort.

* If one has a high source of inspiration, one must learn to rely on it, and act according to the ideal one has adopted.

* Acting on the basis of theosophical and universal principles demands a certain amount of self-control, detachment and impersonality on the part of the lower self. A measure of suffering will be unavoidable. However, the dangers and sacrifices of self-training avoid much greater suffering and dangerous situations which otherwise would come to the student as a result of his carelessness regarding karma. Self-discipline and a certain detachment concerning outward objects save both the time and the energy of one's soul.

