

On a smaller scale, no doubt, one could suppose that “there is no human, individual Karma, unless there is a human individual to make it or feel its effects”.

But even this is an illusion.

Long before an individual starts to “exist”, or to physically live, his Karma of past lives is there already, and at the right time it guides the process of conception and birth. Once the individual is born, he starts learning again from the very point at which the lessons of life and Karma stopped, in the previous incarnation. Karma is there everywhere, in all realms of Nature, all the time, even around and within any series of eternities.

One’s Karma - the record of one’s actions - never dies. It is never born. There is nothing lawless or truly “karmaless” in the universe or outside it.

Someone could still argue and say that a stone has no Karma. The idea seems to make sense. What Karma could a simple pebble have?

The fact is that every stone has the mineral Monad in it. As the Monad in the stone relates to that which surrounds it - the lower level realities - the monad shares the Karma of the Mineral world in the present (fourth) Round of Life in our globe. A heavy Karma, according to the theosophical teachings.

However, the Karmic conditions gathered around each aspect of the “mineral” Monad will make due progress according to the determinations of Karma. They will have the opportunity to change and evolve.

In the Mahatma Letters we see:

“‘As below so above’ - that is the universal system of correspondences - try to understand by analogy. Thus will you see that in this day on this present earth in every mineral, etc., there is such a [*Universal*] spirit. I will say more. Every grain of sand, every boulder or crag of granite, *is* that spirit crystallized or petrified.” [2]

The petrification of Universal Spirit in a stone is Karma, and is subjected to Karmic cycles. Karma is therefore far from narrowly limited to the world of short term personal matters in the human realm. There is no such thing as “absence of Karma”.

No one and nothing can escape the universal Law. The highest beings but humbly serve it. Every “karmalessness” is relative, limited, short-lived, *karmically determined*. Therefore “karmalessness” is a term easy to misuse.

In the first paragraph of the Letter 10 in the Mahatma Letters, the Master of the Wisdom defines esoteric philosophy as “preeminently the science of effects by their causes and of causes by their effects”. In other words, the master says that occult philosophy is the philosophy of Karma. [3]

Could the Monad be outside Karma?

In the classical book “Five Years of Theosophy”, page 274, upper half, one reads that the Mineral Monad is but one, and cannot be seen as fragmented.

On page 275 we see the atom referred to as **the manifestation of the Monad** in the mineral kingdom.

Still the Monad is subject to Karmic Law, which is demonstrated among many other evidences by the fact that “the tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point”. (p. 275) [4]

It seems clear therefore that the **absence of lower Karma** cannot be seen as an **absence of Karma**. Far from that.

While Mahatmas and Dhyan Chohans do not have dense human Karma, they have their own higher level of *Action and Reaction*, which are regulated by the One Law. In their Letters, the Masters teach and demonstrate that their altruistic Action on spiritual realms is subject to the Dharma and Karma of the present age. One of them wrote that Mahatmas are “borne along on the mighty tide”. They “can only modify and direct some of its minor currents”.

He explained, and his words deserve calm contemplation:

“Periods of mental and moral light and darkness succeed each other, as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then indeed might we have created conditions that would have turned this earth into an Arcadia for lofty souls. But having to deal with an immutable Law, being ourselves its creatures, we have had to do what we could and rest thankful. There have been times when ‘a considerable portion of enlightened minds’ were taught in our schools. Such times were in India, Persia, Egypt, Greece and Rome. But, as I remarked in a letter to Mr. Sinnett, the adept is the efflorescence of his age, and comparatively few ever appear in a single century. Earth is the battle ground of moral no less than of physical forces; and the boisterousness of animal passions under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality.” [5]

NOTES:

[1] “Theosophical Articles”, by William Q. Judge, Theosophy Co., a two volumes edition, see volume I, p. 120.

[2] Read “[The Cosmic Creation in Every Foetus](#)”.

[3] The letter is published as an independent article under the name of “[Masters Teach That There Is No God](#)”.

[4] “[Five Years of Theosophy](#)”, article “About the Mineral Monad”, pp. 273-278.

[5] “First Letter of K.H. to Hume”, November 1880, published at “Combined Chronology for Use With ‘The Mahatma Letters to A.P. Sinnett’ and ‘The Letters of H.P. Blavatsky to A.P. Sinnett’”, by Margaret Conger, TUP, Pasadena, California, USA, 1973, p. 35.

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See the articles “[Immortal Sages Humbly Obey the Law](#)”, “[Annotations on Karma](#)” and “[M.C.’s Text on Karma, Annotated](#)”.

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Our Heroes

The Life-Example of a Christian Buddha, in a 19th Century Text

If the [present] age has its great criminals it has also its martyrs, saints, and heroes, those differentiations of the diviner man from the revolting average of animalism.

The world has scarcely ceased weeping over the heroic self-sacrifice of Father Damien, when it reads the tale of another martyr of Altruism. Says the Washington correspondent of a New York paper:

“The Department of State has received from the Legation at Peking, China, under date of July 3, an account of the death and extraordinary life work of the Rev. J. Crossett, an independent American missionary in China. He died on the steamer *El Dorado* en route from Shanghai to Tientsin on June 21 last. He leaves a widow living at Schuylersville, N. Y. In speaking of Mr. Crossett, Minister Denby couples his name with that of Father Damien, the French missionary who died on the island of Molokai and says:

“ ‘Mr. Crossett’s life was devoted to the poorest classes of Chinese. He had charge of a winter refuge for the poor at Peking during several winters. He would go out on the streets the coldest nights and pick up destitute beggars and convey them to the refuge, where he provided them with food. He also buried them at his own expense. He visited all the prisons, and often procured the privilege of removing the sick to his refuge. The officials had implicit confidence in him, and allowed him to visit at pleasure all the prisons and charitable institutions. He was known to the Chinese as the “Christian Buddha”. He was attached to no organization of men. He was a missionary pure and simple, devoted rather to charity than proselytism. He literally took Christ as his exemplar. He travelled all over China and the east. He took no care for his expenses. Food and lodging were voluntarily furnished him. Innkeepers would take no pay from him, and private persons were glad to entertain him. It must be said that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit, with a little rice or millet. He aimed at translating his ideal, Christ, into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his refuge, and he never seemed to want for funds. He slept on a board or on the floor. Even in his last hours, being a deck passenger on the *El Dorado*, he refused to be transferred to the cabin, but the kindly captain, some hours before he died, removed him to a berth, where he died, still speaking of going to heaven, and entreating the bystanders to love the Lord.

“ ‘This man taught the pure love of God .and goodness. He completely sacrificed himself for the good of the poorest of the poor. He acted out his principles to the letter. He was as poor and lived as plainly as the poorest of his patients. On charitable subjects he wrote well. The ideal to him was practical. Let this American, then, be enshrined, along with the devoted Frenchman, in the annals of men who loved their fellow men’.”

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Reproduced from “Lucifer” magazine, from London, November 1889, p. 179. “Lucifer” is the ancient name for the planet Venus, and the word has been distorted by Christian fanatics since the Middle Ages.

W. Q. Judge, A. Besant and Imaginary Contacts With Masters

A First-Hand Testimony From a Direct Disciple of H.P. Blavatsky

Alice Leighton Cleather



Mrs. Alice L. Cleather (1854-1938) in two photos at different ages

As I have very definitely taken up the position that the Theosophical Society was finally disrupted in 1894-1895, I propose to review briefly the events which led up to this catastrophe; for such indeed it was, since “a house divided against itself cannot stand”.

At this distance of time it is generally supposed by the present generation that what is known as the Theosophical Society, of which Mrs. Besant is President, is identical with the “Theosophical Society or Universal Brotherhood” which was first fully organized by H. P. B., under the Masters’ direction at Benares in 1879 (see Chapter II). This would, of course, be true in the case of any ordinary association governed entirely by man-made regulations and considerations. But as is clearly shown in what I have already quoted concerning the causes of the failure of the T. S., *the exoteric Society was a mere vehicle for a great moral Principle*. It was that Principle for which we of the so-called “Judge faction” in England fought when Mrs.

Besant violated in her *Case against W. Q. Judge*. In thus causing a “split” in the Society Mrs. Besant carried a majority of the European Section and most of the Indian, by the sheer force of her personality; that is to say, they believed what she said, instead of judging the whole question on the principle of Brotherhood. The bulk of the very large American Section, built up by Mr. Judge since 1884, naturally followed him and largely for the same reason.

Mrs. Besant claimed that the portion of the T. S. she carried with her was the parent body. Technically and exoterically she was right, because the President and the majority of the Executive in India and England supported her. But if we follow the principles so clearly outlined by H. P. B. in her wonderful Letter of 1890 to the Indians about the failure at Adyar in 1885, and again to the E. S. in England in 1888 about the continued failure of the T. S., it is obvious that the real body is not the exoteric organization, but is composed of *those who believe in her Masters and endeavour to put their teachings into practice* (see Chapters V. and VI.). This crisis was really as decisive a test of faith and principle as the one ten years previously at Adyar (see H. P. B.’s Letter, p. 43 of “[H.P. Blavatsky, Her Life and Work for Humanity](#)”).

A great point was made, at the time, that the “charges” against Mr. Judge involved the question of belief in the existence of the Masters and that this must not be fixed on the T. S. as a dogma. Yet H. P. B. makes that belief the *essential* feature in the success or failure of the T. S. in dealing with the crisis at Adyar. She said she remained in England because there and in America she had found many who had the courage to avow that belief. But only four years later (1894) we find the very same test applied and the same mistake made. The T. S. without the “ideal of the Masters” was a body without a soul.

Here a most important distinction has once more to be made. H. P. B. had been withdrawn; and, as I have shown, without their chosen Agent the Masters could no longer give their direct aid and guidance. Nay more, the Agent’s recall was the sign of the final failure of the T. S. as a body. Further, H. P. B. had left no specific directions for carrying on her occult function as Agent of the Masters and Outer Head of the E. S. The one most fitted for such a function was Mr. Judge whom, in 1888, she had described as “a *chela* of thirteen years standing”, and as the “Antaskarana” (bridge, or link) between the American thought and the Trans-Himalayan esoteric knowledge. But this, like her appointment of Mrs. Besant, in 1891, to be the “Recorder” of the I. G. [*Inner Group of the Esoteric School*] teachings, could obviously apply only during H. P. B.’s life-time. That she made no provision (official) in the event of her death was due to the very important fact that, as she wrote the Indians, the Masters could have kept her alive as long as they wished. There were still nine years to the end of the century, during which cyclic Law would permit the effort through her to be continued. Her death was, therefore, clearly no “accident”, but was determined by the failure of the E. S. and the I. G. Had they not failed - as India had failed six years earlier - H. P. B. would have been kept alive at least until “the last hour of the term”, viz. December 31st, 1899.

It is only after carefully considering and pondering over this matter for many years, and making a prolonged and careful study of everything H. P. B. wrote relating thereto, that I have come to the following absolutely clear and definite conclusion: While on the one hand, “belief in the ideal of the Masters” was declared by H. P. B. (letter of 1890) to be essential for the success of the T. S., on the other, I can find no warrant in anything she wrote, or said - in either E. S. or T. S. - for any assumption, after her death, that even the most advanced of her pupils was authorized or fitted to *succeed her as the Agent and mouthpiece of the Masters*. In other words, it is one thing to believe in Their existence and accept Their accredited and duly

initiated Agent, H. P. B. - *through whom that belief was gained* - but it is quite another to assume that a Judge, an Annie Besant, or anyone else for that matter, was fitted either by training or by the possession of H. P. B.'s unique qualities, moral, psychic and physical, to take her place.

This assumption was, however, tacitly made by Mrs. Besant and Mr. Judge, supported by us - the E. S. Council - immediately after H. P. B.'s unexpected death. Mrs. Besant was then on her way back from a lecture tour in America, Mr. Judge was at once cabled for; and on their arrival in London a full meeting of the E. S. T. Council was held, on May 27th 1891. No directions for the carrying on of the School having been found among H. P. B.'s papers, *the Council*, after due deliberation, decided and recorded that "from henceforth with Annie Besant and William Q. Judge rest the full charge and management of the School."

These two, out of H. P. B.'s pupils, were selected by us in virtue of two appointments made by H. P. B. during her life-time: the one for Mr. Judge, made in 1888 - when the school was founded - being, a very important office; the other, a minor one - made on 1st April, 1891 - appointing Mrs. Besant "Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings". It is clear that, as these "Teachings" were *given by H. P. B.*, Mrs. Besant's appointment as "Recorder" automatically ceased, on the Teacher's death. *Both* these appointments [1] obviously could refer to the holders of them only *during H. P. B.'s life-time*; and the grave error they made - the initial one - lay in their speaking of themselves *as H. P. B.'s* "agents and representatives after her departure", in an "Address" issued by them, bearing date 27th May, 1891. In this they stated that the changes in the constitution of the "School" having been "made *by the joint Councils of the E. S. T.* [European and American]", they considered it their "duty" to issue this Address, which they both signed as "Outer Heads". Thus they definitely assumed H. P. B.'s office.

Neither I, nor any other member of the combined E. S. Councils realized at that time, not only that no-one could possibly succeed H. P. B. as the Outer Head of the E. S. T., but also that her death, totally unexpected - nine years before "the last hour of the term" - meant *the withdrawal of the Masters also*, because the Society They had founded through her had failed, *as such* (see "[H.P. Blavatsky, Her Life and Work for Humanity](#)", p. 26). The assumption, by Mrs. Besant and Mr. Judge, of the office of Outer Head in succession to H. P. B. was, therefore, the beginning of all the subsequent trouble. This error was one made practically, and in the first instance, *by Mr. Judge*, for he took up the position, from the time he arrived in London, that *he could communicate directly with the Masters*; and all of us - including Mrs. Besant - so accepted him - owing to his credentials as a *chela* of so many years standing (already mentioned), and his high personal character.

It is at this point that reference must be made to Mrs. Katherine Tingley - at that time a professional psychic and trance medium in New York; for those of us who followed Mr. Judge in 1895, later discovered that about the time of H. P. B.'s death, or soon after (the exact date is not known to me), Mr. Judge came under the influence of this woman, who is possessed of considerable hypnotic and other dangerous powers. He had consulted her, in her capacity as a medium, which led eventually to her obtaining a complete hold over him, and also over Theosophical friends whom he introduced to her, and to their accepting her as a *Chela of the Masters*; one for whom Mr. Judge believed he had been told to seek. She gave him "messages" purporting to be from Them, but subsequently I discovered that most - if not all - of those which he gave out as having been received by him had come "through" Mrs. Tingley. The whole history of this extraordinary delusion is a long and complicated one, some

of it being contained in the E. S. documents in my possession. [2] There can, however, be little doubt that she played a very large part through Mr. Judge, in the wrecking of the T. S., and that she had intended, and planned - probably, *from the first* - to obtain control of the American Section T. S., of which Mr. Judge was President when she first met him. She was completely successful, and on Mr. Judge's death in 1896, took his place as Outer Head of the E. S. T. [Esoteric School] in America. At first she was announced as a mysterious "fellow-*Chela*" of Mr. Judge, a sort of Lohengrin who was to remain unknown for a year. But she speedily emerged from her obscurity, organized a spectacular "Crusade around the world," and proclaimed herself the "Leader and Official Head" of the entire Judge T. S.

It was under Mrs. Tingley's influence that Mr. Judge began, after H. P. B.'s death, the campaign in favour of Western Occultism which culminated in the announcement, in an E. S. paper (written by Mr. Judge, but dictated by Mrs. Tingley) deposing Mrs. Besant, that a school for the Revival of the Mysteries would be established in America. [3] It did not take some of us very long to discover that Mrs. Tingley knew very little about Theosophy and nothing whatever about Occultism. We found that she was simply a clever opportunist, with a talent for organisation and showy activities on philanthropic and educational lines. She has established a successful colony at Point Loma, California; but all the work requiring a knowledge of H. P. B.'s *Teachings* is being done by students who acquired their knowledge under H. P. B. and who followed Mr. Judge in 1895. Most of them were E. S. members and one, Dr. Herbert Coryn, was a member of H. P. B.'s Inner Group. [4]

In view of the unimpeachable facts concerning Mr. Judge and Mrs. Tingley it is to be deplored that there are groups of earnest Theosophists in America who endeavour to uphold the entirely indefensible theory that he was the occult equal of H. P. B. Some of them even go so far as to assert that he and she were sent out together by the Masters as Co-messengers! I need hardly add that this claim is not only impossible and untenable, but has no shadow of justification in fact. Mr. Judge began his occult career at the same time as Colonel Olcott, both becoming H. P. B.'s pledged pupils in 1874. Both men served well and faithfully during H. P. B.'s life-time, but as soon as she was withdrawn they both failed in different ways.

In Mr. Judge's case his considerable knowledge of occultism rendered his easy deception by an ordinary professional psychic, devoid of real occult knowledge, the more surprising, for he was always warning students against the dangers of psychism. Such failures only serve to illustrate the enormous difficulties that beset the *chela*'s path in the Kali Yuga, and the magnitude of Damodar's achievement in winning through. As H. P. B. clearly indicated in her Letter of 1890, he was the one full success in the whole history of the T. S.; and he was an Aryan, not a Westerner.

The loss of Mr. Judge's occult judgment after his Teacher's death was nowhere more clearly shown than in his unquestioned acceptance of Mrs. Tingley's ignorant assertion that Western Occultism is the essence of all other systems; for H. P. B. consistently taught and demonstrated that in the East and not in the West is the fountain head, as I have shown throughout this book.[5] This was one of the radical departures from H. P. B.'s teachings made at that time as much by Mr. Judge as by Mrs. Besant.

NOTES:

[1] The full text is given in my pamphlet "[H. P. Blavatsky: A Great Betrayal](#)", in which I go more fully into this question. Mrs. Besant and Mr. Mead were Joint Secretaries of the I. G. before Mrs. Besant's appointment.

[2] When I first met Mrs. Tingley she was known only to a few of Mr. Judge's intimates, but even they did not know the nature of the influence she exercised over him. He introduced me to her at the Boston Convention of 1895, a year before his death, as a very special and mysterious person. She was then the directing intelligence behind the scenes of all he did, culminating in the fatal division in the T. S. which was then decided on. On our return to New York he requested me to visit Mrs. Tingley and report to him everything she said. I was staying with miss Katherine Hillard, the learned Theosophical writer, at the time, and she urged me not to go, telling me that Mrs. Tingley was a well-known public medium, and expressed surprise that Mr. Judge should consult a person of that description. But my faith in Mr. Judge, as an occultist who must know what he was doing, was then absolute; so I disregarded her warning and went. Mrs. Tingley then told me, among other things, that Mr. Judge was really the Master K. H.; and Mr. Judge did not discourage this idea when I gave him my report of the interview. It was not until I had worked under Mrs. Tingley for some time that I was forced to come to the conclusions I have briefly stated in this Addendum.

[3] It is regrettable that this paper, headed "By Master's Direction," is still accepted as such by many, including the group at Los Angeles, California. See their Magazine *Theosophy*, September, 1922, p. 250, *et seq.*

[4] These old students are doing excellent work in publishing accurate reprints of H. P. B.'s books with all the references carefully checked, but none of her own writings tampered with. It is to be regretted that these reprints are prefaced by an account of the Theosophical Movement from Mrs. Tingley's point of view, which is of course inaccurate and misleading. However, this is easily removed; therefore, I recommend them to students in preference to Mrs. Besant's editions. My publishers inform me that there is a large and steadily increasing public demand for H. P. B.'s work, especially for *The Secret Doctrine*, but that they are unable to get supplies. The reason for this difficulty is that for years past Mrs. Besant has pushed her own and Mr. Leadbeater's books in preference to H. P. B.'s. for the nature of their contents see my pamphlet "[H. P. Blavatsky: A Great Betrayal](#)".

[5] "This book", *id est.*, "[H.P. Blavatsky, Her Life and Work for Humanity](#)". (CCA)

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Reproduced from the book "[H.P. Blavatsky, Her Life and Work for Humanity](#)", by Alice Leighton Cleather, which was published in 1922 - with 125 pages - by Thacker, Spink & Co., in Calcutta. [See pages 117-124.](#)

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--- The Butterfly Effect ---

Economic, political and social life now undergoes a high speed change whose end results are yet to be known.

Every aspect of the present civilization is going through a transmutation which causes multiple positive and negative effects. There are no mere spectators.

The actions of one individual affect all. In other words, one must be aware of the *domino effect* or the law of interaction. The theory of complexity confirms the *butterfly effect*, which establishes the power of a small event to change the whole world.

Click to [read](#) the full article "[Doing What Depends On Us](#)"

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Thoughts Along the Road

Since Time Immemorial the Forests Have Been Sanctuaries and Chapels in Almost Every Nation



- * **L**ife is largely a magnetic process. By concentrating one's will-power, one gathers strength.
- * If the pilgrim spends enough time in the search for that which is of supreme importance, the rest will take care of itself. The other aspects of life will spontaneously harmonize themselves.
- * The pilgrim should see and clarify his long-term goal in the first place. It ought to be selfless. Then two things must be avoided. One is wasting personal energy with short-term goals that do not serve (or even harm) one's long-term purpose. The other thing to abstain from is pursuing objects that are mutually contradictory.
- * The choices of the pilgrim must be clear and their costs understood. Any time in daily life one can ask oneself: "*What are the actual aims of my thinking process right now? Are they fully connected with that sort of silence whose foundation is pure awareness and inner vigilance?*" As one's awareness goes beyond thinking, right thought becomes possible, higher magnetism gets stronger, and the power of right intention expands.
- * No spiritual pilgrim can keep the source of blessings in his consciousness stable by building an artificial wall to protect it from life. The source of peace will remain stable when a wide and large soul lives with detachment.

* By being independent from external facts, no outward conditions can control or dominate one's life. The ultimate source of detachment is humility. Who are we, to dare wishing to control circumstances?

* Peace is the fundamental state of the soul. The foundation of wisdom is in being humble enough to avoid personal ambition.

* As we reconcile ourselves with the fact that we are personally unimportant, we find our inner meaning and greatest mission: the *silent connection* with that which has no name, that which is eternal and unlimited, and in which our true essence lives.

If You Have Eyes to See

* A temple is any especially favourable place or space to experience sacredness, and to raise our consciousness to some level of divine perception.

* A forest can be a temple and since time immemorial woodlands have been sanctuaries and chapels in almost all nations.

* Both trees and sacred books are bridges to infinite life, and a wise adage says: "Each time you read a book, a tree smiles knowing there's life after DEATH".

* A small library with volumes on divine wisdom can form a temple in one's home. The silently beneficial radiance of the aura of books about the sacred world transforms the vibration of one's home.

* The physical substance of books stems from the trees. Like good books, the plants and trees that may surround us cast their protective and vitalizing influence on us.

* Whenever we have eyes to see we perceive the presence of sacredness near us. The starry celestial vault at night is clearly the vault of nature's great temple. The sky is reborn and rebuilt every day. Sunset and sunrise teach us lessons about the renewal of divine energy.

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Make Your Personal World Stop for a Moment

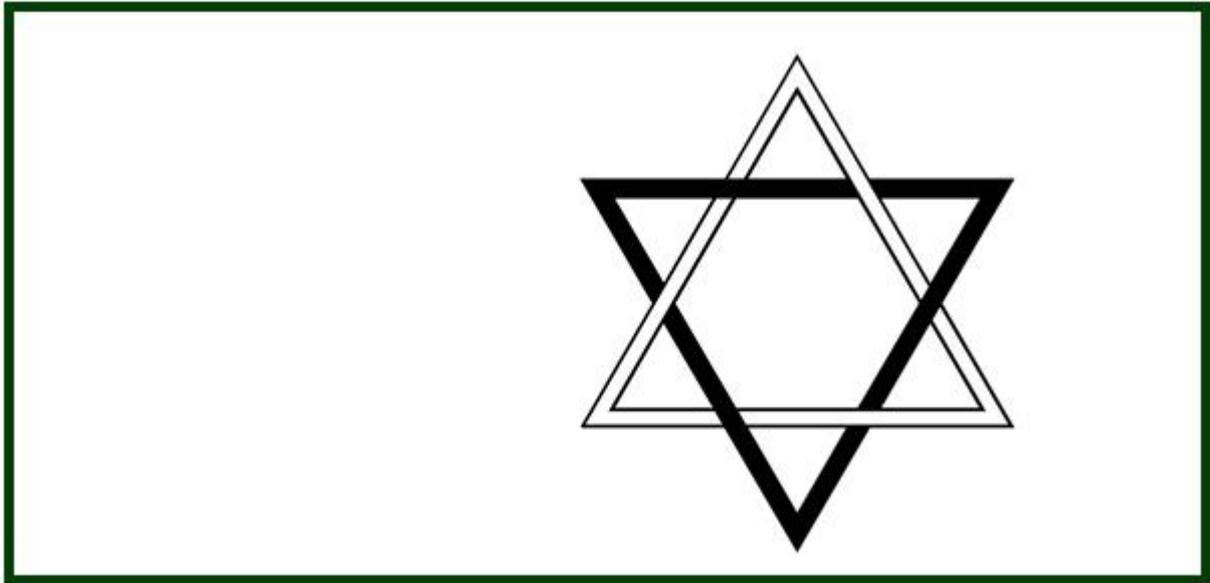
If collective anxiety seems "contagious", make your personal world stop and seek in silence for that which has a timeless value in life.

(From the article "[Thoughts Along the Road - 54](#)")

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The Relation of Colour to the Interlaced Triangles, or the Pentacle

M. L. Brainard



Colour registers grades of vibration. Vibration registers grades of life. Life, esoterically considered, is ascent towards its source - the great First Cause, the celestial sun which lights universal creation.

If a ray of white light is passed through a triangular piece of glass, called a prism, it becomes separated into the seven colours known as the “solar spectrum”. Careful scientific analysis has proven that these colours are produced by different rates of vibration.

It has shown that the slowest vibrations are red, the quickest violet. The red ray of the spectrum gives 477 millions of millions (or billions) of vibrations in a second, the orange 506, the yellow 535, the green 577, the blue 622, Indigo 658, and violet 699.

Thus there is a regular ascent in the colour-scale from red to violet, and the trans-violet rays go on octaves higher, becoming invisible to the physical eye as their rates of vibration increase.

It has also been discovered that these seven prismatic rays of the solar spectrum correspond to the seven notes on the musical scale, the ray of slowest vibration, red, being a correlate of the base note of the musical gamut, and the violet ray answering to the highest musical note.

When the vibrations exceed a certain limit, the tympanum of the ear has not time to recoil before a succeeding impulse arrives, and it remains motionless. Darkness and silence are, therefore, equivalents for the cessation of vibrations on the retina of the eye and tympanum of the ear respectively. Incidentally it may be stated that cold is also considered to be the cessation of vibrations through the nerves of feeling.

Colour, therefore, is to light what pitch is to sound - both depend on length of vibrations.

The thought will immediately suggest itself in this connection that if colour and music are thus correlated, the perfect clairvoyant might *see* a concert as well as hear it. This is true, and there are instances on record of such transcendent views. In one case of this kind, it was not alone a poetical play of colour springing into life under the touch of a German professor's hands, but a host of airy sprites clothed in the various rays which called them forth.

Isis declares that "sounds and colours are all spiritual numerals; and as the seven prismatic rays proceed from one spot in Heaven, so the seven powers of Nature, each of them a number, are the seven radiations of the unity, the central spiritual sun." [1]

It is easy to follow along the lines of these suggestions, and trace the origin of chanting the seven vowels to one of their gods, among the Egyptians, as a hymn of praise at sunrise. In the so-called mythical Golden Age this must have been the mode of putting themselves *en rapport* or *in tune* with the Cosmic powers, and ensuring harmony while the vibrations were synchronous.

The third necessary correlation to be considered in this analysis is that of form. Scientific research has proven that not only are music and colour due to rates of vibration, but form also marshals itself into objective being in obedience to the same mysterious law. This is demonstrated by the familiar experiment of placing some dry sand on a square of glass, and drawing a violin bow across the edge. Under the influence of this intonation, the sand assumes star shapes of perfect proportion; if other material is placed on the square of glass at the same time, other shapes are assumed, varying in proportion to the power resident in the atoms to *respond* to the vibrations communicated.

It is noticeable, however, that the vibration makes the spaces, and the sand falls into the *rest* places.

We have now discovered a triangular key - light, music, form - which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter. [2] This triangular key is simply three modes of one being, three differential expressions of one force - vibration.

That which causes the vibration we can only represent by the Ineffable Name, behind which burns the quenchless glory of En Soph, the Boundless.

Thus, in our symbology we start from the centre of a circle, which should be represented by white light.

The seven rays issuing therefrom, must first pass through the interior and invisible triangle of Akasha, the prism A.U.M., before they can flow outward, and by their action upon chaos, wheel the myriad forms of physical life into consonance with their rates of vibration. In this manner is the visible formulated from the invisible. By such subtle music is born the gorgeous flora of our tropics, drinking its wealth of colour from the yellow and warm rays of the sunlight; and in accord with the same harmony is produced the subdued vegetation of colder climes. The blue and violet beams carry the quick pulses of the parent flame deep within the

earth, and by-and-bye she gives back that which she has received, transformed into a thousand brilliant hues woven in the magic loom of Love, presided over by the solar spectrum. Or, as Egyptian myth phrases it, Osiris (the sun) weds Isis (the earth), and the child, Horus-Apollo, glorifies all things as the product of this divine union.

The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation.[3] The others follow in the order of the solar spectrum.

But it is noticeable in this connection, that *in* that order, the coarsest and warmest of the visible rays - red - is placed next to the coldest and most refined ray, the violet. Here we have the analogy of contraries. The ray of lowest refrangibility and the ray of highest refrangibility become next-door neighbours in the divergent circle of necessity. What is the result? It is not hard to discover, when we know that the cooling colours are essential to the balanced action of the thermal rays. "A small amount of blue when combined with other rays will even increase the heat, because it kindles into activity its opposite warm principle, red, through chemical affinity."

Having determined the law which should govern the symbology of colours at the centre of our circle, we come next to the interlaced triangles.

The truly Theosophical Pentacle should be made by the interlacing of a white triangle with a black triangle - the white representing pure spirit, the black, gross matter. This is the true symbology, for the reason that white reflects all colours, and black absorbs all colours. It is the face of the White Ancient looking into the face of the Black Ancient.

Absolute blackness appears to give back nothing; nor does it ever, save through processes of slow evolution, wrought by continued vibration upon its molecules from the Divine Centre of Light.

Continuous vibration polarizes these particles, so that at last rising from the lowest grade of refrangibility to the highest, into the invisible octaves of being, our planetary chain in its culmination will reach a point where every atom will give an answering thrill of resonance to the throbbing of the heart of the Universe - the Central Spiritual Sun.

As every substance in Nature has its colour, so the human family publish their grades of advancement to the clairvoyant eye by their astral colours; and seekers after the true Light may know what "ray" they are in, by a comparison of their own auras with the colours of the overshadowing soul.

The middle rays of the solar spectrum - blue, green, and yellow - give a very powerful triangle, a wonderful *working* triangle of forces; for green is Hermetic silver, yellow is Hermetic gold, and blue is a despatch-messenger from the "Lord of the Worlds", Jupiter.

The blue and the yellow of this group, on account of their position - the third and the fifth reckoned both ways - have been chosen as the colours of our incense-holders, alternating on the points of the Pentacle. As odours are also correlated with colours, and as sandal-wood is the perfume which belongs to the sun, we use that incense to intensify the vibrations from the radiating points, in order to increase the volume of accord which will reach other centres at a distance; for the akasha is more sensitive than an Eolian harp - it registers the very aroma of our thoughts. It was, therefore, no exaggeration of the poet when he said:

“Guard well thy thought:
Our thoughts are *heard* in Heaven.” [4]

But if colours and sounds are spiritual numerals, then the seven symbolical points of the Pentacle represent numbers of the greatest importance in world-building, and in soul-building also. For we must all build our own souls. And the symbology of the interlacing of the triangle of spirit with the triangle of matter, finds its correspondence in man, the little world, who, though a spiritual ego, yet dwells in a physical house, and whose business it is to merge himself completely into the region of the white triangle.

When Man has raised his vibrations into perfect harmony with the universal sun, he has then unbound himself from the wheel of re-birth - the Zodiac - and is ready to enter Nirvana.

The word “heaven” in Hebrew signifies the abode of the sun. When, therefore, the Nazarene said “The Kingdom of Heaven is within you”, he virtually declared that all the seven cosmic powers are resident within us.

Esoteric science recognises man as a septenary, working in conjunction with other orders of numerals which register divine vibrations.

All nature listens to that universal song, and the music of the spheres is no fable. The swarming zoospores in the protoplasm of plants hear it, and thrilled by that enchantment, fall into invisible rhythm, bringing up by quick marches into the region of Day the tiny dwellers in stem and leaf. How do we know that the mystery of the six-sided cell of the honey-bee may not find its solution here? Perhaps the bee is susceptible only to vibrations which fall into these lines, and faithfully obeys the master-musician in the construction of its hexagonal house. The great law of cosmic and microcosmic correspondence was revealed ages ago to the Sages who *listened*, and listening, *heard* the wondrous revelations breathed forth from the harp of Akasha. Sighing winds from other worlds passed over the delicate strings, and as they passed, uttered in soundless tones the profound mystery of near and remote planets. These Sages dwelt in that White Palace - the Lotus of the Heart - the sun-palace indeed. From centre to circumference their vast circle of vision was permeated by the reflected *All*, and from the White Palace they ascended the sacred mountain Meru, where dwelleth wisdom and love.

The key which opens the White Palace is held by the seven mystic children of the Royal Arch of the Rainbow, guarding the seven gates of the Sun, every gate of which answers to a musical note, and every note of which enfolds three tones.

Hence, if we understand the analogies of colour, we may open the six doors of Nature, and also the seventh, to Nirvana.

NOTES:

[1] “[Isis Unveiled](#)”, Vol. I, p. 514. (MLB)

[2] Hence in Kabalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the *manifested* “Logos”, or the “Heavenly man”, the Tetragrammaton. “The four-lettered Adni (*Adonai*, “the Lord”), is the *Eheieh* (the symbol of *life* or existence), is the Lord of the six limbs (6 Sephiroth) and his Bride (*Malkuth*, or physical nature, also Earth) is his seventh limb.” (Ch. *Book of Numbers* viii. 3-4.) (HPB)

[3] It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelupka* sect (“Yellow caps”) in Tibet. It symbolizes *pure*

blood and sunlight, and is called “the stream of life”. Red, as its opposite, is the colour of the *Dugpas*, and black magicians. (HPB)

[4] See “[The Observatory of Luxor](#)”. (CCA)

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The above text reproduces a paper read before the Chicago Branch of the Theosophical Society, by its Secretary, M. L. Brainard. It was first published at “Lucifer” magazine, February 1888, pp. 481-485. The word “Lucifer” - an ancient name for the planet Venus - has been misunderstood by Christian fanatics for many centuries. See the article “[Lucifer: What’s In a Name?](#)”.

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A Mahatma, on the Karma of Certain Countries



What can one think about the future of a country caught in the intense crossfire of illusions coming from both the right and the left?

Referring to India and other nations, a Master of the Wisdom wrote:

“...You know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes, it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin. Thus, we who have the sense of our country’s fall though not the power to lift her up at once, cannot do as we would either as to general affairs or this particular one.”[1]

The main challenges now faced by humanity are long-term obstacles. This is why the above words, written in 1880, are valid if not prophetic to many a country in the 21st century.

Realism shows us that the victory of ethics requires an enduring patience, and also a moderate, effective action.

NOTE:

[1] From “First Letter of K.H. to Hume”, November 1880, published at “Combined Chronology for Use With ‘The Mahatma Letters to A.P. Sinnett’ and ‘The Letters of H.P. Blavatsky to A.P. Sinnett’”, by Margaret Conger, TUP, Pasadena, CA, USA, 1973, p. 29.

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The New Items in Our Websites



On 11 June we had 2879 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in Italian, 22 items were in French, 220 in Spanish, 1308 in English and 1326 in Portuguese. [1] The following items were published in English and Spanish between 14 May and 11 June 2021:

(The more recent titles above)

1. **The Rising of a Higher Consciousness - Yogi Ramacharaka**
2. **Una Fiebre Kármica Global - Carlos Cardoso Aveline**
3. **The Alchemical Fire of Tao - Chang Po-Tuan [a poem]**
4. **Thoughts Along the Road - 54 - Carlos Cardoso Aveline**
5. **Las Civilizaciones - Mário Quintana [a poem]**
6. **The Kabbalist of Jerusalem - A. D. Ezekiel**

7. The Aquarian Theosophist, May 2021

NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, and www.TheAquarianTheosophist.com.

The Conscious Stage of Spiritual Evolution

Oh, students, may you be brought to a realization of what you are. May you soon awaken to the fact that you are sleeping gods - that you have within you the power of the Universe, awaiting your word to manifest in action.

Long ages have you toiled to get this far, and long must you travel before you reach even the first Great Temple, but you are now entering into the conscious stage of Spiritual Evolution. No longer will your eyes be closed as you walk the Path. From now on you will begin to see clearer and clearer each step, in the dawning light of consciousness.

You are in touch with all of life, and the separation of your “I” from the great universal “I” is but apparent and temporary.

(Yogi Ramacharaka)

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Reproduced from page 39 of the book “[Raja Yoga or Mental Development](#)”.

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Damodar Mavalankar, On Prayer

As has been said in “Isis Unveiled”, we believe prayer is the giving of expression to the desire, which generates Will. And this WILL is all-powerful; its effect depending, of course, upon all the surrounding conditions.

Philosophers can be but few. They need no external ceremony or object for the purpose of concentrating their will-force.

We cannot expect the ordinary mortals, whose sensuous perceptions and avocations do not permit them to penetrate behind the mask, to do without the help of some external process. What we regret is the degeneration of this real prayer - the outward expression of the inward feeling - into a meaningless jumble of words.

The prayer of the philosopher is his contemplation (...).

(Damodar K. Mavalankar)

[From the article “[On Prayer](#)”.]

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