

WQJ:

Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

Student:

It is true that an umbrella can protect us from the forces of nature, whether they are the intense heat and light of the sun, or a powerful rainstorm. Is spiritual knowledge really that powerful?

WQJ:

This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a “true sun”, and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes. And which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out.

Student:

The “true sun” you speak of would be the central source of all spiritual light, life, and influence just as the physical sun is the source of physical light and life. Is this the correct idea?

WQJ:

There is a true center of which the sun in heaven is a symbol and partial reflection... It is all knowing and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed, both body and soul... But for our protection a cover, or umbrella, has been placed beneath it. The ribs are the Rishis, or Adepts, or Mahatmas: the Elder Brothers of the race.

Student:

So, complete knowledge given to those who are unprepared can be misused or misunderstood. The earth's atmosphere shields us, like an umbrella, from the powerful and potentially destructive influences of the physical sun. It distributes the direct rays of the sun so that they may permeate the earth without destroying the life on it. Does this allegorical umbrella of Adepts, that covers humanity from the power of the spiritual sun, perform the same service?

WQJ:

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath whether they be students or not.

Aphorisms of the Rabbis

Universal Wisdom in the Jewish Tradition

[The present article is reproduced from “**The Theosophist**”, India, January, 1885, pp. 85-86. Original title: “**Aphorisms of the Sages**”. We have numbered the axioms. (C. C. A.)]



Scripture in a Jewish Temple

**Silence is the first degree of wisdom,
listening the second, understanding the third,
remembering the fourth, acting the fifth.**

The following aphorisms are selected from the book of Maimonides (Hurumbam) and Tíbban, the ancient Rabbis. They are the choicest amongst other beautiful and instructive passages contained in that book.

1. He never dies, whom wisdom keeps alive.
2. He is great, whose failings can be numbered.
3. What was the cause of his death? His life.
4. Whoever has death present to his mind, is sure to improve himself.
5. The heart is the hidden treasure of man, the tongue is the gate to the treasure.
6. The rash one falls into a snare, the deliberate one is delivered. He, that enquires, learns.
7. Chastisement is an excellent corrector. Humility is the ladder to honour.
8. Truth is heavy: few, therefore, can bear it.
9. Honour is much dishonoured.
10. Death enters our dwelling without permission.
11. Death is easier than what succeeds it, and heavier than what preceded it.
12. The eye is the interpreter of the heart.
13. Borrowing is the mother of troubles.
14. Old age is one of the deaths.

15. Language is one of the destroyers.
16. Woman is the handsomest being in animal creation.
17. Ugliness is the guardian of woman.
18. Wisdom is a tree that grows in the heart.
19. Correctness in speech is like salt to food.
20. Writing is the language of the hand.
21. To diminish injurious food is better than multiplying the useful.
22. Water is least valued among things existing and most valued among things wanted.
23. The road to Eden is difficult, but the ways to Topeth (hell) are easy.
24. If thou canst not attain what thou desirest, be satisfied with what thou need'st not desire.
25. Care wastes the heart and consumes it.
26. Neither grieve over the past nor fret over the future.
27. Whoever is desirous of prolonging his days, should prepare himself with a strong heart to meet causalities.
28. Whoever is not pleased with his circumstances voluntarily, will be compelled to be pleased with them against his will.
29. A hero is only known in the time of misfortune.
30. Choose death, and life will be continued to you.
31. Be silent and thou wilt be saved, ask and thou shalt learn.
32. Have pity upon the honourable gentleman that is despised, upon the rich that is impoverished, and upon the wise man who hath fallen among fools.
33. Be with man deaf and hearing, silent and speaking.
34. There are evils which, if compared to others, are benefits.
35. Despair is free but hope is a slave.
36. To implore created beings is a want of faith.
37. Who is he that sells perishable for lasting goods.
38. He, who demands more than he wants, is a man who cares, and his grievance never ceases.
39. Rather the grave than poverty (in wisdom).
40. Man is like the fruit of a tree, no mishap injures him till he ripens and drops of himself.
41. Look upon this world as if thou shouldst live for ever; and on the future world as if thou shouldst die to-morrow.
42. There are no riches like those of contentment.
43. There is no wisdom like good conduct, and no piety like reverence.
44. No reproof will have effect on him who doth not reprove himself.
45. The best of beasts requireth a whip and the best of women a husband.
46. The most intelligent among men requires advice.
47. Exchange not an old friend for a new one.
48. Let not even one enemy be little in thine eyes, and let not a thousand friends be many in thy sight.
49. Thou art despised in the eyes of him whom thou needest.
50. Good society is a safeguard against many evils.
51. Love him who tells thee thy faults in private.
52. Whose heart is narrow, his tongue is large.
53. If thou desirest to associate thyself with any one, provoke him. If he acknowledges his error, join him, if not, leave him.
54. Receive truth from any one that says it.
55. There is no rest in the time of expectation.
56. He, who repenteth his sin, is accounted as if he had not sinned. [1]
57. The news of the world will show thee what never entered thy mind.

58. He, who is forgotten by his relatives, the Lord will prepare strangers for him.
59. If thou desirest to know a man's character, inquire after his companions.
60. Beware of him whom your heart hates, for hearts are like mirrors.
61. The sensible man will guard himself against his enemy more than against his friend.
62. It is unfit for a sensible man to fret at what is lost; he should rather take care of what remaineth.
63. He, who knows the world, will not rejoice excessively in joy, nor grieve excessively in mourning.
64. Possessions are the source of cares.
65. If thou desirest from this world that only which thou wantest, a little will suffice thee, but if thou desirest more than thou wantest, *all* will not be sufficient for thee.
66. The fruit of sufficiency is rest, and the fruit of gold and silver is grief and weariness.
67. Morality serveth as high birth to him who is not of high birth, for the excellency of the children of man consists in wisdom, not in birth, and he, who lacketh morality, the noblest birth will not profit him.
68. The wise man replied to the fool who despised him on account of the lowness of his family: "Thou art the blemish of thy family and my family is the blemish in me."
69. The wise man said, "I have no other merit than that of knowing that I do not know."
70. The slave of passions is lower than the slave of a master.
71. Silence is the first degree of wisdom, listening the second, understanding the third, remembering the fourth, acting the fifth.
72. If speech is silver, silence is gold.
73. Rashness of answering is sure to cause stumbling.
74. The proof of a man is his works, as gold is tried in fire.
75. Whosoever accuseth a fool is as one that findeth fault with a blind man.
76. If thou wilt be near men in friendship, thou shalt be delivered from their evils.
77. The man of good parts is near to the far.
78. He, to whom all men are alike, will have no companions.
79. Thou shalt not seek wisdom, but only to show what is to be avoided as folly.
80. When thy brother speaketh unto thee, give him a hearing.
81. He, who forsaketh inquiring into wisdom, will be drowned in the sea of folly.
82. Know that there has nothing happened to thee that hath not already happened to others beside thee.
83. It is impossible for the indefatigable traveller not to reach the haven of his desire.
84. There is often nothing more advantageous after going than returning.
85. The little evil quickly grows.
86. How awful is the dwelling of the weak in the habitation of a hungry lion.
87. The last of tribulations is the best of them.
88. Let the guest praise or blame, in all cases take care of him.
89. When thou hast once cast away the respect of thy countenance, thou wilt find none to restore it.
90. Whosoever thinketh much will understand.
91. In time of need, a friend is known.
92. The wise man will not delay his object.
93. Whosoever entrusteth his secret to a fool, is sure to lose it.
94. There is no remedy against a fool except to keep away from him.
95. Consider thy property nothing else than a trust in thy hand.
96. There is no fault to find with the man who hath done his best.
97. The heart beholdeth what the eye doth not see.
98. Riches hide every blemish.

99. Either be silent or speak sense.
100. Enter not in anything which is above thy position.
101. The enmity of the wise man is better than the friendship of the fool.
102. Whoever runneth toward evil, it will not escape him.
103. He, who knoweth to choose good rather than evil, is not so wise as he who knoweth which of two evils to choose.
104. Beware of doing that which thou mayest escape from.
105. Whosoever speaketh against men will be spoken against by them.
106. Whosoever findeth fault with people *undeservedly* will be found fault with deservedly.
107. Be careful even with the honourable and have no faith in an usurer.
108. Trust not him who laugheth in thy face.
109. He, who bringeth thee near the lion, doth not wish thee to live.
110. Forgiveness is only valuable in him who can do harm.
111. Praise can be attained sometimes without trouble.
112. The error of the honourable riseth with the height of his position.
113. Whosoever hath improved himself in his doings, need not fear reproach.
114. He is wise, who looketh upon his neighbour as upon himself.
115. Thou hast nothing from thy wealth except that which thou spendest.
116. The wolf cannot be trusted.
117. He is esteemed in thy sight, who doth not require thee.
118. Riches are high birth to him who is not of high birth.
119. Thy faults are hidden so long as thy luck helpeth thee.
120. Who hath no merits himself, the merits of others are of no avail to him.
121. Do nothing in private that thou wouldst be ashamed of in public.
122. Thou wilt not reach that which thou wouldst love if thou canst not bear that which thou hatest.
123. Complain not of thy fate when *thou* art the *cause* thereof.
124. Whosoever seeketh thy society for a certain object, will abandon thee whenever that object leaveth thee.
125. There is nothing so mighty as love.
126. The sick, who hath appetite, hath more hope than the healthy without appetite.
127. Whose malady is concealed from him, its remedy is concealed from him also.
128. Understanding is the friend of every man and folly is his enemy.
129. The man of morals is honoured even if poor; and the man of no morals is despised, even if rich.
130. To remove stones from the top of hills is easier than speaking to a man who hath no mind.
131. The friend of knowledge, whose heart is in the cause, his heart must stimulate him for his heart's sake.

Make, therefore, the physical substance subject to the spiritual one, I mean the body to the soul: for this subjection is your Freedom in this and the future world. Therefore, "*further not his* (the body's) wicked *device*," for he, who ministers to his cravings, will continue to seek and will never be satisfied, and he will pant and languish for what he cannot reach; and ultimately his goodly portion within him will vanish. But, if the spiritual part of the understanding rules and subdues the physical desires, the latter will succumb and seek but that which is necessary, will be satisfied with the little and disdain superfluities, but that he may live and disdain all superfluities. Believe not that the multitude of eating and drinking enlarges the body and increases the understanding, as a sack which is filled by that which is

put therein for it is just the contrary. Hate injurious food as a man hateth the one who persecutes him and seeketh his death. (P. T. O.)

NOTE:

[1] This means that he, who truly realises the fact that he has committed an error, has grown up into a condition in which he would not commit that error again. (Note from “The Theosophist”, 1885)

Tansen’s Teacher

A Sufi Tale on Transcendental Music

Hazrat Inayat Khan

A 2012 Editorial Note:

A few remarks should be made from a theosophical point of view, before reproducing this inspiring Sufi tale about a king who wanted to see a Sage.

The relationship between would-be sages or mystics and those who have great amounts of money and worldly power has often been challenging and complex, since ancient times, as one can see by the traditional existence of castes of salaried priests, not to mention the examples available in modern pseudo-esotericism. In authentic theosophy, however, spiritual truth is not for sale, and a theosophical Mahatma summarized with these words the way immortal Sages see Emperors:

“...In our sight an honest boot-black [is] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor...”
 (“The Mahatma Letters to A. P. Sinnett”, TUP, Pasadena, USA, Letter XXIX)

The following tale by Inayat Khan concludes with a reference to “God”. According to Theosophy the idea of a monotheistic God is a deeply harmful fiction, and an illusion sadly responsible for great part of human suffering (See “The Mahatma Letters”, Letter X). The word “God” can be tolerated, in part, if it is defined as meaning not a “separate being” but the whole Nature and its inherent Law, as Spinoza’s philosophy. Even so it is a misnomer, in theosophy.

“**Tansen’s Teacher**” is reproduced from the book “**Tales**”, by the Sufi thinker Hazrat Inayat Khan (Omega Publications, Publisher and Bookseller, New Lebanon, NY, USA, copyright 1980, 248 pp., p. 9.) (C. C. A.)

Tansen’s Teacher - Hazrat Inayat Khan

There is a story of Tansen, the great musician at the court of Akbar.

The emperor asked him, “Tell me, O great musician, who was your teacher?”

He replied, “Your Majesty, my teacher is a very great musician, but more than that. I cannot call him ‘musician’; I must call him ‘music’.”

The emperor asked, “Can I hear him sing?”

Tansen answered, “Perhaps, I may try. But you cannot think of calling him here to the court.”

The emperor said, “Can I go to where he is?”

The musician said, “His pride may revolt even there, thinking that he is to sing before a king.” Akbar said, “Shall I go as your servant?”

Tansen said, “Yes, there is hope then.” So both of them went up into the Himalayas, into the high mountains where the sage had his temple of music in a cave, living with nature, in tune with the Infinite.

When they arrived, the musician was on horseback and Akbar walking. The sage saw that the emperor had humbled himself to come hear his music, and he was willing to sing for him; and when he felt in the mood for singing, he sang. And his singing was great. It was a psychic phenomenon and nothing else. It seemed as if all the trees and plants of the forest were vibrating; it was a song of the universe.

The deep impression made upon Akbar and Tansen was more than they could stand. They went into a state of trance, of rest, of peace. And while they were in that state, the master left the cave. When they opened their eyes he was not there. The emperor said, “Oh, what a strange phenomenon! But where has the master gone?”

Tansen said, “You will never see him in this cave again, for once a man has got a taste of this, he will pursue it, even if it costs him his life. It is greater than anything in life.”

When they were home again the emperor asked the musician one day, “Tell me what raga, what mode did your master sing? Tansen told him the name of the raga, and sang it for him. But the emperor was not content, saying, “Yes, it is the same music, but it is not the same spirit. Why is this?” [1]

The musician replied, “The reason is this, that while I sing before you, the emperor of this country, my master sings before God [2] ; that is the difference.”

NOTES:

[1] Those interested in looking at the mystery of Music from a theosophical perspective are invited to see pp. 278-301 in the volume “From the Caves and Jungles of Hindustan”, by H. P. Blavatsky (TPH, Wheaton, USA).

[2] “God” - that is, the Universe; see the opening “Editorial Note”.



Each of the Letters is pregnant with philosophic pointers. For the present essay, the first two letters are taken as they lay the foundation for study and for understanding the nature of the Masters and Their work with the world. The letters were written and received in October 1880.

A Master of the Wisdom (or Mahatma as is popularly mentioned in India), is, in the words of Madame Blavatsky, “a personage who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge which ordinary humanity will acquire after passing through numberless series of incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature.”

A Master is beyond the need of a “name and form”, but for the purposes of correspondence a name was chosen.

Wisdom is an innate characteristic of Manifestation/Nature. The place of a Master of the Wisdom in the whole life of a spiritual aspirant is to be conceived well. The letters help for this, as also to elevate the public mind regarding the study of Occult Science. Reading and re-reading the Letters is necessary as each new reading is done at a more advanced level of understanding, and other meanings and interpretations occur.

The letters contain (1) Contextual advice on matters of current importance, (2) Instructions for enlightenment and (3) Rules of master-Disciple relationship along with the cosmological Laws.

The Letters make a welcome “introduction” to the very nature of a Master.

The First Letter:

Mr. A. P. Sinnett suggests to the Masters that They produce the London newspaper and the Simla daily simultaneously at Simla and London respectively, so that such working “would close the mouths of the skeptics”. The reasons afforded by the Master for such non-doing are as below:

- (1) The world is yet in its first stage of disenthralment if not development, hence - unprepared.
- (2) The Masters work by natural - not supernatural - means and laws.
- (3) The success of an attempt of such a kind (bringing out the same edition from different parts of the globe that are one month apart by all means of communication) must be calculated and based upon a thorough knowledge of the people around. It depends entirely upon the social and moral conditions of the people in their bearing on these deepest and most mysterious questions which can stir the human mind the *deific* powers in man and the possibilities contained in nature.

The Master makes some passing reference about the state of mind of the scientists of the day. They are “less anxious to suggest a physical connexion of facts which might unlock for them many an occult force in nature, than to provide a convenient ‘classification of scientific experiments’; so that the most essential quality of an hypothesis is not that it should be *true* but only *plausible* in their opinion.” The experimental knowledge, for them, dates

from 1662 when a society was founded for that. But, “an innate longing for the hidden, a passionate love for and the study of nature had led men in every generation to try and fathom her secrets deeper than her neighbours did.”

Similarly, a reference is made as to the state of human nature in general. “It is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought; pride and stubborn resistance to truth if it but upset their previous notions of things.”

The Master is emphatic that They know, out of experience of ages, something of human nature. “So long as science has nothing to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world’s prejudices have to be conquered step by step, not at a rush.”

The arguments and suggestions that are perfect from the standpoint of exoteric wisdom will not work when it comes to “esotericism”, “with its laws based upon mathematically correct calculations of the future”. The acts and words of the Masters would seem often “unwise, if not actually foolish” to the uninitiated. He refers to the Aryan goddess SARASWATI and the rewards of Wisdom that would accompany the devoted and faithful serving.

Winning over the public mind, is not to happen through the working of miracles and phenomena, they unambiguously state. Sinnett is advised to work on the material available with him. The “further evidences” he needs will be supplied at the appropriate time. Science shall be able to account for phenomena when it acquires a knowledge of *Akas*, its combinations and properties.

When we look at the present stage of scientific and technological advance, the concurrent production of a newspaper at different centers of the globe is no longer impossible in 2012. The “human nature” is also trying to decode itself and get out of the bounds of “selfishness”. There is not a very speedy and highly striking change in the area of religion but tolerance is being built up. There is accommodation for the other man’s point of view and a decided attempt to reach a common understanding. But as the Master said, things will have to improve “step by step” and not in a “rush”.

The Second Letter:

The points made out in the second letter are still deeper.

- (1) Occult Science has “its own methods of research as fixed and arbitrary as the methods of its antithesis physical sciences are in their way”.
- (2) The aspirant to Occult science must be willing and practically do “change his/her mode of life”. The inner motive of the aspirant is more a matter of concern if instruction has to continue.
- (3) The racial prejudice, among others, must first die down. The Theosophical Movement is not intended to be a factory for the production of “adepts”. It is rather the intention to bring together men and women of the world in a common pursuit of Wisdom. The universal brotherhood of humanity is the hard base for the human progression and perfection.

Mr. A. O. Hume and Mr. A. P. Sinnett thought they should not identify themselves with the “Asiatics”, could form a separate and independent branch not attached to the Parent Society (Adyar) but directly connected with the Adepts. The master tells here that this is not possible at all and they must form a branch under the Parent Society and be prepared to follow the discipline of the aspirants, if at all they are interested in pursuing the Occult studies. “The first and chief consideration in determining us to accept your offer lies in the inner-motive which propels you to seek our instruction - our guidance.” The Master analyses their motives thus:

- (1) The desire to receive positive and unimpeachable proofs that there really are forces in nature of which science knows nothing.
- (2) The hope to appropriate those forces at the earliest and demonstrate them before the chosen western minds, to contemplate an objective reality built upon the rock of knowledge and not upon faith, to finally come to know the reality of the existence of the Masters. These motives, the Master very boldly says are founded upon no other quality than “selfishness”. Here, the Master asserts that the Theosophical Society is not for “gratifying the individual aspirations” but to serve fellow men. The ideal of Universal Brotherhood is of paramount importance to the Society and its work, and the TS cannot be remodeled “as a college for the special study of occultism”.

The Master of Wisdom declares that the doors of learning are always open for those aspirants who knock in the appointed way. The newcomer is invariably received, but “he has to come to us”, and must have also reached “a point in the path of occultism from which return is impossible”.

The most popular phrase in the theosophical literature on the path is: “Leave your world and come to ours.” The devotion and dedication to the cause as expressed by Col. H. S. Olcott and Madame Blavatsky receives commendation here of the Master. The matter of phenomena and the part played by Blavatsky therein is clearly depicted.

The basic fact the Master wanted known here is that “the mysteries never were, never can be, put within the reach of the general public”. This can happen only when “our religious philosophy becomes Universal” and not until then, asserts the Master. In the “important field of theosophical effort”, there shall be results commensurate, as “ingratitude is not among the vices of the Teachers.”

The place given to the Theosophical Movement and its philosophy, working through the branches, in the matter of acquiring knowledge/Wisdom is to be candidly grasped here. The society and its philosophy is the “instrument” for the flow of the Wisdom. Here mention can also be made of a statement coming from Sri T. Subba Row. The Masters have directed their earlier students (those who were with Them even before the Society was established) to join the Society and approach Them only through that, if they wanted a continuity of Teaching. The relationship among the Teacher and the student would be under strain if the latter chooses not to join the Society.

Conclusions:

The rules of discipline or the conditions of training in occult studies shall not be changed. The aspirant will have to change his/her mode of life.

The Theosophical Movement is not meant to be a college for manufacturing occultists or adepts. It is not for gratifying the personal and individual aspirations of the members but to inculcate among men and women of the world a sense of Universal Brotherhood of Humanity and in the process doing away with all prejudices of race, selfish motives etc.

The newcomer is always welcome to the ranks of discipleship but one must properly prepare oneself rightly. Communication will continue only if there is communion of thought.

Science is the friend so far as the communication of new ideas to the world is concerned. The doors of discovery are not closed to any one. The scientist must think in terms of public benefit rather than in any other perspective.

The statement appearing in yet another letter as to the possible cooperation between a scientist and a philosopher; the enormous patience with which the sage waits in his cave of learning can also be relevant here for a proper understanding of the situation.

If for generations we have “shut out the world from the Knowledge of our Knowledge”, ... “it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the end of this cycle retire into solitude and our kingdom of silence once more. We have offered to exhume the primeval strata of man’s being, his basic nature, and lay bare the wonderful complications of his inner Self something never to be achieved by physiology or even psychology in its ultimate expression and demonstrate it scientifically. It matters not to them, if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers, and the men of science have but to reap what we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell, insisting that there is [not], nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and helping his turn enlighten superstitious man. And we will go on in our periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail. [See p. 68, “The M.L. to APS”, Chronological edition; or the closing paragraphs of Letter 9 or IX, in the non-chronological editions.]

The matter of Learning the secrets of Nature, acquiring the Wisdom needed for living a True and Real life, the place of the theosophical philosophy and the Movement in the total process are amply suggested here. For a total advantage there can be no substitute to the earnest study of the Letters in their full form.

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The complete collection of “**The Aquarian Theosophist**”, from November 2000 to March 2012, can now be seen in one of the sections at www.TheosophyOnline.com. It has been a team work for Ms. Arnalene do Carmo, Mr. Joaquim Soares, Ms. Joana Pinho and Ms. Sílvia Caetano de Almeida, to publish the whole files in one of our own websites.

Between the Lines

How to Study Classical Books of Theosophy

John Garrigues



John Garrigues (1868 - 1944) was one of the main founders of the United Lodge of Theosophists, in 1909

[The following text was first published at "Theosophy" magazine, August 1928 edition, page 468, with no indication as to the name of the author. An analysis of its contents and style indicates it was written by John Garrigues.]

Although the theosophical teachings are recorded in plain English, there is much in them that will escape the notice of the casual reader. This is not altogether due to the paucity of the language nor to the mental equipment of the student. That there are various keys to the understanding of any problem has been mentioned by H. P. Blavatsky.

In the fuller exposition of facts set forth, H. P. B. and Mr. Judge sometimes give examples of the use of various keys and in so doing demonstrate their own full knowledge of these keys and the possibility of the acquirement of like knowledge by students. In Judge's introduction to the *Bhagavad-Gita* we find, "The poem can be read in many different ways, each depending on the view-point taken, *e.g.*, whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral World, or the Hierarchies in Nature, or to the moral nature, and so on."

That Judge was able to approach the *Gita* from any of these view-points is shown by his explanations (*Notes on the Bhagavad-Gita*). In the reading of the poem he could see himself in the speaker as in the one spoken to, could survey the battlefield and its portents from the eyes of Krishna as well as from the eyes of Arjuna, and from the view-points of the spectators and contenders could learn the lesson intended for each, could even combine the features typified by Krishna and Arjuna into one individual and draw our likeness thereby.

The art of reading between the lines was in earlier periods expressed by symbology, but the gradual materialization of all concepts has either altered the significance of the symbols or robbed them of all meaning. Our Teachers, however, could read and interpret the ancient symbols and show us what the symbols concealed from the profane and revealed to the initiates.

As Judge indicates, much depends on the view-point. If one reads the theosophical teachings with the eyes of an enemy he will entirely miss the secrets imparted to students whose minds are open. Some of the least voluminous of theosophical text-books contain much more wisdom than could possibly be bound within the covers of any book, as such. It is not as books that theosophical teachings should be read.

In the study and practice of theosophy one's view-point changes frequently, the symbols give various meanings, and the solution of the formula appears more reasonable and more to be hoped for. Can study of the teachings make us adepts? Well, let us read between the lines, try all the keys, and abide the results.

The 2012 European School of Theosophy An Event Dedicated to the Original Teachings

The 2012 European School of Theosophy will take place in October 15-20, in Naarden, the Netherlands.

Its general subject is “**A Mind to Embrace the Universe**”. The link to the blog of the event is - <http://www.europeanschooloftheosophy.com/>.

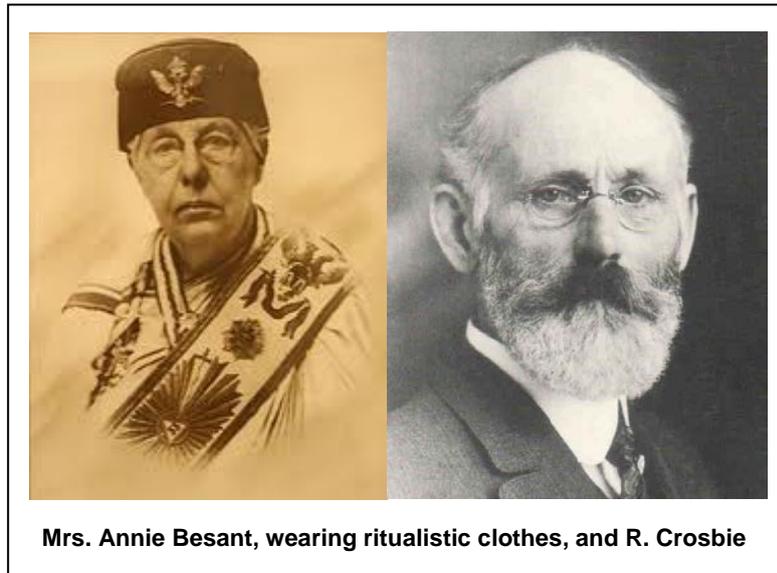
The European School of Theosophy was established in 1982. It aims at promoting the study of the original teachings of Theosophy, and those responsible for it clarify:

“The aim of the School is to provide opportunities in Europe to study the original teachings of modern theosophy in order to ensure the continuing preservation and dissemination of the esoteric philosophy as recorded in the writings of H.P. Blavatsky and related source literature. This primary focus upon the original teachings enables students, wherever and however situated, to discover for themselves the value of recognizing the divergence between theosophy and pseudo-theosophy.”



Wisdom in Action: **A Masonry Within the Theosophical Movement?**

Robert Crosbie



[The following fragment is reproduced from the book “The Friendly Philosopher”, by Robert Crosbie, Theosophy Co., Los Angeles, pp. 33-36.]

The statement made to you by an “Old Theosophist” that “The Theosophical Society (meaning Mrs. Besant’s society, in the opinion of this “old Theosophist”) and Masonry are the two channels in which the Masters are working in this century - hence ‘Co-Masonry,’ ” calls for some comments.

The natural question is, “Who says so, and why does he say it?” This brings the one making the statement, and anyone who may consider it, right back to a consideration of what it is upon which he is relying. Is there anything in the records left by the Messengers of the Masters that would give a clear indication that the fact is as stated by “old Theosophist”? If not, then reliance is placed upon the say-so of some person - in this case, Mrs. Besant - and is based upon belief only, not knowledge, and can only be classed as an opinion. There are many opinions and they differ from each other widely. Mrs. Besant’s declarations of “knowledge” and opinions are often self-contradictory, as shown by her published writings. In any case they either do or do not agree with the principles of Theosophy, and the recorded statements of the Messengers. If there were no well-defined principles and applications left by the Messengers to guide those who would follow the Path They showed, then we are all certainly in the dark without a landmark visible, and have to flounder about in the sea of opinions, clutching at whatever promises support.

But if it is true that H. P. B. was the Direct Agent of the Lodge - and this is explicitly stated to be the fact by the Master K. H., however Col. Olcott, Mrs. Besant or others, may twist and interpret H. P. B. and Her teachings - then we must go to the records left by Her and Her Colleague, W. Q. Judge, for direction in all matters pertaining to the Theosophical Movement, regardless of the "opinions" of "old Theosophist" or any other student. For to do otherwise would be equivalent to saying that those Great Beings, the real Founders of the Movement, had left no guidance for the generations to come, and that humanity was left the prey to any and all claimants that might arise.

But it is not true that humanity has been left a prey to mistaken or designing persons; the records left by the Messengers are a sure, consistent guide, and if they are well studied and applied, will show a straight, even and self-evident Path. It is lack of study that leaves so many in ignorance, and ready to pursue every will-o'-the-wisp they see. You will also find that those who rely upon such statements and opinions are the most dogmatic and certain in their assurance. Those who point to facts and records, with basic principles to rely on, are not troubled by all these "opinions," by whomsoever expressed.

There is another thing that sincere students of H. P. B. have to bear in mind, even if they do not speak much about it. It has been stated by both H. P. B. and W. Q. J., and also by the Master K. H. in his letters to Mr. Sinnett, that every effort by the White Lodge opens a door to the Black Magicians - those whose very existence depends upon keeping humanity where it is, in a state of ignorance, bewilderment, and running after false gods and those who cry lo here, and lo there. In this statement we ought to see why the White Lodge dare not give out more than humanity can put to use.

Every effort has been and is being made by the Dark side to impair and deflect the efforts of the White Lodge. And where else can the Dark Forces work so effectively as on and through the personal weaknesses of Theosophists, especially on all those who become in any way prominent - individuals who in their turn affect many. All the many crises in the old Theosophical Society, all the attacks on H. P. B. and W. Q. J., showed a virulence that could not have arisen from mere personal opinion or interest.

Time and again have warnings been given, but few have heeded them; or, if heeded at all, the facts stated have been used against any opposed, without making sure that those who so used them were themselves right.

The defection of Mrs. Besant from loyalty to the Path shown, and to H. P. B. and W. Q. J., was due to such Dark side efforts. In her last message to students, H. P. B. said, "Never is the danger greater than when ambition, and a desire to lead, dresses itself up in the peacock feathers of altruism." She knew; and in that last Message are many prophecies, some of which have already been fulfilled. She said that the Brahmins are the Jesuits of India. Mrs. Besant fell under the influence of Brahmins and the Brahmanical lines, and their influence can be clearly seen in her evolution and in all the developments in her society. The Dark Ones could not destroy or pervert all the efforts of the White Lodge, but they could, did, and do minimize and corrupt them. In a consideration of all this may be found the explanation of many things that might otherwise be a puzzle. *All those who do not follow the lines laid down by the Messengers are certain to be misled.* Yet the way is clear; the pity of it is that otherwise sincere and devoted persons will not heed the warnings given; will not study, think, and apply what was recorded for them and their guidance.

