



CHELAS AND LAY CHELAS

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As the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, ... it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico della Mirandola, Count de Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kiu-ti*, chapter on “the Laws of Upasana,” we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;

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3. Unselfishness of purpose; universal charity; pity for all animate beings;

4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;

5. A courage undaunted in every emergency, even by peril to life;

6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);

7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Duhkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the **will**, the highest executive energy (power), then may he, under the time-honoured rules, be taken

in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga* — emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava* — transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning — since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual

potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatara!* All expected to have hidden things taught, extraordinary powers given them because — well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints — from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored — a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity.

Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas" — a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Mahatmas, or any other Mahatmas in the world should the latter consent to become known — that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for

further progress. And for years we have been teaching everywhere the maxim “First deserve, then desire” intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain “Chelas” who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb: “Let sleeping dogs lie?” There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all: “To be, or Not to be”; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are — perhaps a little better or somewhat worse than the average — no one may give him

a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish — do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela’s **Will and his carnal nature**,¹ and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the

¹ Emphasis added.

other day, by a Mahatma as a “psychic resolvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: “Let him that thinketh he standeth take heed lest he fall”¹ — a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelve-month.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer’s money — the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for

Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (*Rom.*, vii, 18-19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” And in the wise *Kirâtârajunîya* of Bhâravi it is written:

“The enemies which rise within the body,
Hard to be overcome — the evil passions — —
Should manfully be fought; *who conquers these*
Is equal to the conqueror of worlds.” (XI, 32.)



Robert Crosbie and William Q. Judge:

Seven Paragraphs On Discipleship

1. HPB, a Mirror for Students

R. Crosbie:

¹ [1 Corinth., x, 12.]

If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what the view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them — more or less of Truth. "By their fruits, shall ye know them".

[Robert Crosbie, in *The Friendly Philosopher*, The Theosophy Co., Los Angeles, 1945, see p. 150.]

2. On Wanting to be a Disciple

W. Judge:

The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up all karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no other way. As

Dante wrote, "Who enters here leaves hope behind." Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births hereafter.

[William Q. Judge, in *'Forum' Answers*, The Theosophy Co., Los Angeles, 1982, see pp. 8-9.]

3. Mahatmas See Every Pure Heart

R. Crosbie:

And let me say here to you: do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe. No one who strives to tread the path is left unhelped; the Great Ones see his "light", and he is given what is needed for his better development. That light is not mere poetical imagery; but is actual, and its character denotes one's spiritual condition; there are no veils in that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action; otherwise, the lessons would not be learned. Mistakes will occur, perhaps many of them, but, as is said, "twenty failures are not irremediable if followed by as many undaunted struggles upwards".

[in *The Friendly Philosopher*, 1945, see pp. 7-8.]

4. Masters Help Truth Seekers

W. Q. Judge:

[The Masters] have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. (...) Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without cavil or delay.

[in 'Forum' Answers, 1982, pp. 75-76]

5. Meditation, a Tool Along the Way

R. Crosbie:

Meditation as used by us, is what is called in Sanskrit *Dhyana*, i.e., want of motion, and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. "Realization comes from dwelling on the thing to be realized". W. Q. Judge says:

"To meditate on the Higher Self is difficult; seek then, the *Bridge*, the Masters. The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought*. Earnest and rever-

ent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony *to which it must one day respond*. Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. *To put oneself in the place of another*, to realize his difficulties, and thus be able to help him, *is that faculty* – which when extended makes it possible for the Adept to understand the nature of the stone or other form of consciousness."

Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

[in *The Friendly Philosopher*, 1945, p. 93.]

6. We Are All Warriors, as Arjuna

W. Q. Judge:

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. (...) Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favour.

[in *The Heart Doctrine*, The Theosophy Co., India, 1977, pp. 49-50.]

7. True Theosophists Can Prevail

R. Crosbie:

We need to bring again and again to the attention of all discouraged and bewildered Theosophists what H.P.B. wrote to Judge in 1888:

“Night before last I was shown a bird’s eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and with other — nominal but ambitious — Theosophists. The former are greater in number than you may think, and *they prevailed*, as you in America will prevail, if only you remain staunch to the Master’s programme and true to yourselves.”

[in *The Friendly Philosopher*, 1945, p. 189]



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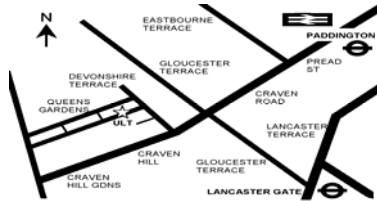
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Phoenix ULT

THEOSOPHY HALL — 77 W. ENCANTO
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PHOENIX, ARIZONA 85003

Phone 602-290-0563

PROGRAM - 2004—2005

SUNDAY EVENINGS

7:00 - 7:45 P.M.

Universal Theosophy by Robert Crosbie

8:00 — 8:45 P.M.

Study, read, question, discuss, discover,
the Teaching and
Philosophy of Theosophy

IN:

THE SECRET DOCTRINE by H.P. Blavatsky

United Lodge of Theosophists

799 Adelaide Street
London, Ontario N5Y 2L8
CANADA

Wednesday Evening 7:30 to 8:45 PM

May 4 "The Foundation of Religion"

May 11 "The Moral Law of Compensation"

May 18 "Karmic Agents"

May 25 "The Cause of Sorrow"

June 1 "A league of Humanity"

June 8 Why do we sleep and dream?"

June 15 "The Creative Will

Friday May 6 at 7:30 "White Lotus Day"

Sunday June 19 at 7:00 "U.L.T. Day"

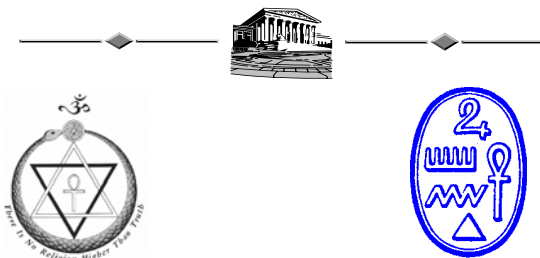
Sunday Evening — 7:00 to 8:00 PM

Isis Unveiled by H. P. Blavatsky

For the Summer we will be studying the *Key to Theosophy* on Wednesday evening — 7:30 to 8:45 PM

There will be no other meeting for the summer.

Email contact: Laura Gray at classiccontours@sympatico.ca



Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share.

Master's letter to Mr. Judge

THE AQUARIAN THEOSOPHIST is a computer generated magazine with a major issue and supplement each month. When received as an email attachment, it is free.

The magazine has a small hardcopy list to which one may subscribe at \$30 per year, domestic; and \$40 per year international. All subscriptions outside The United States travel airmail. It is NOT self-supporting and subsists on donations to cover the shortfall. The address for articles, correspondence and subscriptions and/or donations is:

The Aquarian Theosophist
 245 West 33rd Street
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The Whisperings of Truth

A door leading to immortal wisdom is masqueraded by ones desire for life's luxuries, but the real luxuries of life are the lessons learned with each day

Events costumed by the excitement of pleasure, lead learning into boredom, but knowledge learned is eternal.

At-one-ment with one's spiritual soul is the greatest accomplishment of a lifetime. No one will take notice for it is a personal reward and a spiritual journey leading to one's final destination in unity with the cosmos.

There is no Religion Greater than Truth.

Child's play may seem to be nonsense, but to the child it is important and vital. Child's play is essential for the growth and understanding of the natural world which child's play simulates. Children at play are developing skills to handle society's future —

issues passed on to them by the present generation.

There is no Religion Greater than Truth.

Frustration may come when Faith and Will do not accomplish the desired results. Without ability to understand the warning signs, frustration expands into anger or aggression. Frustration itself is neither good nor bad. It is simply an indicator — if used — to judge and help change ones course of action.

How can a person understand water is wet if wetness were never experienced?

Then again, before one can experience the wetness of water, they first must experience dryness. Therefore, how can one understand the concept of goodness if evil were not? Everyone desires a utopian world, but the reality is goodness doesn't exist without evil. Can a Day exist without Night, Male without female, and Light without darkness? Appreciating the qualities of goodness are the results of the evils of the world.

Chasing ones dreams to the ends of the earth hinges upon the mere fact of having motivation to escort the dreams.

For without motivation, dreams would remain inside sleep.

When nothing remains unsaid and all else seems in anguish, let hope steer thy course as a ship sails upon a stormy sea.

Destination set to parts unknown, with a beacon of hope guiding thy way with dreams of a brighter future.

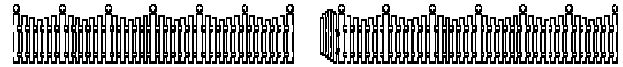
Reason, living in the now, all may seem as a loss but with hope, there is a morrow.

There is no Religion Greater than Truth.

Richard Pouncy

The Homunculi

The Homunculi of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an artificial, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become gods before they became men. SDII 349



Does a Clone Have a Soul?

ELDON TUCKER

Regarding the question, "Does a Clone Have a Soul," I'd say, "Yes," but would need to explain myself.

The traditional Christian idea is that a soul is created whenever a person is born. Men and women have souls as a gift from God, but have to lead a good life in order to keep them. If you or I still have (or "own") our soul at the time of death, it is our ticket into heaven, perhaps after some preliminary punishment in purgatory. If we've lost our souls to the devil, we suffer eternal suffering in hell, being damned and under the dominion of the devil.

That's one version of what the traditional Christians might say. It's not

what we'd teach people wanting to learn Theosophy.

The theosophical idea is that we are eternal, timeless, perfect, but needing to go through an evolutionary journey through matter in order to awaken ourselves to self-conscious perfection. Some may take the Buddhist slant on this and say there's no eternal aspect to us, that we're an ever-changing stream of consciousness. That sounds like a contradiction, but it's really but a seeming paradox. Both viewpoints — the eternal Self known as the Monad and the ever-changing stream of consciousness typified by the Void or Emptiness — are complimentary, co-exist, and cannot be separated.

Every *being* that exists is the expression of a consciousness at a certain stage of development, the outward expression of some Monad. That *being* is not created when its body is born. Rather, the birth of the body could only happen if there was the organizing effect of a Being seeking birth. Otherwise, the body would not be born; it would have no life.

Creating a new human body the ordinary way, through sex and natural childbirth, the parents provide an opportunity for some being to exist. That *being* gives the life to the body, and when that *being* departs, the body dies.

Creating a clone is a different way to produce a body. The rule still holds.

It is a living body with a human consciousness behind it if there is some human Monad that attaches to it and gives it life. Otherwise, the clone is not viable.

A human form is created with a clone, but for it to live, a human Monad would have to animate it. Life is not created, merely another type of opportunity for someone to be born into the world.

The answer to the original question, I'd say, is that a clone has a soul (meaning it has a **human Monad behind it**), if the clone takes on life as a human being.

If the clone's body has genetic problems and is seriously defective, no human may incarnate into it, just as defective embryos may end up stillborn, with no one willing to live in them. If the body has good genes and would provide an attractive host, odds are, someone would be drawn to birth in it.

Eldon



What to do for others?

D.T.B.

PART I

Adepts -- Masters - Mahatmas = THEIR WORK

A few quotations on: — A D E P T W O R K

INSPIRING EXAMPLE OF H. P. B. and MASTERS BEHIND HER

"...the [Theosophical] movement has grown in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present."¹ WQJ ART II 21

NATURE OF ADEPTS' WORK — "CYCLES OF WOE"

"...the cycles of woe (undergone by the Arhan who remains to help mankind), it is easy to understand...terms must be used which the reader will understand...hence...(from our standpoint) it must be said that there are such cycles of woe...just as the fact that I [W.Q.Judge] have no amusements, and nothing but work in the T.S.,

¹ WQJ Articles, Vol II, 21

seems a great penance to those who like their pleasures. I, on the contrary, take pleasure and peace in the "self-denial," as they call it. Therefore, it must follow that he who enters the secret Path finds his peace and pleasure in endless work for ages for Humanity. But, of course with his added sight and knowledge, he must always be seeing the self-inflicted miseries of men. The mistake you make is to give the person thus "sacrificed" the small qualities and longings as we now have, whereas the wider sweep and power of soul make what we call sacrifice and woe something different."¹

MASTERS' PROGRAM

"There must be an adherence to the program of the Masters. That can only be ascertained by consulting her [HPB] and the letters given out by her as from Those to whom she refers. There is not much doubt about that program."..."This is the moment to guide the recurrent impulse which must soon come and which will push the age toward extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Aryans."..."We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted."..."By our unity the smallest effort made by us will have ten-fold the power of any obstacle before us or any opposition offered by the world."..."Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program, and refuse to become dogmatic or give up common sense in Theosophy."²

HPB ON ADEPT WORK

"The real ones [Adepts] have a wide work to do in many departments of life and in preparing certain persons who have a future work to do.

Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now.

¹ WQJ, *Letters That Have Helped Me*, P. 116.

² WQJ, quoted by Robert Crosbie in *Friendly Philosopher*, p. 153 — also found on p.145-46, Vol. II, *WQJ Articles*.

Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place."³

TOTAL EVOLUTION : -- THE INDIVIDUAL CHOICE FOR THE GOAL --

SPIRITUAL TRAINING

"The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great functions being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

As to the process of spiritual development, Theosophy teaches:

1. That the essence of the process lies in the securing of supremacy to the highest, the spiritual, element of man's nature.
2. That this is attained along 4 lines, among others, --
 - A. The entire eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in, and effort for the good of others.
 - B. The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine [within], and by exercise of the kind described by Patanjali, i.e., incessant striving to an ideal end.
 - C. The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
 - D. The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.
3. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual and spiritual, by which the internal faculties are first aroused and then developed.

³ *WQJ Articles*, Vol. I, p. 432-33

4. That an extension of this process is reached in Arhatship, Mahatmaship, or the states of Rishis, Sages and Dhyan Chohans, which are all exalted stages, attained by laborious self-discipline and hardship protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.



As to the rationale of spiritual development it asserts:

1. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.
2. That still more is gained by a career of duty, piety and beneficence.
3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.
4. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decided for themselves their future by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race..." WQJ — *An Epitome* 25-27

ADEPT COMMUNICATIONS — INNER EYE & EAR

"They have disciples with whom communication is already established and carried on, most generally through the inner ear and eye, but sometimes through the prosaic mail...no one else is involved and no one else has the right to

put questions...To spread broadcast a mass of written communications among those who are willing to accept them without knowing how to judge them would be the sheerest folly, only productive of superstition and blind credulity. This is not the aim of the Adepts, nor the method they pursue." WQJ ART I 452

MASTERS TO MANAGE "RESULTS"

"...what was long ago said--that the Master would manage results.

You must not manage, precipitate, nor force... By gentleness, detachment, strict attention to duty, and retiring now and then to the quiet place, bring up good currents... Remember it is through the little things the work is done, for they are not noticed, while the larger ones draw the eyes and minds of all... A steady mind and heart stands still and quiet until the muddy stream rolls clear." WQJ LETTERS p. 84



THE "ROYAL KNOWLEDGE" -- [of the RAJA-RISHEES] from the GITA

"This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform and inexhaustible..."All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing all things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passeth everywhere is in space...at the end of a kalpa all things return into my nature, and then again at the beginning of another kalpa I cause them to evolve again.

Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence (Prakriti)..." GITA P. 64-5

"There dwelleth in the heart of every being...the Master — Ishwara — who by his magic power causeth all things and creatures to revolve, mounted upon the universal wheel of time. Take sanctuary with him alone..." [GITA p. 130]

"There is nothing...in the three regions of the universe which it is necessary for me to

perform, nor anything possible to obtain, which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example ... If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures." GITA 25

ADEPT ASSISTANCE

"...Masters are working in many ways, and through many organizations as well as with individuals. There are no barriers to Their assistance, except such as personalities impose upon themselves. Their work is universal; let our view be as much in that direction as possible. So shall we best serve and know."

RC Friendly Philosopher, p. 5

WHERE ARE THE ADEPTS ?

"Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date [1897-98] referred to, and we, as physical brain men, not be conscious of it on this plane." WQJ ART II 506

"Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other.

To meditate on the Higher Self is difficult. Seek, then, the bridge — the Masters... Those who know the Truth will teach it. Give up doubt..." WQJ LETTERS p. 112



DISCIPLES' ATTITUDE

"I am glad that you have such faith in the Great workers who are behind us.

They are behind us, to my personal knowledge, and not behind me only, but behind all sincere workers. I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people, whether they be Masters, Eastern disciples or what not. By a dependence of that kind you become at last thoroughly independent, and then the unseen helpers are able to help all the more." WQJ LETTERS p. 112-3

"Those who can to any extent assimilate the Master, to that extent they are the representative of the Master, and have the help of the Lodge in its work." WQJ LETTERS p. 113

AVATARS WORK TO RESTORE BALANCE AND THRUST OF EVOLUTION

"...the doctrine, well-known in India, of the reappearance of Avatars...all admit that the true doctrine is stated by Krishna [see above].

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviors. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law, — and that law demands that at the time of such an event there also appears a being who represents the other pole — for, as Krishna says, the great law of the two opposites is eternally present in the world... The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute...[this is] a sober truth, and the present prevalence of self-seeking and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. The Krishna — or howsoever named — appears "in visible shape, a man with men."

His power is as great as the evil one, but he has on his side what the others have not — spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it he is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked." WQJ GITA NOTES pp. 106-9

ADEPTS WORK: ASSISTING ALL GOOD MOVEMENTS and INDIVIDUALS

Q.: — "What then are the Adepts doing?"

Answer: —

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear." WQJ ARTICLES II 53-4

THE ETERNAL EXAMPLE OF ACHIEVEMENT: THE GREAT SACRIFICE

"...he is the mysterious (to the profane--the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "GREAT SACRIFICE."

For sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why...Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars." SD I 207-8

LIGHTING UP OF MANAS (The HUMAN MIND
) — DEVOTION

"...divine man dwelt in his animal--though externally human--form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent 5th principle [Manas]. When moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal." SD I 210

INNATE — INHERENT IDEAS FROM "PLANE- TARY SPIRITS"

"Up to the period marked by the first earthly King called Ikshwaku, the Ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew all the laws, remain as inherent ideas to this day...(105) They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas." GITA NOTES p. 104-5

"Alone the adepts, *i.e.*, the embodied spirits — are forbidden by our wise and intransgressible laws to completely subject to themselves another and weaker will, — that of free born man. The latter mode of proceeding is the favorite one resorted to by the "Brothers of the Shadow," the Sorcerers, the Elementary Spooks, and, as an isolated exception — by the highest Planetary (41) Spirits, those, who can no longer err. But those appear on Earth but at the origin of every new human kind; at the junction of, and close of the two ends of the great cycle. And, they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds or the new race as to warrant them from being lost or entirely forgotten in ages hereafter, by the forthcoming generations. The mission of the planetary Spirit is but to strike the KEY-NOTE OF TRUTH. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation the race

and to the end of the cycle — the denizen of the highest inhabited sphere disappears from the surface of our planet — till the following "resurrection of flesh." The vibrations of the Primitive Truth are what your philosophers name "**innate ideas.**" M.L. 40-1

"...the primeval one Truth, taught humanity in the infancy of its races by every First Messenger — the Planetary Spirit mentioned [above] — and whose remembrance lingered in the memory of man as Elu of the Chaldees, Osiris the Egyptian, Vishnu, the first Buddhas and so on." (*Ibid.*, 48-49)

"...Truth is One, and cannot admit of diametrically opposite views; and pure Spirits who see it as it is, with the veil of matter entirely withdrawn from it cannot err. Now, if we allow of different aspects or portions of the Whole Truth being visible to different agencies or intelligences, each under various conditions, as for example various portions of the one landscape develop themselves to various persons at various distances and from various standpoints — if we admit the fact of...individual Brothers for instance endeavoring to develop the Egos of different individuals, without subjecting entirely their wills to their own (as it is forbidden) but by availing themselves of their physical, moral, and intellectual idiosyncrasies; if we add the countless kosmical influences which distort and deflect all efforts to achieve definite purposes; if we remember, moreover, the direct hostility of the Brethren of the Shadow always on the watch to perplex and haze the neophyte's brain, I think we shall have no difficulty in understanding how even a definite spiritual advance may to a certain extent lead different individuals to apparently different conclusions and theories." M.L. 49

INCARNATION AN ACT OF SACRIFICE FOR THE MIND-MEN TO BE

"...The Host of Dhyanis, whose turn it was to incarnate as the Egos of the immortal, but, on this plane, senseless monads — that some "obeyed" (the law of evolution) immediately when the men of the 3rd Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, created by Kriyasakti the semi-Divine man, who became the seed on earth for future adepts.

Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then

was by the bonds of matter), said: — "We can choose...we have wisdom," ...and incarnated far later — these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their chayas had belonged to progenitors of an inferior degree in the 7 classes. As to those "Sons of Wisdom" who had "deferred" their incarnation till the 4th Race, which was already tainted physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day... the bodies they had to inform had become defiled through their own procrastination... This was the "Fall of the **angels,**" because of their rebellion against Karmic Law.

The "fall of man" was no fall, for he was irresponsible..." SD II 228

"CREATION" and the "CREATORS"

"...as the work of each Round is said to be apportioned to a different group of so-called "Creators" or "Architects," so is that of every globe; *i.e.*, it is under the supervision and guidance of special "Builders" and "Watchers" — the various Dhyan-Chohans...It becomes the task of the

5th Hierarchy — the mysterious beings that preside over the constellation Capricornus, Makara, or "Crocodile" in India as in Egypt — to inform the empty and ethereal animal form and make of it a Rational Man... Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space...the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions..." SD I 233

"...this philosophy of cycles... was allegorized by the Egyptian Hierophants in the "circle of necessity," explains at the same time the allegory of the "Fall of man." ...each of the 7 chambers of the Pyramids...was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky...and typifies the primordial (297) point lost in the unseen universe from which started the first race of the spiritual prototypes of man...Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origins like all other forms, whether organic or otherwise, in this one Fount of Eternal Light..." ISIS I 296 - 297

[Part II will appear in Supplement]



SOME WORDS ON DAILY LIFE

(WRITTEN BY A MASTER OF
WISDOM)

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others — and the task will become an easy and a light one for you

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and

beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true self, as it is verily that God itself*: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention — expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights

The majority of the public Areopagus is generally composed of self-

appointed judges, who have never made a permanent deity of any idol save their own personalities — their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the

very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

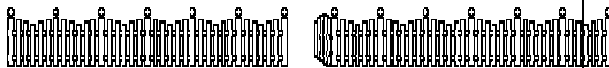
The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering

exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

. . . .

The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master.



Sunny Future for Nanocrystal Solar Cells

Researchers with Berkeley Lab and the University of California, Berkeley, have developed the first ultra-thin solar cells comprised entirely of inorganic

nanocrystals and spin-cast from solution. These dual nanocrystal solar cells are as cheap and easy to make as solar cells made from organic polymers and offer the added advantage of being stable in air because they contain no organic materials.

“Our colloidal inorganic nanocrystals share all of the primary advantages of organics — scalable and controlled synthesis, an ability to be processed in solution, and a decreased sensitivity to substitutional doping — while retaining the [broadband](#) absorption and superior transport properties of traditional photovoltaic semiconductors,” said Ilan Gur, a researcher in Berkeley Lab’s Materials Sciences Division and fourth-year graduate student in UC Berkeley’s Department of Materials Science and Engineering.

Gur is the principal author of a paper appearing in the October 21 issue of the journal *Science* that announces this new development. He is a doctoral candidate in the research group of Paul Alivisatos, director of Berkeley Lab’s Materials Sciences Division, and the Chancellor's Professor of Chemistry and Materials Science at UC Berkeley . Alivisatos is a leading authority on nanocrystals and a co-author of the *Science* paper. Other co-authors are Berkeley Lab’s Neil A. Fromer and UC Berkeley’s Michael Geier.

In this paper, the researchers describe a technique whereby rod-shaped nanometer-sized crystals of two semiconductors, cadmium-selenide (CdSe) and cadmium-telluride (CdTe), were synthesized separately and then dissolved in solution and spin-cast onto a conductive glass substrate. The resulting films, which were about 1,000 times thinner than a human hair, displayed efficiencies for converting sunlight to electricity of about 3 percent. This is comparable to the conversion efficiencies

of the best organic solar cells, but still substantially lower than conventional silicon solar cell thin films.

“We obviously still have a long way to go in terms of energy conversion efficiency,” said Gur, “but our dual nanocrystal solar cells are ultra-thin and solution-processed, which means they retain the cost-reduction potential that has made organic cells so attractive vis-à-vis their conventional semiconductor counterparts.”

As every consumer in this country is painfully aware, the costs of fossil fuels are rising. From escalating prices at gas pumps, to melting polar ice caps, the message is loud and clear: Alternative energy sources must be found. Solar energy is in many ways an ideal choice. As a source it is plentiful – the sun shines approximately 1,000 watts of energy per square meter of the planet's surface every day – and would last the lifetime of our planet. It would add no pollutants to the atmosphere, contribute nothing to global climate change, and is free. The cost comes in when solar energy is converted to electrical power.

Most commercial solar cells today are made from silicon. Like many conventional semiconductors, silicon offers excellent, well-established electronic properties. However, the use of silicon or other conventional semiconductors in photovoltaic devices has to date been limited by the high cost of production — even the fabrication of the simplest semiconductor cell is a complex process that has to take place under exactly controlled conditions, such as high vacuum and temperatures between 400 and 1,400 degrees Celsius.

When it was discovered, back in 1977, that a certain group of “conjugated” organic polymers could be made to conduct electricity, there was immediate interest in using these materials in photovoltaic devices. While it was shown

that plastic solar cells could be made in bulk quantities for a few cents each, the efficiency by which these devices converted light into electricity has always been poor compared to the power conversion efficiencies of cells made from semiconductors. In 2002, Alivisatos and members of his research group announced a breakthrough in which they were able to fashion hybrid solar cells out of organic polymers and CdSe. While these hybrids offer some of the best features of semiconductor and plastic solar cells, they remain sensitive to air because they contain organics.

“A solar cell that relies exclusively on colloidal nanocrystals has been anticipated theoretically in recent years,” said Alivisatos. “We’ve now demonstrated such a device and have presented a mechanism for its operation.”

Unlike conventional semiconductor solar cells, in which an electrical current flows between layers of n-type and p-type semiconductor films, with these new inorganic nanocrystal solar cells, current flows due to a pair of molecules that serve as donors and receptors of electrical charges, also known as a donor-acceptor heterojunction. This is the same mechanism by which current flows in plastic solar cells.

“Because our inorganic nanocrystal solar cells appear to work primarily based on the donor-acceptor heterojunction model that is typical of organic systems, they help us to better understand the specific material properties needed to make such devices,” said Gur. “This work also elucidates some key similarities between polymer and nanocrystal films.”

The CdSe and CdTe films are electrical insulators in the dark but when exposed to sunlight undergo a dramatic rise in electrical conductivity, as much as three orders of magnitude. Sintering the nanocrystals was found to significantly enhance the performance of these films.

Unlike plastic solar cells, whose performance deteriorates over time, aging seems to improve the performance of these inorganic nanocrystal solar cells.

“The next step is for us to better characterize and further develop our prototypical system, as there is still a great deal we don't fully understand,” said Gur. “After that, we have a lot of directions that we'd like to pursue, such as introducing variations in the system architecture and our choice of semiconductor materials.”

According to the Energy Foundation, if the available residential and commercial rooftops in this country were to be coated with solar cell thin films, they could furnish an estimated 710,000 megawatts of electricity across the United States, which is more than three-quarters of all the electricity that this country is currently able to generate. Because of its favorable sunlight levels, California is considered a prime candidate for this technology.

Source: Berkeley Lab



HPB DEFENSE FUND REPORT¹

\$10,000.00 FUND RAISING EFFORT FOR PUBLISHING AN AUTHENTIC VOLUME I OF HPB's Letters.

Cumulative gifts as of November 10, 2005

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
PHX	500.00
Anonymous	20.00
Anonymous	20.00
Anonymous	500.00
RD	500.00
GR	1,248.00
CR	50.00

¹ We apologize. You were promised a thermometer each month, but we discovered a learning disability in that department. Fund stands at 65+% — ED., A.T.

EPB	300.00
Anonymous	20.00
James & Sally Colbert	50.00
Anonymous	100.00
Anonymous	25.00
APGr	500.00
DB	50.00
Friends in India	100.00
Pacific Rim Theosophist	10.00
GB	30.00
Anonymous	25.00
GLS	500.00
KS	500.00
Anonymous	200.00
TOTAL AS OF November 10, 2005	6,498.00

The HPB Defense Fund is specifically dedicated to the publication of an authentic Volume I of Madame Blavatsky's letters. The proposed volume will have the fraudulent letters in the current Adyar edition removed and also take note of other authors who follow the practice of mixing lies side by side with truth as if they were *equally relevant*. It is our intent to equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.

A good companion volume for a historical overview of the life of Madame Blavatsky. Is already in print: *The Extraordinary Life and Influence of Helena Blavatsky.* (600+ pages). This volume is by far the most readable and best documented work available. — ED., A.T.²

“She has no need of any man's praise; but even she has need of Justice.”
William Q. Judge



Correspondence

From Eduardo at the Mexico City ULT

<eduardovc7@yahoo.com.mx> writes:

Dear Editor,

The idea that occurred to me is that these persons (Algeo & Caldwell) deserve a series of letters talking about them in a bad tone, so they can feel what it is to be slandered by a false letter.

² It is offered at a discount to subscribers: \$20 for the hardback version; \$15 for the softback; and is also available online at www.theosociety.org/pasadena/tup/-onl.htm

For example, if somebody writes a letter explaining that these guys are ordered Jesuits and that they have the mission to slander HPB — They may say no we are not, but how are they to prove otherwise???

Well, *let it go*, this comes from my disgust at such disreputable editing.

I watched a TV program on Atlantis where an Episcopal priest says the worst about HPB, but in the text they say it is thanks to Blavatsky that we know about Atlantis.

Anyway my friend, I add my support to your effort.

WARM REGARDS

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HELENA P. BLAVATSKY: HER LIFE AND PSYCHIC CAREER

Alvyn Boyd Khun¹

(from his book)

(p. 84)

A most baffling display of Madame's gifts took place in the reception room of the Paris Theosophical Society on the morning of June 11th, 1884. Madame Jelihowsky, Col. Olcott, W. Q. Judge, V. SOLOVYOFF and two

others were present and attested the *bona fide* nature of the incident in a public letter. In sight of all a servant took a letter from the postman and brought it directly to Madame Jelihowsky. It was addressed to a lady, a relative of Madame Blavatsky, who was then visiting her, and came from another relative in Russia. Madame Blavatsky, seeing that it was a family letter, remarked that she would like to know its contents. Her sister ventured the suggestion that she read it before it was opened. Helena held the letter against her forehead and proceeded to (85) read aloud and then write down what she said were the contents. Then, to demonstrate her power further, she declared that she would underscore her own name, wherever it occurred *within* the letter, in red crayon, and would precipitate in red a double interlaced triangle, or "Solomon's Seal," beneath the signature. When the addressee opened the letter, not only was H.P.B.'s version of its contents correct to the word, but the underscoring of her name and the monogram in red were found, and oddly enough, the wavering in several of the straight lines in the triangle, as drawn first by Madame Blavatsky outside the letter, were precisely matched by the red triangle inside. Postmarks indicated it had actually come from Russia.

While at Elberfeld, Germany, with her hospitable benefactress, Madame Gebhard, some of the usual manifestations were in evidence. Mr. Rudolph Gebhard, a son, recounts several of them. One was the receipt of a letter from one of the Masters, giving intelligence about an absent member of the household, found to be correct.

The Constance Wachtmeister, who became Madame Blavatsky's guardian angel, domestically speaking, during the years of the composition of *The Secret Doctrine* in Germany and Belgium, has printed her account of a number of extraordinary occurrences of the period.

¹ Some comments by Alvyn Boyd Khun Re: Vlesovold Solovyoff, who sought to discredit Madame Blavatsky's character — ED., A. T.

She speaks of a succession of raps in H.P.B.'s sleeping room when there was special need of her Guardians' care. She also tells of the thrice-relighted lamp at the sleeper's bedside, she herself having twice extinguished it. She tells of her receiving a letter from the Master, inside the store-wrapper of a bar of soap which she had just purchased at a drug store.

Vlesevoid Solovyoff, who afterwards sought to discredit Madame Blavatsky's genuine status, himself witnessed this scene. In fact he wrote out his own statement of the occurrence and sent it for publication to the St. Petersburg *Rebus*, which printed it on July 1, 1884, **over his signature**. He closes that account with the following paragraph: "The circumstances under which the phenomenon occurred in its smallest details, carefully checked by myself, do not leave in me the smallest doubt as to its genuineness and reality. Deception or fraud in this particular case are really out of the question."¹ (p 86)

Copied from text

Dallas

21st Century:

¹ Such overt shifts over the years clearly point to the unreliability **Vlesevoid Solovyoff**. It is 19 letters from this source — of which no originals exist — that John Algeo chose to use in his so-called Volume I of HPB's *Letters*. — ED., A.T.

H. P. Blavatsky and The “Guardian Wall”

Carlos Cardoso Aveline

At first sight, the concept of a “collective antahkarana” cannot be found in the theosophical literature. Yet the actual existence of collective connections to elevated realms of consciousness is not too difficult to infer.

According to the *Theosophical Glossary*, the sanscrit word *Antahkarana* or *Antaskarana* means “the *path* or bridge between the Higher Ego and the Lower Manas, the divine *Ego* and the *personal* soul of man”.²

It is quite clear that, seen in itself, the concept refers to the individual life. Yet there is no actual *separation* between different beings. All individual and collective lines of evolution interact with each other all the time, on the various levels and sub-levels of consciousness. Human individuals influence each other, mutually stimulating or hindering their connections with their higher levels of consciousness. In every society there are cultural characteristics, collective activities and even institutions that enhance or endanger the working of individual *Antahkaranas*.

² *The Theosophical Glossary*, by H. P. Blavatsky, The Theosophy Co., Los Angeles, 1990.

And then there is the collective impact caused by the work of each Messenger of Truth.

Both ancient and modern History have shown that the individual lives of highly evolved beings do have a definite impact on the collective karma, sometimes over long periods of time. They create bridges towards higher streams of consciousness which affect thousands or millions of lives, and these lives, in their turn, gradually change the whole of humanity.

As we calmly think about this, perhaps a wide, abstract, flexible concept of “collective antahkarana” starts to make sense. The life of H. P. Blavatsky in the 19th century is an interesting example. Her tremendous impact in human history was remarkably documented by Sylvia Cranston.¹ All of H.P.B.’s work – her teachings, her life example, her proposal for a theosophical movement – everything she left in the world is permeated by magnetism coming from higher sources.

H.P.B.’s work is essentially nothing but an outer form and a vehicle for the work of the Adept-Teachers. The quantity and importance of the higher magnetism emanating *from* or rather *through* H.P. Blavatsky’s work derives from the fact that she was a *direct agent* of those sages who are called *Immortals* by Taoism, *Rishis* or *Jivanmuktas* by Hinduism, *Arhats* by Buddhism, and *raja-yoguis* or *Adepts* by the esoteric philosophy.

That is the main reason why the living presence of “her” writings, influence and energy is a central part of the present-day *occult cultural bridge* between human civilization and higher

levels of consciousness. H.P.B.’s work also constitutes a *subtle, conceptual, higher-manasic “bridge”* to future stages of human development.

This new evolutionary current does not include all of the so-called *theosophical movement*, though. Part of it may be only nominally *theosophical*. She said so in her own time. So did her Masters. It is easy to understand that no external label could ever guarantee the authenticity of anything.

As she worked for mankind, H.P.B. was surrounded by a powerful magnetic field. Those energies were impressed in nearly everything she did, said or wrote. Her *aura* transmitted something of it into every situation she was involved in.

The enlightening impact of H.P.B.’s work on human evolution is so important that the reaction against it is also significant. Since the 1880s it has always been an arduous task for true theosophists to defend their teacher — and her teachings — against countless attacks coming from dogmatic religions, neojesuits, “theosophical priests” and the like. Such slanders — sometimes subtle and disguised, at other times shamelessly frontal — have aimed at the destruction of personal and public images of H.P.B. and her closest students — including William Q. Judge and Robert Crosbie. But no student of hers has ever had an easy life after he took the decision to *try to act accordingly*.

There is nothing new about this. From Pythagoras of Samos to Apollonius of Tyana, as from Alessandro Cagliostro to Count of St. Germain, attacks against Messengers of Truth always threaten the sources of human inspiration and therefore aim at damaging the “collective antahkarana” in different historical and karmic moments.

¹ See especially the Part Seven of the book *HPB - The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*, by Sylvia Cranston, published by Jeremy P. Tarcher/Putnam Books, New York, USA, 1993, 647 pp.

But – what do we mean, exactly, when we talk about a “collective antahkarana”?

The concept is worth examining, and perhaps we should start by saying that it is *equivalent* to the old symbolical image of Jacob’s ladder in the Bible. Such a ladder, by the way, is a central idea in the masonic tradition.

Genesis, 28:11-13, tells us the story of Jacob’s Ladder thus:

“At sunset he came to a holy place and camped there. He lay down to sleep, resting his head on a stone. He dreamt that he saw a stairway reaching from earth to heaven, with angels going up and coming down on it. And there was the Lord standing beside him.”

The *Angels* are the *Messengers* of the “Gods” among human beings. They inhabit the Divine Ladder which constitutes the eternal, *Unbroken Link* between Masters and Men.

We find another metaphor in the theosophical literature which is undoubtedly related to this same occult fact. In *The Voice of the Silence*, the higher and more divine aspects of the “collective Antahkarana” are described not as a symbolical Ladder, but as a “Guardian Wall”, instead.

In the Fragment III of that book, we see the description of the path of sacrifice trodden by highly evolved souls:

“Self-doomed to live through future Kalpas¹, unthanked and unperceived by man; wedged as a stone with countless other stones which form the ‘Guardian Wall’, such is thy future if the seventh gate thou passest. Built by the hands of Masters of Compassion, raised by their tortures, by their blood cemented, it

¹ Cycles of Ages.

shields mankind, since man is man, protecting it from further and greater misery and sorrow. Withal man sees it not...”

In an explanatory note, H.P.B. writes about the “Guardian Wall”:

“It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the Nirmanakayas – have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.”²

Such an abstract notion is much more complex and transcendent than any of its metaphors. The *Wall* is not the same concept, yet it is closely related to the idea of *collective Antahkarana*. Both can be seen as different aspects of the multidimensional process by which our humanity has permanent access to protection and inspiration. In *Light on the Path*, another classical work of the theosophical literature, a reference is made to the same fact. It can be found on the final words of the following paragraph, which brings some practical advice to pilgrims:

“When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. Mind, heart, brain, all are obscure and dark until the first great battle has been won. Be not appalled and terrified by the sight; keep your eyes fixed on the small light and it will grow. But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not. Shrink not from them, but try to lift a little of the

² *The Voice of the Silence*, translated and annotated by H. P. Blavatsky, T.P.H., Quest Edition, 1992, Fragment III, p. 68. The explanatory note (number 28) is at page 94.

heavy karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining a complete victory.”¹

Indeed, a *few strong hands* of Adepts, Messengers and Disciples do keep an open connection between the eternal wisdom and the common karma of our humanity. H.P.B.’s life and work were entirely dedicated to enhance such a living connection, and in May 1891, the very last words she spoke, just before dying, undoubtedly revealed that she saw this “occult ladder” between Masters and Men as a matter of supreme *personal* importance.

We can read in a text first published in 1894:

“In 1890 the Headquarters was moved to 19 Avenue Road; the following year H.P.B. left us and her last message for the Society was given to Mrs. [Isabel] Cooper-Oakley the night but one before she died. At three a.m. she suddenly looked up and said *‘Isabel, Isabel, keep the link unbroken ; do not let my last incarnation be a failure’*.²

This link is undoubtedly a **collective connection** between the higher and the lower.

In her admirable biography of H.P.B., Sylvia Cranston comments another aspect of her final words:

“By ‘last’ she apparently did not mean her *final* incarnation, as that would be contrary to one of the basic teachings of the *Voice of the Silence*, epitomized in the ‘Pledge of Kwan Yin’, the Buddhist

Goddess of Mercy: *‘Never will I seek nor receive private individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world’*.³

It means, H.P.B. would not cease to actively help mankind. Interestingly enough, the content of the *Kwan Yin’s Pledge* is strikingly similar to the description of the *Guardian Wall* in “The Voice of the Silence”, which was quoted a few paragraphs above:

“Self-doomed to live through future kalpas, unthanked and unperceived by man, wedged as a stone with countless other stones...”

In fact, these ideas correspond to significant aspects of H.P.B.’s work. The impact of her essentially anonymous work for humanity, certainly extending to several births, is, let’s say, a significant part of our present-day *collective antahkarana*. At the same time, it will constitute just a very small stone, among countless others, in the long-term and time-honoured Guardian Wall.

We do find some specific references to a *collective bridge* or *ladder* linking humanity to the consciousness of Sacred Teachers. In *The Key to Theosophy*, for instance, H.P.B. wrote about the Esoteric School she founded in 1888. In her London days, this School had an “inner group”, and notes were taken during the meetings. In the notes referring to the Inner Group meeting held in November 12th, 1890, we see this report:

“H.P.B. said that the Inner Group was the Manas of the T.S, the E.S. was the Lower Manas, and the T.S. the quaternary.”⁴

¹ See the Note referring to Rule 20, in the part I of *Light on the Path*, a book transcribed by Mabel Collins.

² *The Path*, July 1894, volume IX, page 121.

³ HPB - The Extraordinary Life and Influence of Helena Blavatsky, by Sylvia Cranston, 1993, see p. 407.

⁴ *The Inner Group Teachings of H.P. Blavatsky*, Point Loma Publications, 1985, p. 27.

As Manas and Lower Manas contain Antahkarana, in a way, H.P.B. was saying that the theosophical movement, the E.S. and the I.G. of her day formed something similar to a *collective Antahkarana*.

And it is easy to understand that the theosophical movement and its teachings played then, as they play today, an important auxiliary role as part of mankind's *Antahkarana*. In the *Mahatma Letters*, for instance, one can read these words from one of the Adept-Teachers:

“Tho’ separated from your world of action we are not yet entirely severed from it so long as the Theosophical Society [meaning, the Theosophical Movement] exists.”¹

There is one circumstance about the above sentence which we should notice. According to an Adept-Teacher, the *memorandum* where it is included describes the ideas of a greater being – a teacher described elsewhere as one *to whose vision future times are like an open page*. Therefore here, again, the theosophical movement as created by H.P.B. is seen as a living, enduring collective mechanism connecting higher and lower levels of human consciousness.

Another reference to the abstract and flexible concept of “collective antahkarana” is found at the book *The Judge Case*, by Ernest Pelletier. There H.P.B. is quoted thus:

“W.Q.Judge is the antaskarana between the two Manases, the American thought & the Indian or rather the trans-Himalayan Esoteric knowledge.”²

1 The Mahatma Letters to A. P. Sinnett, T.U.P., 1992, Pasadena, CA, USA, Letter LXXVIII, p. 378.

2 *The Judge Case, a Conspiracy Which Ruined the Theosophical CAUSE*, by Ernest Pelletier, Edmonton Theosophical Society, Edmonton, Alberta, Canada, 2004. See page 27 – Part I, Chronology. The sentence quoted by Pelletier can be found at *Letters That Have Helped Me*, Theosophy Co., 1946, pp. 277-278. The sentence is part of a letter written by

That is, Mr. Judge's life and writings were, and are, part of this *ladder of consciousness*. H.P.B. saw the role William Judge played in the difficult process of building a *bridge* between the Americas and the eastern esoteric philosophy. If we look at the theosophical movement today, we can see how decisive was the work of Mr. Judge for preservation of the core of the theosophical movement and the teachings which came from the Masters through H.P.B.

Such a bridge needs constant attention. Building it is a long term process taking many messengers, century after century, and sometimes these messengers are new incarnations of the same soul. H.P.B. hinted in *The Secret Doctrine*:

“In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta Vidya*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.”³

In the 20th Century, yes. And the Messenger didn't show up. But who said that the Masters have to give to the public the *exact* dates and timing of what they do for human kind? We should be content with the small elements of information we are able to gather. We have H.P.B.'s word that there *may* be another Messenger, but we are not in a position to *complain* if we have to wait for another

H.P.B. Pelletier reports that the magazine *Theosophia* published a reproduction of the original letter in its volume 7, March-April 1951, pp. 8-9.

3 *The Secret Doctrine*, H. P. Blavatsky, The Theosophy Co., Los Angeles, 1982, facsimile edition, volume one, p. XXXVIII.

100 or 150 years – which, by the way, is a short period of time. We must be willing to fulfil the task in front of us, moment by moment, while understanding that our lifetime is part of a much wider perspective.

We do know that William Judge wrote in his book *The Heart Doctrine*:

“H.P. Blavatsky has clearly pointed out in the ‘Key’, in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question.”¹

In that we can help. If Judge’s words are true, in some moment or another the same soul who animated H.P.B.’s body can come again and will have to use, at the occult level, her old public and private *skandhas* — or karmic heritage — in order to help human kind.

Since 1891, H.P.B.’s teachings and the core of the movement she created have been successfully defended by several generations of students. The task must go on. As long as no new Messenger appears, her students are the caretakers of the work-to-be-continued. For many of them, it can be a stimulating, conscious task to help preserve for an unknown amount of time the quality and harmony of those *karmic patterns* which such a great soul will probably have to face, and perhaps will select, absorb, adapt and use again — for the benefit of mankind.

O o o O o o O o o O

It is a curious fact that those who have intentionally maligned HPB, beginning with Solovioff and including Marion Mead, have faded away into obscurity, never to be heard of again. — An occult law seems to be at work — R.R.

¹ *The Heart Doctrine*, Theosophy Co., Bombay, India, 1977, p. 40.