



In the temple of my heart, the sense of "I" is not separate. Every individual around is an anonymous center of self-responsibility, and mutual help is the Law.

Impersonal duty leads us to a widening awareness of our unity with the universe. From this, unconditional happiness emerges. Self-forgetfulness liberates. The union with the Law is attained on the level of non-I.

Om, Shanti, Shanti, Om.

# Looking at HPB's Portrait

## Her True Successors Are Those Who Learn And Practice What She Taught

John Garrigues



**Helena P. Blavatsky (1831-1891)**

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**"Looking at HPB's Portrait"** was first published by **"Theosophy"** magazine at Los Angeles, in the May 1926 edition, pp. 318-319. It had no indication as to its author. A 2014 analysis of its contents and style indicates it was written by J. Garrigues. Original title: **"Theosophy School"**. (CCA)

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**H**. P. Blavatsky is known among Theosophists as HPB. This has a meaning. The name of the body is one thing; the name of the Soul is another. When a child is born a Name is given

to its form, and both these, name and form - *Nama-rupa* in Sanskrit - are but masques.[1] In most cases the masque passes as the Real, the Soul; for, in most the Real Self or Atman, does not shine forth.

Intuitive students know that the body which bore the name of Helena Petrovna Blavatsky was a masque; in that form a mighty Soul dwelt and toiled; that Soul loved humanity and labored for it. Her pupils, students, friends, felt the power behind and, not knowing how to distinguish that Great Soul from the Masque, called it HPB. The name of the soul is sacred; therefore it is kept secret - for It has power. All Great Initiates have Their True Mystery Names. Therefore once a Mahatma wrote, "the personality known as HPB to the world but otherwise to us".

Look at her picture and contemplate: look behind those penetrating and all-seeing eyes; observe those resolute closed lips which, if they would open, could tell the secrets of worlds unknown; that noble forehead, the shrine of the Ageless Wisdom of the great Lodge; that beautiful but strong hand - protector of humanity; the whole massive grandeur, symbolic of her mighty dynamic soul. Behind and beyond those symbols dwelt the Soul - the Greatest our age has known.

HPB left no successor. All those who learn what she taught, practice what she preached, live true to the Message she delivered, and propagate those Teachings, are her true successors. Aspire strongly, each one of you, to become the true successor. But, beware of pride and egotism and desire to lead; shun the life of the flesh, seek the life of the Soul. As souls only can you become the pupils of HPB. To be successors of HPB in the true sense - that is the great destiny for you. What is the worth of money compared to the wealth of Wisdom? What is fame in the world compared to the inner soul-satisfaction of Sacrifice? Aspire ardently, work patiently, persevere till you come to know HPB.

For today, then, what shall we take to heart among all her benevolent Teachings? Here are three:

**1) Through joy and sorrow, pain and pleasure, the Soul comes to a knowledge of itself.**

There is a great idea; we all must come to a knowledge of ourselves as the soul. That is a difficult task, but she says:

**2) All the past shows us that difficulty is no excuse for dejection, much less for despair, else the world would have been without the many wonders of civilization.**

Let us persist, let us go on seeking the knowledge of the Soul, but let us be on our guard, for she warns us:

**3) Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.**

Through such Teachings we will attain as she attained. That Christ-like strength was born of loving deeds. That Buddha-like knowledge was born of patient search. That Krishna-like compassion was born of holy aspiration. The universal real HPB ought to be for all of us symbol of the Goal, the Comforter, the Lord, the Witness, the Resting Place, the Asylum and the Friend.

Who was that Great Soul? None of us mortals can truly know and those who do will not reveal. Here is the greatest of Theosophic Mysteries. HPB left behind the token of her immortality - the flowers of noble deeds, the fruits of inspiring ideas. Her writings are like deep, deep mines - full of Kohinoors [2] fit for the crown of the Soul.

Just as behind her photograph lies hidden the mystery of the true HPB, so within her words is concealed the mystery of her Message. You, young friends [3], can know the truth if you make yourselves worthy of relationship with her. Live wisely according to her teachings; love impersonally as she did, sacrifice all you have and all you are, as she gave to the Masters and the Lodge, and - you will know HPB, the Thinker of Eminence, the Compassionate Discriminator, the Lord over death itself.

## NOTES:

[1] A “masque”, the dictionaries say, is a dramatic entertainment, usually performed by masked players representing mythological or allegorical figures. It was popular in England in the 16th and early 17th centuries. The theosophical “politics” is not entirely above it: therefore discernment is necessary. (CCA)

[2] Kohinoor - a famous diamond, best known for its large size. (CCA)

[3] The present article is the transcription of a talk to young students of Theosophy. (CCA)

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## William Penn: Of the Government of Thoughts

Man being made a Reasonable, and so a Thinking Creature, there is nothing more Worthy of his Being, than the Right Direction and Employment of his Thoughts; since upon This, depends both his Usefulness to the Publick, and his own present and future Benefit in all Respects.

The Consideration of this, has often obliged me to Lament the Unhappiness of Mankind, that through too great a Mixture and Confusion of Thoughts, have been hardly able to make a Right or Mature Judgment of Things.

To this is owing the various Uncertainty and Confusion we see in the World, and the Intemperate Zeal that occasions them.

To this also is to be attributed the imperfect Knowledge we have of Things, and the slow Progress we make in attaining to a Better; like the Children of Israel that were forty Years upon their Journey, from Egypt to Canaan, which might have been performed in Less than One.

[From the article “The Wisdom of William Penn”, by William Penn, which can be read at our associated websites.]

# The Need to Rebuild Ourselves

## How Spiritual Will Renews One's Life

Helena P. Blavatsky



Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN?

It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak - *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.

The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice - fear of public opinion - from stepping out of it.

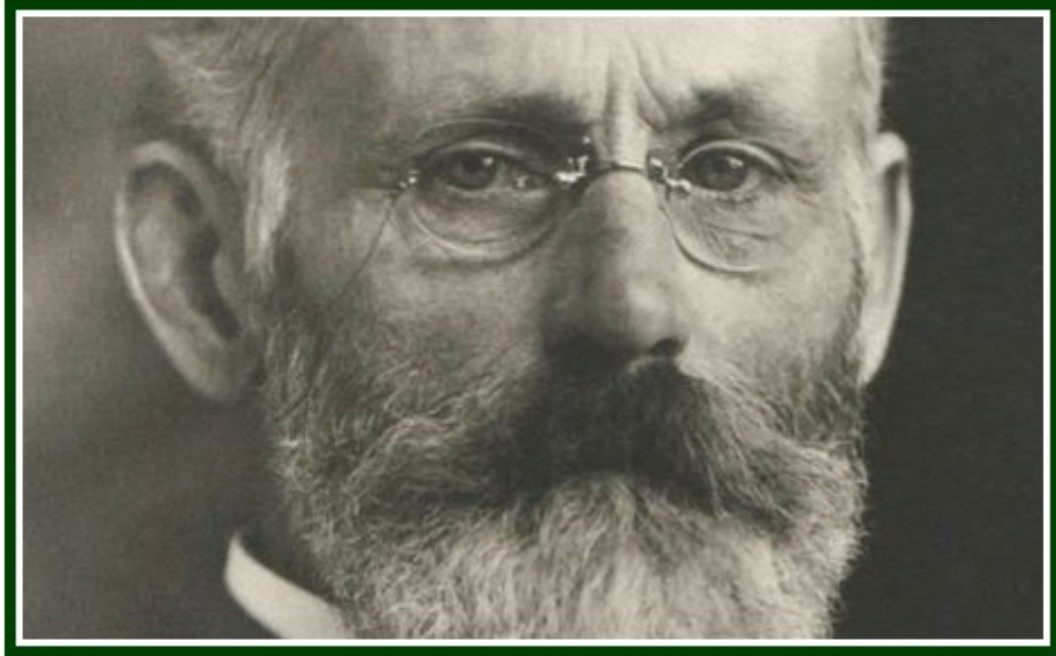
It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate.

A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are the S \_\_\_\_ and S \_\_\_\_'s.

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Reproduced from "Isis Unveiled", by Helena P. Blavatsky, Theosophy Co., Los Angeles. vol. I, p. 39.

## Robert Crosbie, On Painful Experiences in Theosophical Life



Robert Crosbie (1849-1919)

The most painful experiences I have had in my Theosophical life have been the witnessing of the negation of Theosophic principles by those professing them and were it not my duty to put you in possession of the facts as I know them - facts representing dangers which lie about us in our quest - I would not have spoken. You asked for the facts; I have to give them as I know them.

It should be said that while we condemn the act, we never condemn the actor. The Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists, who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized, and the struggle back will be hard. Such must necessarily have our pity and sympathy, if we are true to the spirit of the Teachings.

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Reproduced from the article "Freedom From Pseudo-Theosophy", by Robert Crosbie. The text is available at [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and its associated websites.

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# The Dweller on the Threshold

## The Price to Pay for Deciding to Walk Along the Path to Wisdom

Robert Crosbie



What may seem a very fanciful phrase to many - “the Dweller on the Threshold” - was used by Bulwer Lytton in his story of “Zanoni” to illustrate something which comes about in the life of every student who passes beyond the merely physical.

The incident pictures an old Sage - not quite such an one as our Theosophical studies might lead us to imagine - who is Glyndon’s, the hero’s, teacher. Being about to start on a journey, he points to two vases which are left in the room and warns Glyndon not to open them, else certain consequences will be sure to follow. Glyndon, however, on finding himself alone gives way to his curiosity and opens the two vases. At first, he was filled with an intoxicating perfume that seemed to exhilarate and give him the feeling of greatest joyousness. After a while, this passed, and he began to see various forms, now vaguely and indistinctly, then more and more clearly, until each form seemed to take on a very threatening appearance, and all finally coalesced into one form which threatened him with injury and filled him with horror. This form was called the Dweller on the Threshold.

Now, let us understand each human being to be in the center of a circle, that circle containing a record of every experience through which we have passed and all knowledge heretofore gained, - a circle which defines our beginning and our progress. If we couple with this the

idea that each life adds to the store of knowledge, and that each kind of knowledge, selfish or unselfish, is kept - or keeps - by itself, we can see that within the circle there are, so to speak, zones, each one of these zones containing a particular kind of consciousness and composed of a particular kind of substance. These zones are at least seven in number.

If, then, we are in the middle of all these zones, each one that surrounds us keeps us from the highest, the most perfect, the most spiritual zone of our nature; and, if we are to pass forward, even one step beyond the mere physical, we must go through that zone which is just beyond the physical, and in which the more evil, selfish elements of our nature and experience exist. We have to break into and pass through that zone in order to get to the higher zones of our being, but the only way we can break through it is by arousing it to action, by *meeting it and transforming it*. No being whatever, however good his ordinary expression of nature may be, but must pass through that zone. A good man, going on a journey, has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

So [*happens*] with the student, as soon as he forms a great desire to go forward, and to understand himself - his powerful motive being to obtain all power, all possessions, that he may be the better able to help his fellow-men. At first, as he pushes on, he is very joyful in having found a solution to all the problems of life. Everything seems fair and pleasant, now; difficulties are not in his way; physical disabilities are patiently borne; he sees that all is not so bad as he would have thought. Then, he pushes a little farther forward, and he finds other things; he finds certain forces surrounding him, generated by himself, and beginning to awaken. For there are with everyone of us dormant senses and dormant experiences which the present conditions of life and prevailing ideas of the time do not give the chance to operate. The moment our thoughts and mind are turned in a higher direction, however, the prevailing ideas begin to lose their force, and, with all our attention centered in another direction, the dormant senses and powers, as well as experiences, begin to make themselves felt.

These influences, so strange to us, are sometimes discouraging; we do not know to what to refer them; but as we push on and on, they begin to take shape. For every experience has a form, else it could not remain as such, and we arouse its forces into action and give them life by directing our attention to them. The shape, into which the various forms seen by the earnest student finally coalesce, varies with the student, as it follows the line of his family and of his likes - particularly, that of his dislikes. It may take the same shape each time with one student, or with another it may change each time. The form symbolizes whatever there is in our past Karma which is unbalanced. It has to be met; and, not only that, but as our own past Karma has to do with the collective Karma of the races through which we have come - more particularly of the race in which we now are - we not only arouse the individual, segregated Dwellers of our own zone, but everything analogous to them in our race or people. We have to meet our own ghosts as well as the ghosts of our people, and in conquering the denizens of our own outward zones, we help to raise up the whole Karma of the race to which we belong.

Theosophy teaches that man is a spiritual being, not physical at all; that the body itself is but a physical *instrument* drawn from the earth by the power of the indwelling man; that the mind is merely ideas held in regard to life, but the Spirit of man, the Knower, the Experiencer, is alone the true individual. That individual became an individual before this earth, or this solar system, was, and he has, with the changing in matter, worked through the various condensations of substance down to the present plane. On each plane of substance he has acquired a consciousness and a set of senses and a body of that substance, all these acquired



bodies, and all these planes of consciousness being continually with him, re-acting upon him in the body as he acts upon them. Each physical life comprises but a very small portion of all the vast reservoir of experiences of the past, which as we push forward we help to re-open very hurriedly.

There is an aphorism which says that Karma may be retarded by certain actions, and that it may also be hastened; that it is hastened by the power of a vow. So, when the individual pledges himself to go forward, to reach further and further into his true spiritual nature, he brings Karma to pass which would not come, perhaps, for many lives in the ordinary course; he awakens *all* the denizens about him - elemental forces, tendencies, germs - which are awaiting their fruition. By bringing them into operation, by bringing new powers into action, he meets his Karma more hastily; he sets loose a very real force.

So, the "Dweller on the Threshold" is a very real thing, and something which we all must meet, whether we begin now or wait for a thousand incarnations. We cannot do other than pass that way - over the threshold of the accumulated evil of the past. For it is absolutely impossible for any man to escape his Karma. Each within his own sphere he dwells. Around him are all those effects produced by himself in past ages, as well as in the present, and until he breaks through that evil with which he has surrounded himself, he can never have that power which belongs to sages and to saviors; the strength and power of his motives must be tested thoroughly before he can emerge into the higher zones of his being.

Now, there came into the world in this very generation the great philosophy of Theosophy, brought and given by those who *knew* it. As soon as those to whom it was given began to study, to try to force themselves along the path trodden by all sages, the Dweller on the threshold of the time was awakened. Many, many have been the failures in the name of Theosophy. The great science has been mutilated in thousands of ways, so that the general public does not know that there is an exact record left by Those who brought it. That knowledge exists; the way to obtain the activity of the inner nature is right before us; the doors are never closed to anyone; but, no one other than ourselves, however powerful, can ever arouse the necessary action from within to take the step.

Each one must see the necessity for the step; each step must be seen to *be* the step by the one who takes it. The divine spark within the human breast desires space in which to burn. It can not be cramped, or constrained. But we do constrain it by thinking we are our physical bodies, by thinking we can be saved by the efforts of others, by laying our sins on others, by believing knowledge can be conferred upon us by others. These ideas are our dwellers, for they stand in the way of our getting a true perception. Enmeshed in action and reaction, we are unable to turn our minds in the true direction. The mission of Theosophy was to arouse the real man from this sleep of ages, - a sleep in which he dreams, acting with the powers of his own nature and creating shape after shape; some dreams - nightmares, and none leading to the real goal. Not until the divine spark within us has struck fire from the light of other lights who have passed beyond our stages will we take the true step out of what is for so many the valley of misery and death.

Our Dweller is about us all the time. Everything which conflicts with good is an operation of that dweller. Everything which prevents us from taking those steps which we can see would be the better ones for us to take is a dweller. We have about us on every hand influences from our fellow men which make it most difficult for us to take and keep that step which in our better moments seems the very best. Their thoughts and acts tend to reinforce our Dweller.

The greatest Dweller we have is doubt, suspicion, fear, lack of faith. These are outward exhibitions of the Dweller, and the first influences which we feel. These dwellers have to be conquered. We must have absolute faith; absolute faith in our power to learn, and an unbounded confidence in that which is being taught us. For, if we are told that there is a science of life, a knowledge of all the laws of life, is there any pursuit more worthwhile than finding out whether the statement is a truth or lie? Surely, there is none. In a few years this small physical life will be gone. What will we have learned from it; how shall we have profited by it? Shall we overcome enough of the Dweller now to enable us to take the step with greater force in the future, or shall we drift and accumulate those forces which forever stand in our way until we take the step? The whole of humanity will be driven to it someday, if only after aeons and aeons of suffering from wrong courses taken.

A wide and wonderful field is open to every human being. All that he would like to know he may know. All that exist before him as mysteries can be cleared up. All powers that reside in nature, in every one of its departments, can be his; but, ONLY, when he sees that he is a part of the great Whole; when he feels that never could he use a power of any kind for any personal selfish purpose, but would lay all his possessions at the feet of his fellow men, for *their* benefit; ONLY then, can the best and highest in him operate.

Nothing selfish, nothing related to the mere body, or its preservation, or one's comfort, or the pursuits of one's own desires can ever open the doors; nothing but the determination to go forward, to become one of Nature's saviors, to work for the progress of all beings in the universe will open the doors. No creed will save us. No belief will save us; no mere being good from our own personal point of view; no reforming from this, that, or the other thing in order to be "saved". Nothing but a knowledge of our own natures and the determining to put that knowledge into active practical use for the benefit of others, not ourselves; ONLY that will kindle the flame that now burns so dimly while we are in the body.

The "Dweller on the Threshold" is with us. Shall we break away, break through that plane where he dwells? Can we be determined enough to go through all those trials that must be ours by our thought and action of the past, and all those which our fellow men have placed about us? Are we strong enough to take the step?

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The above article was taken from the stenographic report of a talk by Robert Crosbie. It is reproduced from the February 1921 edition of "Theosophy" magazine, Los Angeles, pp. 113-116.

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## Leibniz, on Chinese Philosophies

Just before closing his incarnation, Gottfried Leibniz (1646-1716) dedicated much of his time to studying Chinese philosophies and decidedly defended them. His "Writings on China", edited by Daniel J. Cook and Henry Rosemont, Jr., belong to theosophical libraries.

## Behind Saintly Visions



Don't ask yourself whether by any chance some of your lower and involuntary feelings may disguise themselves as "saintly visions" and "spiritual devotion", only to brutally challenge your spiritual will when an opportunity arises.

Don't ask yourself about that. Be practical. Save your time.

Ask yourself what are these feelings, and what their masks are. For they are there.

Look at them from the point of view of your sacred potentialities. The more dangerous aspects of our lower self teach us decisive lessons precisely by fiercely challenging us.

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### As Christmas Approaches

As the end of the year gets near, the wise use of time gets especially important. While planning requires a strengthened will, it saves both time and energy.

### Tests Are Welcome in Daily Life

Helena Blavatsky teaches that spiritual knowledge must be severely tested in daily life, in order to make sure it is not mere pretense or make-believe.

# Combining Change and Continuity



Within one's soul, as well as in outer circumstances, life combines stability and change.

We need both factors.

There is a time to choose continuity, and a time to provoke radical changes.

The transformation must not be a jump into the unknown. It must be made with courage and prudence, while visualizing the goal we want to reach through hard work and on the basis of acquired merit.

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## Make Silence, if You Want to Listen

The voice of one's conscience does not need to use words. In order to hear it, it is enough to be in *inner* silence. Peace exists in the absence of noise and flows according to the law of equilibrium.

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## A Few Words by B. P. Wadia

The spiritual world is not somewhere far away, but within us. When the three worlds of the past, the present and the future merge into the World of the Eternal Now; when the dead selves are resurrected, when the dying self is made to live, when the sleeping self becomes endowed with immortality in the process of awakening; then the graveyard becomes the Temple, and Man, as an incarnated entity, lives in this great World of Reality.

[From the book "Growth Through Service", by B. P. Wadia, Theosophical Association of New York, 1922, 34 pp., p.18.]

## Duty and Gratefulness



We are not our body, brain, circumstances, duties nor any changeable thing; they constitute our instrument and opportunities only; they change and pass away. In them all, “Duty is the royal talisman”.

I think it would be better to *take the position* that you never fail nor fall nor slip back, but that you have not been constant and careful in guidance of your *responsive*, but *irresponsible* instrument; hence, you feel the effects through it of your lack of care. Get hold of it, take care of it, guide it, use it, but *be* the Self - “The man that is, that was, that ever shall be”, to whom all these things are but fleeting shadows.

The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to.

Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say, “Thank Theosophy, as I do. It enables me to help others; it will also enable you.” In that way he helps himself as he helps others.

[Reproduced from the book “The Friendly Philosopher”, by Robert Crosbie, Theosophy Co., Los Angeles, 1945, p. 100.]

# One-Pointedness in the Upward Path



One-pointedness is more about letting go than about obtaining or conquering a central point.

The preliminary key to concentration is in renouncing to that which is not of central importance: after that, one-pointedness comes of its own. You can only go up the steps of a ladder by leaving behind that which is lower. Detachment and a simple life make it easier to develop a central focus. Then we can effortlessly see that which is *decisive*.

Every challenge we face in the upward journey is an invitation for us to make stronger efforts in achieving the goal. It's a duty and a pleasure to create life-rhythms that are increasingly consistent with the ideal of human progression and perfection. As a result, a probationary journey emerges during which the inner and unconditional levels of harmony are a blessing.

One must be equally able to wait, to be silent, to make strong decisions, and to act according to conscience.

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## International Libraries and Bookshops

As part of the new cycle of the theosophical movement in the present century, esoteric libraries and bookshops may expand in new and creative ways. The Portuguese-Brazilian lodge of the ULT has a decentralized library and research-center with resources in various places, and other, similar projects should expand and multiply.



# Right Action, a Great Teacher



In the 2014-2015 period, the work of “**The Aquarian Theosophist**” and their associated websites and publications is calmly expanding.

The fact is well-known that by working for a noble cause one’s ability to understand theosophy is accelerated. [1] In the “banking approach” to the art of teaching and learning, someone “deposits” a growing amount of “knowledge” in the head of a student, as if it were a bank account.

In the theosophical approach, however, learning is more a question of quality than quantity. The learner must make progress by his own merit, and he must do that by practicing: right action is a great teacher.

This idea should be a *leitmotiv* and an axiom for the theosophical effort, for it helps prevent the illusions of those who think that to know the wording of a philosophy is to have a real knowledge of it.

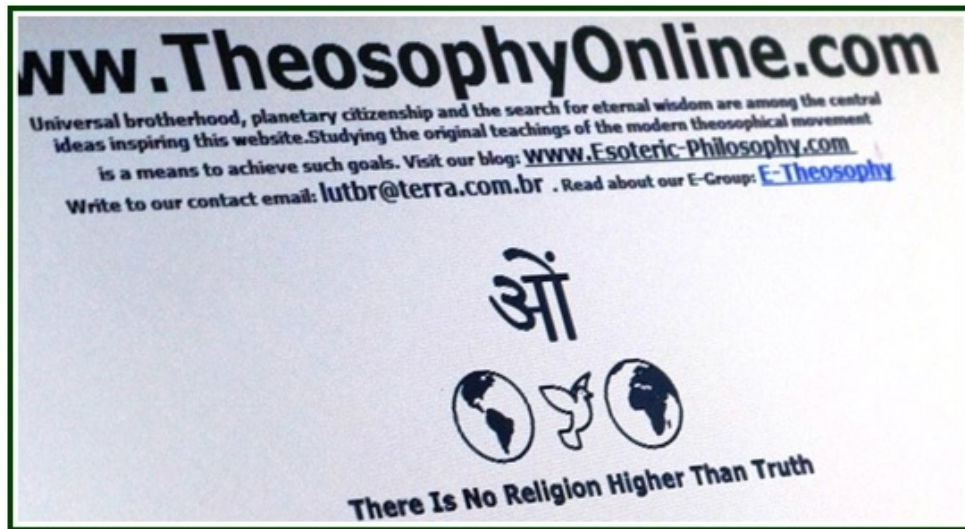
While it is good to read and to study, the student must submit as soon as possible his subjective learning to the reality of facts. This can be done through the active participation in an altruistic project inspired by authentic theosophical teachings. The result is combining heaven and earth in one’s consciousness.

For wisdom is not quite in the sky, but rather in the dynamic balance between the earth and the sky.

NOTE:

[1] Those interested in helping the theosophical movement in the perspective of its original teachings can write to [lutbr@terra.com.br](mailto:lutbr@terra.com.br).

# The New Texts in Our Websites



This is the monthly report of [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and its associated websites, valid for October 21.

There are four items in French: three books and one text. In Italian, we have thirteen items, including twelve articles and one book. In Spanish, there are 43 items, which include 40 texts and three books. [1]

We have 755 items in English, including 14 books. The following items were published between 24 September and 21 October:

(The more recent titles above)

1. **Jesus Christ, the Warrior of Truth** - *Carlos Cardoso Aveline*
2. **Thoughts Along the Road - 2** - *Carlos Cardoso Aveline*
3. **Two Poles of Being** - *John Garrigues*
4. **The Feeling of Thankfulness** - *Carlos Cardoso Aveline*
5. **Lucifer: What's In a Name?** - *Helena P. Blavatsky*
6. **El Lugar de HPB En la Literatura Mundial** - *Carlos Cardoso Aveline*
7. **The Creative Will** - *Robert Crosbie*
8. **The Seven Clauses of a Pledge** - *Carlos Cardoso Aveline*
9. **Krishnamurti on Besantian Delusions** - *Carlos Cardoso Aveline*
10. **The Aquarian Theosophist, September 2014**

NOTE:

[1] Our associated website [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) has 801 items in Portuguese language, of which 7 are books.

