

There exist luminous and blissful Chains of Causation, in which one can learn to take part by long-standing, self-devised, altruistic efforts. Their stairs are golden: they point upwards towards an inner, unconditional happiness.

The main key to serendipity is therefore in the fact that one must first Sow under probationary conditions that which one wants to Harvest later. If the sowing is consistent, long term and multidimensional, then the One Law will do the rest, and a lasting Serendipity will inevitably emerge, little by little, and in due time. Students of theosophy are safely protected by the Law of Equilibrium.

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Unity and Contrast in Theosophy

Higher Levels of Perception Both Include And Transcend the Natural Paradoxes of Life

Independence and difference in organizational matters is a healthy principle. And debate, even fierce debate, is of the essence in the life of the theosophical movement. H.P. Blavatsky made it clear:

“Criticism is the sole salvation from intellectual stagnation.” [1]

She is not alone in saying that. Since Socrates, and even before him, frank discussion is the mark of Western philosophical traditions. In Indian schools of philosophy, debate, and sometimes a confusing debate, has been part of the search for truth for many centuries.

Unity includes diversity. Contradiction and paradox are facts of life and it is useless trying to suppress them in any artificial or “catholic” way. Diversity is creative, and churchlike uniformity is no brotherhood.

The challenge for each student is to live in himself and to stimulate in others the buddhi-manasic consciousness and conscience. This higher perception of life both *includes* and *transcends* the various dynamics of cyclic *togetherness*, *separation*, and *separativeness*.

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NOTE:

[1] “Literary Jottings on Criticism, Authorities and Other Matters”, in “Theosophical Articles”, H. P. Blavatsky, Theosophy Co., vol. II, p. 390.

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But if you in your pain call birth an affliction and the support of the flesh a curse written upon your brow, then I answer that naught but the sweat of your brow shall wash away that which is written.

You have been told also that life is darkness, and in your weariness you echo what was said by the weary.

And I say that life is indeed darkness save when there is urge,

And all urge is blind save when there is knowledge.

And all knowledge is vain save when there is work,

And all work is empty save when there is love;

And when you work with love you bind yourself to yourself, and to one another, and to God.[1]

And what is it to work with love?

It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.

It is to build a house with affection, even as if your beloved were to dwell in that house.

It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit.

It is to charge all things your fashion with a breath of your own spirit,

And to know that all the blessed dead are standing about you and watching.

Often have I heard you say, as if speaking in sleep, "He who works in marble, and finds the shape of his own soul in the stone, is nobler than he who ploughs the soil.

"And he who seizes the rainbow to lay it on a cloth in the likeness of man, is more than he who makes the sandals for our feet."

But I say, not in sleep, but in the overwakefulness of noontide, that the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass;

And he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

Work is love made visible.

And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger.

And if you grudge the crushing of the grapes, your grudge distils a poison in the wine.

And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.

NOTE:

[1] In Theosophy, the term "God" means no monotheistic deity. The word does only make sense if understood as meaning the Universal Law. (CCA)

Immediately the Karoub tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off.

But the Rabbis shook their heads, and answered:

“The Karoub tree proves nothing.”

“What”, cried Eliezer, “you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine.”

Immediately the rivulet, obeying the command of Eliezer, flowed backwards towards its source. But again the Rabbis shook their heads and said, “The rivulet proves nothing. We must understand before we can believe.”

“Will you believe me”, said Rabbi Eliezer, “if the walls of this house wherein we sit should fall down?” And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed:

“By what right do the walls interfere in our debates?”

Then the walls stopped in their fall out of respect to Rabbi Joshua, but remained leaning out of respect for Rabbi Eliezer, and remain leaning until this day. But Eliezer, mad with rage, cried out:

“Then in order to confound you, and since you compel me to it, let a voice from Heaven be heard!” And immediately the Bath-Kol or Voice from Heaven was heard at a great height in the air, and it said:

“What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken his opinion ought to prevail.”

Hereupon Rabbi Joshua rose and said:

“It is written, *‘The law is not in Heaven; it is in your mouth and in your heart.’* It is in your reason; for again it is written, *‘I have left you free to choose between life and death, and good and evil.’* And it is in your conscience, for *‘If ye love the Lord, and obey His voice within you, you will find happiness and truth.’* Wherefore then does Rabbi Eliezer bring in a Karoub tree, a rivulet, a wall, and a voice to settle questions of doctrine. And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain cases a tree can unroot itself, a rivulet flow backwards, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teaching of Rabbi Eliezer? No doubt these miracles were very extraordinary and they have filled us with astonishment; but to amaze is not to argue, and it is argument, not phenomena, that we require. When therefore, Rabbi Eliezer shall have proved to us that Karoub trees, rivulets, walls, and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies and estimate them as Eliezer requires.”

[The Talmud]

Reflections of All

Investigating the Nature of Human Mind

Kristan Stratos



As we look into the clear mountain top lake, we see a perfect reflection on the still waters of the sky above. As we peer into the murky water of a city puddle we can catch a glimpse of the reflection of ourselves. In a similar manner, as we gaze deeply into ourselves we can see the reflection - if we are fortunate enough - of the entire Kosmos.

“As above, so below”, echoes in our minds. As we begin to wipe away the thickly settled dust collected on the mirror’s surface, the reflection becomes clear.

The wise, who seek the Eternal, look inward for “that which lives and thinks in man is the Eternal Pilgrim”. (“Notes on the Gita”, Theosophy Co., p.166, W. Q. Judge.)

If there is a crucial fundamental in Occultism, it must be to study the universals that constantly get lost in the countless numbers of the particulars. The Eternal, the Unknowable, the One Life, is “essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought.” (“The Secret Doctrine”, HPB, Theosophy Co., vol. I, pp. 14-15)

The teachings on Cosmogogenesis are quite complex. From the Advaita philosophy to the

Kabbalists, all hold that “something cannot be created from nothing”, hence the point within the circle, or as some have it, Mulaprakriti - the first product of root nature, the first principle of universal intelligence and consciousness.

The depths of Parabrahm are without a doubt beyond the intellect of the greatest minds. Mulaprakriti, or Mahat, is the first veil that shrouds the mysteries of Parabrahm. It is represented by the point within the circle, and in turn emanates Purusha and Prakriti-Spirit and Matter, which are one.

This is all then synthesized by *Vach*. As we can see in a foot note of the SD, on page 433, volume one:

“It is this *trinity* that is meant by the ‘three steps of Vishnu’; which means: (Vishnu being considered as the *Infinite* in exotericism) - that from Parabrahm issued Mulaprakriti, Purusha (the Logos), and Prakriti: the four forms (with itself, the synthesis) of *Vach*.”

How can we see this reflected in ourselves? How can we relate this teaching to the average person? Is it possible that the above can be reflected in what we do every minute of every day? Perhaps, can it be reflected in the process of thought and communication? One may ask, “What is the difference between the Thought and the Idea? Which came first?” This, however could just be a difference of opinion, which is nothing more than common semantics. Although, if one were to meditate upon the question, he would find again that “something cannot be created from nothing”. Could it be possible that those brilliant “ideas” that come to us in the oddest of times - striking into our minds like a flash of light - could be considered as Intuition?

As long as “Idea and Thought” have not entered into our minds yet, Intuition could be the fruit of the higher principles of man - Buddhi, and Manas. When we are directly linked with Buddhi-Manas, we can have a clearer “idea”. Intuition is perhaps the lowest grade of our Higher Selves communicating with us. We can also see this fact reflected in our dream states. Everything in nature emanates from the One Life.

The nature of mind is a complicated riddle. However, a very important key is found in Patanjali’s Yoga Aphorisms (Theosophy Co.):

“At other times than that of concentration, the soul is in the same form as the modification of the mind”. (p.3, paragraph 4)

In the same page, William Q. Judge gives an example of how the mind colors a subject; “the internal organ, the mind, is through the senses affected or modified by the form of some object, the soul also - viewing the object through its organ, the mind - is, it were, altered into that form; as a marble statue of snowy whiteness, if seen under a crimson light will seem to the beholder crimson and so is, to the visual organs, so long as that colored light shines upon it.”

If we apply this to a seemingly abstract idea produced by intuition, it becomes clear that the mind attaches to, or blankets itself with, thought. Could this be linked with the process of thought?

“As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they

are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.” (“Isis Unveiled”, HPB, vol. I, p.62)

The way we are able to express our ideas and convey them through speech is highly occult, *in essence*. What is speech but a series of vibrations?

There are other powerful modes of expression that equally throw off vibrations apt to ignite the minds and hearts of people.

Just as the imagery and emotions can be expressed through arts and music, they may be expressed by the poet. It is that pin-point, uninterrupted concentration which can perhaps directly express the Higher Self, the Eternal Pilgrim. But this would lead us to a different topic.

The point is that, with careful concentration and observation, we can see the reflection of All in all, since All is just shrouded by a series of veils: *Sarvam Khalvidam Brahma, OM* - everything in the universe is Brahm.

On the Art of Doing One's Best

“Try to realize that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught else is expected of you. One who does his best does all that can be asked.”

[From the article “Extracts From Private Letters”, by Helena P. Blavatsky, which is available at www.TheosophyOnline.com .]



[Image: Iomagu/deviantart]

On Harmlessness and Justice

A Battle One Can Win Minute By Minute

Image: Andrea Andrade



Wisdom in daily life means an inner harmony with the laws of nature

A profound harmlessness - not a smiling show of it for the others to see - is a central tenet in esoteric philosophy.

Non-violence and harmlessness result from an impersonal harmony with the Laws of Nature in one's daily life. They safely protect the lower self of the student from a number of mistakes. For his own good, an aspirant to discipleship must be thoroughly harmless at the conscious and subconscious level of his personal intentions. It does not matter much whether his actions will be interpreted as "harmful" by those who are misguided. What the others will say is not his priority: his own honest self-examination, and his thorough willingness to face Karma as he tries his best, are the decisive factors.

While harmlessness must be present in one's words and deeds as long as one refers to and relates to persons, it also happens to be the formal Duty of theosophists before karma to defend their sacred sources of inspiration, and exercise sincerity.

Being called unbrotherly and arrogant for doing that is a natural thing to occur. It is OK to be attacked in many and varied ways. All of this helps the student make a sustainable progress along the path. Being unjustly accused is a valuable form of training in "personal unimportance"; and "unimportance", or self-forgetfulness, is of the essence in esoteric philosophy. Forgetting oneself, *id est*, transcending one's lower self, is the basis of *real* harmlessness.

Nonviolent people who are active in working for a noble task must remain personally harmless under all circumstances. They must keep a door open for their adversaries' redemption from error and towards true sincerity. A theosophist may be severe and even hard on a philosophical plane, and this is more than enough. Impartial justice sounds like cruelty to the ears of those who have lost the sense of impersonal ethics. What to do then regarding those who get sincerely offended – if not aggressive - if one tells them the truth?

It is only a deep personal harmlessness, and a profound, impersonal sense of justice, that entitle one to develop actions which one knows will be easily misinterpreted as “arrogant” and as “unbrotherly” by the many. A degree of courage will be useful, too. History shows that being unjustly attacked is the price to pay for helping the Masters’ project regarding mankind.

Examples of that are given by the lives of Helena Blavatsky, William Judge, Paracelsus, Giordano Bruno, Alessandro Cagliostro - or Mohandas Gandhi. In the ancient world, Socrates, Seneca, Hypatia, and many others.

The history of every country produces such heroes, of which there are many, most of them remaining anonymous and unknown. Every student of theosophy can follow the uphill path of the heart in his or her own way: inner truth prevails and shines out in time. There must be no hurry about that. Acting in the best way one can is an hourly battle: it brings about a daily victory which one can win minute after minute, year after year, across the decades.

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Self-Made is the Path

Image: Andrea Andrade



Self-made is the Path, Self-determined is the effort to tread it. Treading the Path we realize the Self. In Self-realization we become the Path. Thus the Truth, the Way, and the Life are one.

[From the article “The Tests”, by B.P. Wadia, which is available at www.TheosophyOnline.com .]

The Secret Doctrine Dialogues

How H. P. Blavatsky Explained The SD To Her Students

The word for word transcription of the HPB discussions with her London students on “The Secret Doctrine” is now available online. Its direct link is: <http://www.phx-ult-lodge.org/SD-Diialogues.htm> .

Looking Into Oneself

The Autobiographical Notes of an Indian Theosophist

N. C. Ramanujachary



Dr. N. C. Ramanujachary is currently the Joint General Secretary and Director of Studies for the Indian Section of the (Adyar) Theosophical Society.

Born at Vijayawada in the Krishna district of Andhrapradesy, on 14th February 1935, he received formal education in Madras University area, as also from Bhagalpur ‘Varsity in Bihar state of North India. He was especially trained in the “Organization and Methods” and “Vigilance” branches of Management studies.

A member of the T.S. since 1958, Ramanujachary is a keen student of theosophical history & philosophy. His particular areas of study are H. P. Blavatsky, T. Subba Row and J.

Krishnamurti. He presided over the Theosophical History Conference at London in 1989, and conducted a number of Seminars and Workshops in India and Singapore.

*His doctoral thesis is on “Nine-fold Relationship between Humanity and Divinity, according to Madame Blavatsky and Sri Pillai Lokacharya (A Visishtadwaita exponent)”. In recent years he brought out a series of seven books under the caption “Theosophy: Approach Books”. His book “**The Lonely Disciple**” and several of his articles can be found at www.TheosophyOnline.com and associated websites.*

Looking Into Oneself

N. C. Ramanujachary

It appears to be peculiar, and the same time significant, to look into oneself after a long time of one's life, as to the experiences and effective impressions that were gathered over in course of periods passed.

I am now in the seventy-eighth year of my present life. How I got into the theosophical movement, and how the literary genre of short-fiction came into my being, seem too natural for me.

Born into a traditionally oriented (cannot call it orthodox) family and perceiving the world around, the behavioral patterns of people and variants therein, the mind and the thinking pattern dovetailed into these two areas of working:

- (1) theosophical philosophy, and
- (2) creative literature that would portray the philosophy of life (*Meta-fiction*).

During the early years, I had the opportunity of reading through the basic literature of theosophy, both in English and the regional language Telugu, not in its immediate grasp but the seeds deeply taking root in the being. As this happened in the course of elementary and secondary levels of schooling, the intensive study and adaptation became easier and effortless as I grew into the collegiate and career parts of life.

The philosophical systems - in a conventional notion - available in India are mainly two-fold. The first says that the “World is unreal, Absolute alone is real” and achievable; and the second proclaims the “World with its sentient and insentient beings is the Form of the Creator” and so not ignorable; the second view-point appealed to me well.

The reason and rationale of both the points could be gathered only after deeper study of texts and nature. Dream and its relative reality, continuity of consciousness at all levels of living, meaning of death and the transformations it brings in quicker - all these and similar concepts appeared not mere “ideas/ideations” or “man-made speculations” but true in themselves, after series of impressions obtained consequent to the deeper study and understanding.

The theosophical “fundamental propositions” of Helena P. Blavatsky, already notionally available in the basic structure of any philosophy as such, got struck to the mind. The presence of Principle, its periodical manifestation and the Identity of Individual soul with the Over-soul which invariably leads to the “obligatory journey”; and the need to “surrender” to that Jnanatma (Wisdom that is eternal) are very familiar statements in Sacred Scriptures.

The rational presentation of these concepts to a scientific (rational) mind and the way Blavatsky expounded them to reawaken the “Aryavarta” appealed marvelously awe-inspiring. When I took up to study the traditional text in my language, in this background, the first text provided to me was the “Catechism on Visishtadwaita Philosophy” by a Sanskrit scholar. More than the text, what amazed me was that this book was commissioned to be authored by Col. H S Olcott, the President-Founder of The Theosophical Society in the series of Comparative Religions in India. That was the factor which brought to my mind the splendid work the Society undertook in bringing the “essential unity of all religions” to the westernized Indian generation of the day. Then on, I decided to devote all the available time for literature and philosophy, at the cost of career.

A resolve to voluntarily retire from active service at an age of 45, wherever I am; and to devote the rest of life in service to Humanity through the Theosophical Society and its work was taken at my 25th year of age. The nature did provide me the fulfillment of this resolve.

Employing my literary skills, I began writing and speaking on the philosophical texts and topics, the same time gaining more and more understanding in Life.

Besides Helena P. Blavatsky, in the course of studies, T. Subba Row and J. Krishnamurti have given me great impetus. Whatever be the seeming different points of view among them, for me they stand singular in promoting the universally Ancient Wisdom-Religion. Suitable, sometimes even inconvenient, opportunities too came my way. To the extent that my ability and understanding helped me, I was and am able to render periodical articles, essays, booklets, pamphlets and books both in English and Telugu; all this with a sense of humility and to assist the needy readers and public.

To popularize the Blavatskian thought and to focus the point of her supplying the basic structure to the “main-stream philosophy” in the modern age - is the approach adopted by me. Her statement “Keep the link unbroken” is the watchword for me.

That literature is for the portrayal of philosophical ideas among the public, is my belief. Besides the explanation of abstract ideas through narration and essay, I chose the literary genre of *short fiction* for my work. Writing both in English and Telugu for the past fifty and more years, I wrote a number of pieces for journals and periodicals. Besides writing fiction (which I call *meta-fiction*), I have developed the art of literary criticism on the genre. My short-stories in Telugu run to a series of 12 as yet, besides a book on “history and evolution of Telugu Short-story over a century” which happened to receive an award from a University. The reviews on books, which I do occasionally, are read in relish by readers. I do translations too into English, and from English into Telugu for the National Academies. My books are translated into other Indian languages. As an accomplished writer I do realize the social responsibility and sociological relevance of such work.

Theosophical Movement, which is a historical necessity provided by Nature, has a great role to play in the outer world, and its perpetual need is dedicated men and women for the endeavor. Its work is never ending and everlasting.

Endowed with the Wisdom that is beyond time and space, and with an understanding of all levels, it grows from strength to strength making humanity advance to its natural splendor and glory. The more the general public takes to this seriously, the nearer will be the fulfillment.

Chennai, India, 25 June 2013, Dr. N C Ramanujachary [SRIVIRINCHI].

