



The Spiral Path...

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Men and parties, sects and schools are
but the mere ephemera of the world's
day. TRUTH, high seated upon its rock of
adamant, is alone eternal and supreme.

Isis Unveiled

TRUTHFULNESS

Hannah Arendt described what can happen when we stray from the truth: "...constant lying is not aimed at making the people believe a lie, but at ensuring that no one believes anything anymore. A people that can no longer distinguish between truth and lies cannot distinguish between right and wrong. And such a people, deprived of the power to think and judge, is, without knowing and willing it, completely subjected to the rule of lies. With such a people, you can do whatever you want." This is why it is so important to always speak and discern the truth. We do not want to deceive ourselves or others, and we want to speak only the things that are true, so that they and we may see clearly the path to our higher selves.

There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth, and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the universal religion CAN ONLY BE ONE if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity — i.e., to the religion which suits each of us best — let us unite to form a practical nucleus of a Universal Brotherhood of humanity without distinction of race, creed, or color.

H. P. Blavatsky



A Hush of Peace

But first a hush of peace, a soundless calm descends;
The struggle of distress and fierce impatience ends;
Mute music soothes my breast — unuttered harmony
That I could never dream till earth was lost to me.

Then dawns the Invisible, the Unseen its truth reveals;
My outward sense is gone, my inward essence feels —
Its wings are almost free, its home, its harbour found;
Measuring the gulf it stoops and dares the final bound!

Emily Brontë

Unveil, O Thou who givest sustenance to
the Universe, from whom all proceed, to
whom all must return, that face of the
True Sun now hidden by a vase of
golden light, that we may see the truth
and do our whole duty on our journey to
thy sacred seat.

The Gayatri — W.Q.J.

The Altar of Truth

G. de Purucker

There is truth in the universe. What is that truth? It is the universe itself. Its laws are the courses of action of that universe manifesting itself in cosmic terms; and a true philosophy, a true religion, a true science, attempts to interpret these essentials in formulations of thought. The illuminated human intellect can so interpret these essentials because we, as offspring of the universe, have all the faculties and powers latent in us that the universe has.

Now the faculty of understanding is something we can evolve. This does not mean that we must build up an organ of understanding much as we will build a house of wood and bricks. Our understanding is within us, not without; and as we grow in self-consciousness, we shall understand ever more clearly the manifesting of the inner light. Yet, though truth comes ultimately from within, we can learn much from the fruitage of the mature thought of another mind. Even though it is an importation into our mind and not the fruitage of our own inner revelation, we can learn much if we take it into ourselves and honestly ponder over it and seek to understand it.

But are we going to take somebody's say-so and prove all things that come to us by that? If so, we are merely testing one dogmatic declaration by another dogmatic declaration. Anything we accept from outside, we take either on trust or faith, unless we have the faculties developed within ourselves of judgment, discrimination, intuition, and understanding. These we can develop by deep thinking, meditation, refusal to accept others' say-so, and by the exercise of will power in an inflexible determination to solve questions for ourselves, cost us what it may. As we thus exercise ourselves, as surely as the sun deluges the earth with light will we attain to what we are seeking: the faculty of proving all things by knowing them for true or for false.

Today, as in every age, people are searching for truth, and their approach is a scientific one. But how much more is there to learn! The more we know, the more we realize there is to know; the more we learn, the more we learn that there are still greater heights to climb. Great knowledge brings modesty; increasing knowledge brings increasing reverence for truth. Only those of limited understanding who have not in themselves that burning love of truth and truth alone, as founded upon the facts of the cosmos, can establish imaginary bounds and say: "Here truth ends! Farther we may not, we cannot go." Who can place limits to the soaring human spirit?

What is needed is a radical change in human consciousness. When this takes place, and if it be directed by the forces of light and heart flowing from within, then the human race need have no fear of anything within or without. But such a change in human hearts, minds, and will is a matter of long-time education, and comes not overnight. Yet a very great help towards its coming is the acceptance of a spirit of reverence for truth so great that nothing will be held of value

before it; and hence all religious and scientific discoveries would be placed as an impersonal offering upon the altar of truth. What a beautiful ideal, not alone for scientists, religionists, and philosophers, but also for each of us to follow. There would then be no more enunciations of dogmatic hypotheses or theories, but a reverent placing of a life's work on the altar of that divine ideal, everlasting truth.

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Be he what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

Modern Panarion

REAL Theosophy is altruism.... brotherly love,
mutual help, unswerving devotion to Truth.

H.P.B.

Gentle kindness to all beings, strict honesty, ... virtuous habits, strict truthfulness, and temperance in all things, these alone are the Keys that unlock the doors of earthly happiness and blissful peace of mind, and fit the man of flesh to evolve into the perfect Spirit-Ego.

H. P. Blavatsky

True or false, no accusation against another person should ever be spread abroad.... Keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: ***Speak the truth at all costs.***

William Q. Judge

There is no sin that a man will not commit who utters falsehood, who has transgressed the one law of truthfulness (dhamma), and who has rejected the other world.

Dhammapada: Canto XIII:176

What Is Truth?

Kenneth Morris

Men tend to think their own things the best things: that what they do not know is inferior to what they do know; that their own religion is the only true one, and their own the greatest, most valiant and happiest of nations. So rises that kind of nationalism which leads to war, and that kind of religion that leads to intolerance and persecution. Knowledge of human history would dispel the one delusion; knowledge of the world's faiths would dispel the other. The Superior Race is the human race; the Highest Religion is not one of the religions, but Religion itself, the Truth that underlies them all.

You may ask, How should we humans know what is Truth? or say, It is impossible that we should. But why should it be impossible? In the apple are seeds which contain everything that is in the apple tree; now apple trees can grow from them. We are apples on the tree of the universe; in us must be everything that is in the universe. By search within we could find out what secrets the stars hide from us; why the Boundless is strewn with an infinity of universes; what suns are for, and what planets; and why there are human beings and for what reasons they prosper or are miserable. It must be so; self-knowledge must be the key to all knowledge, just because the universe produces us and all the forces, powers, capacities, faculties and essences that are in it go to our making and are latent in us also. As we are conscious beings, so is the universe. As we have many grades of consciousness in us, so there is an infinity of grades of consciousness in the universe. As we can evolve: can master the lower elements in our being and develop a higher consciousness and character in ourselves, so is the universe evolving, and all the infinite myriads of beings that make it up. And as you cannot find or imagine, and there cannot be, a higher or truer purpose for our existence than that we should so evolve, so it becomes certain that evolution is the great business of all existence. The stars are evolving, and the atoms; the gods of the Milky Way and the infusoria in a drop of water. There is no particle of matter but is the embodiment and final outward expression of an evolving entity; and there is no human being who, if he knew his business and the purpose of his existence, would not set his mind to freeing himself from the things in himself that keep him down, and growing in himself the things that would make him valuable to humanity.

Have there been men who knew Truth? There have: Great Masters of Religion who spoke with authority and whose words and teachings ring with that knowledge. They came to give an impetus to human evolution by teaching men how to live in accordance with the Way of Nature, the Laws of Life, and what that Way is, and what those Laws. They were the Founders of the religions; they did not preach different religions, but Religion itself; which is also the Science of sciences and essential Philosophy. Jesus's philosophy is not given in the gospels; that he had one is proved by a couple of texts however: To you it is given to know the mysteries of the kingdom of heaven — mysteries meaning, secret teachings; and, Whoso doeth the will of the Father shall know of the doctrine. There were then secret teachings, a doctrine, to know; something not givable to the multitude; and the way to come to know them was by loving your enemies, doing good to them that hated you; forgiving unto seventy times seven times — which is as good as

saying to infinity, because if you forgive a man 490 times you will have acquired the habit and will go on doing it automatically. But put these ethical teachings of Jesus side by side with the grand philosophical teachings of the Buddha — who taught the same ethics — and one sees there was a reason for all Jesus said: his injunctions were not impracticable counsels of perfection, but plain common sense. If the universe is constructed as the Buddha, Laotse, Krishna, Sankaracharya and others said it was, then the only safe and sound way you can react to enmity and hatred is with love. The world needs men who will seek knowledge of truth that they may help humanity with it, who will grow wise and large-hearted by putting truth into practice. Study the teachings of the great Saviours of mankind and you will find that they all taught the same Divine Wisdom: that the purpose of existence is evolution; that every entity is an evolving consciousness, that we can carry out the purpose of our existence by making ourselves daily greater and nobler; that to do so we must live in such and such a manner. A man can do that, or he can stay still and waste his life playing with existence; or again he can cultivate selfishness and go down. These two courses, staying still and going down, involve suffering and misery; going forward and up, evolving by living in accord with the way of Nature, means happiness, strength, courage and wisdom. This doctrine is indeed Divine Wisdom; because one must give it a name, Ammonius Saccas in the third century referred to it by the Greek term *Theosophy* which literally translated means "Divine Wisdom." The term continued in use on and off by the philosophers through the Middle Ages and the Renaissance. It is not a religion: it is Religion itself.

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From the Editor

Our fellow humans *are* ourselves at our core. We all share the same divine source. That divine source is TRUTH itself. We are on an eons long journey to rediscover that source, and to live in harmony with it. Along the way it is critical that we learn to live in harmony with all other sentient beings (and everything *is* sentient). We all have our own path, and yet they all lead to the same point. Care, compassion, and universal love are the tools we may use to ascend along our path, to reach that sublime summit, which is wholeness, truth.

Fraternally,
Scott J. Osterhage

Those who are born with the demoniacal disposition — of the nature of the Asuras — know not the nature of action nor of cessation from action, they know not purity nor right behavior, they possess no truthfulness.

Bhagavad-Gita, ch. 16

The Individual and the World

James A. Long

We are living in an age of Iron, at a point when the god-essence in man is struggling to move out of its deepest involvement in matter toward a higher level in the hierarchy of life. The tendency toward inertia is strong; the effort required for us to evolve and go forward is even greater. We can thus understand the trend, so universally present, to find easier pathways, short cuts, or some imagined deliverer to carry or relieve us of our natural responsibilities. Torn between the impulse to grow and the weight of inertia, many yield to inaction or indifference; compromises are sought as temporary palliatives. But how few of these compromises are truly measures of relief.

We must recognize that what we are experiencing are not mere surface ripples from the winds of destiny, for these are but outer effects of the deep inner stirrings of the soul of mankind in its struggle to free itself from bondage. However complex the interrelations of races and nations may appear, the common denominator is this search for freedom — freedom for each human being to find his natural level in life, unhampered by the accepted dogmas of past eras, whether those dogmas be economic, political, scientific or religious.

In times of world crisis there is always the danger that civilization may move backwards, and that is why our responsibility is so great. But I cannot agree that the present world situation is a discouraging one. In fact, the very obstructions and difficulties that appear so negative are, in my view, the outer evidence of the movement of a positive inner force. It is true that world tensions have not abated, but it is because and not in spite of them that I feel there is a tremendous opportunity for humanity as a whole to make a major stride forward.

People everywhere are being shocked into a searching penetration of society's collective consciousness and the foundations upon which it rests. They are asking themselves, what were the seeds that grew into the harvest we are reaping? What elements of ignorance created the false attitudes and useless conflicts that exist at this crucial period of our century? We must seek and establish new guides, new criteria, with which to build our future — guides and criteria anchored in a more universal perception of truth. Many are recognizing this, and working with intelligence and energy toward that end. When news commentators speak seriously of the need for "soul-searching" in the relationships among countries; when they lay emphasis on the "great moral principles of human society" as the basis for enlightened government, there is no real cause for dejection.

It may be difficult for us to see beyond the maelstrom of social and political crises, but this is what we must try to do if we would intelligently contribute to the upbuilding of civilization. Most of us, however, keep ourselves so close to the numerous world problems that we lose the broad perspective needed to perceive the genuine transmutations that are taking place in this caldron of change in which the human family finds itself.

Withdrawing somewhat from the immediacy of global unrest and the critical spiritual issues facing us, not excluding the moral confrontations we individually must meet, let us ask ourselves: "Is all this new? Has man never experienced the travail of growth before?" The force of these conjectures compels us to make a further transition of consciousness so that we may see the greater horizon which encompasses the many cycles in the life-wave of human souls reincarnating on this very old globe of ours. We must turn to the long past, to what must have been our racial beginnings when man first became a thinker, conscious of his humanhood. The

effect of that primeval illumination has remained as the eternal motivator of all his thoughts and deeds. Since the fire of his mind was lighted all his aspirations have been directed toward the attainment of his ultimate destiny — the fulfillment of the purpose for which he came to this planet. What is this purpose? To become ever more like unto the cosmic Intelligence of which he partakes, and which sacrificed a portion of itself so that henceforth man would bear within him the divine flame of inspiration....

Life moves in spiral fashion, never in a closed ring or circle. All of us have no doubt experienced many hundreds of life episodes. For what better way for the permanent element in us to mature than by having the opportunity to return again and again to earth, not only to meet the effects of our past actions but to sow new and more creative seed for future harvests?

If we can grasp the promise of this larger view, we will feel the grand sweep of destiny that is moving civilization forward on its evolutionary path. There will be times of suffering, of course, because again and again we have upset nature's balance by wrong thinking. We can imagine what an immense amount of karma each soul, to say nothing of nations and races, has engendered in the past, so that inevitably there is a backlog of karma that will some day have to be expended. But karma is neither good nor bad, any more than nature's laws are either good or bad — they are impersonal, working ever towards the re-establishment of harmony from the disturbed equilibrium.

None of us can tell what portion of our unexpended karmic reserve will come to fruition in this or in another life. For example, if we could look down the corridors of time and perceive the hidden karma of an individual, it is more than likely that we would discover seeds, sown perhaps millennia ago, which are only now finding expression in his having been born at this particular period. The situation is far too complicated to view correctly from the foreshortened viewpoint of one lifetime. Actually, there is a vast intermingling of karmic threads from ages past: there is a world karma, karma pertaining to races, to nations, family karma as well as individual karma — all working together in a most marvelously intricate pattern.

Human nature changes slowly, and we all have a tendency to think that if only the other fellow would behave there would be no further problems. However, the liberation of mankind from its many scourges cannot be left to a few in key positions, for it is the responsibility of each one of us. The more individuals in every continent who in their personal lives become self-reliant, spiritually and psychologically, refusing to seek refuge in acquisitiveness and self-centeredness, the sooner will humanity step into new areas of thinking. We need not embrace a wild type of unorthodoxy that runs counter to the fundamental basis of civilized living. I am talking about dissolving the crystallization and orthodoxy in our spiritual thought processes so that we approach life and its complexities from the higher vantage point. In this way the nobler karma of mankind will make itself felt.

It is an enormous responsibility that the world faces today, which means that each human being who helps make up humanity must likewise face squarely the challenge within his own conscience.

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Let the Silence within Speak...

This quarterly circular is issued by the American Section National Secretary. Material, subjects, or ideas for potential publication in this circular are welcome from the membership. Let me know if you do not wish to receive this circular.