



The Spiral Path...

The Theosophical Society, American Section – Quarterly Circular – Winter Solstice 2020 – #4

*Winter in the air:
My neighbor,
How does he fare?*

Matsuo Basho

Walking with the Master*

At extraordinary times I walk with the Master, as I'm sure all of us do in one form or another. It is quite brilliantly a traditional teacher/student relationship. No other description adequately fits. Comfortable, yet awed, there is a questioner and a leader. I the enquirer and 'He' the enlightener. Although the exchange is not quite as simple as it might seem at first. He begins talking, and I listen, or at least try to, and attempt to follow his line of thought. Sometimes hard to hear, and more often harder to comprehend the just, the meaning, or the essence of his thought. What point is trying to be made? What thought is trying to be transmitted? Though he speaks clearly, (does he? or does he purposefully shade or blind the message?) I cannot always follow the logic, which I'm sure is there, or may definitively not be there, though surely is never flawed. Or does ratiocination even play a part? Sometimes I end up clearly receiving the message, and believe I know exactly what was intended. Until perhaps later when I try to recall the exact message. Other times I end up with just a feeling, a sense of the essence of the thought being conveyed. Beyond rationalization I suppose. At times I take away only the feeling of well-being – that all is right with the world and the things about us, and that there is no need to worry about anything. That is perhaps the greatest gift – *the sense of calmness and wellness that fill me with hope, gratitude, and above all, Love.*

* Master may mean things beyond what we in theosophical circles think of as 'the Masters.' It could be an expert, some learned person in our life, or even our Higher Self.

Peace

This is peace,
To conquer love of self and lust of life,
To tear deep-rooted passions from the breast,
To still the inward strife;

For love, to clasp eternal beauty close;
For glory, to be lord of self; for pleasure,
To live beyond the gods; for countless wealth,
To lay up lasting treasure

Of perfect service rendered, duties done
In charity, soft speech, and stainless days;
These riches shall not fade away in life,
Nor any death dispraise.

Edwin Arnold – *The Light of Asia*



Brotherhood

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 multicolored and various rays, which are yet caused by one and the same sun, so theologies 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, [sex,] or color.

H. P. Blavatsky, *Collected Writings*, Vol. 9, p. 134

The philosophy that teaches selflessness contains the balm for the pain and suffering of today. False ideas, false ambitions, inharmonious methods of living, selfishness, and an unbrotherly spirit, are accountable for the unhappiness and dissatisfaction. . . .

Humanity has long wandered through the dark valley of bitter experiences; but the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a pathway is once more shown to that realm where the gods still abide.

Katherine Tingley

The Inner Nativity

Jim Belcheris

And it came to pass in those days that a woman conceived a
new life within her soul.

As her reason would not have it, she put it from her mind.

But her heart sent a messenger, saying,

“Do not fear the inner life, for it is conceived of your own
Holy Spirit.

And you shall bring forth a living expression of your higher
self.

And your mind shall call this spirit-child its Savior.”

And when the woman was great with child, great was her
belief:

she would be one with her true nature, that her inner Christ
should be delivered.

No longer would she seek the comforts of a separate self —
there was no room for them in her innermost desire.

For she would know her kinship with all, even at the lowest
station and the humblest abode.

And lo, a star went before her, guiding her with the one light
to the sages of all time.

This light has always stood over knowledge of things divine,
and it opened her to the treasures in the human soul: the
truth of the stars reflected in every mind.

Within her also were the silent servants of her virtue,
watching over her deepest reflections.

Wisdom and compassion, patience and understanding —
these were the shepherds of her nobler nature.

They called forth a message of love that cast out every fear.

They gave her the vision to behold the Divine in all her fellow
beings, to care for them as they were, and to trust in the
greatness they would become.

These were the good tidings she brought to all the people she
met, for unto her was born that day the Savior of her
humanity — her inner Christ became the Lord of her life.

And this shall be a sign unto us: We ourselves shall find the
divine child within us, clothed with the Sun that shines
equally on all.

Our own compassion will praise God in the highest, and shed
light on the god-wisdom in everyone we care for.

And the quintessence of this praise shall be: “Glory to the
godspark within us.

Peace on Earth be our nature, and goodwill to all that lives.”

From Sunrise magazine, December 1996/January 1997.
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Every mean and selfish action sends us backward and not forward,
while every noble thought and every unselfish deed are stepping-
stones to the higher and more glorious planes of being. If this life
were all, then in many respects it would be poor and mean; but
regarded as a preparation for the next sphere of existence, it may
be used as the golden gate through which we may pass — not
selfishly and alone but in company with our fellows — to the
palaces which lie beyond.

H. P. Blavatsky, *The Key to Theosophy*, p. 233

From the Editor

There are many traditions which celebrate at this winter solstice
time of year (for the Northern Hemisphere — the Southern
Hemisphere celebrates Winter Solstice in June). The more
familiar are Hannukah, Christmas, and Kwanzaa. In reading about
these and other traditions, I found it particularly interesting that
Kwanzaa has seven principles. Each day of Kwanzaa is dedicated
to one of them. From Wikipedia:

“*Umoja* (Unity): To strive for and to maintain unity in the family,
community, nation, and race; *Kujichagulia* (Self-Determination):
To define and name ourselves, as well as to create and speak for
ourselves; *Ujima* (Collective Work and Responsibility): To build
and maintain our community together and make our brothers’ and
sisters’ problems our problems and to solve them together;
Ujamaa (Cooperative economics): To build and maintain our own
stores, shops, and other businesses and to profit from them
together; *Nia* (Purpose): To make our collective vocation the
building and developing of our community in order to restore our
people to their traditional greatness; *Kuumba* (Creativity): To do
always as much as we can, in the way we can, in order to leave
our community more beautiful and beneficial than we inherited it;
and *Imani* (Faith): To believe with all our hearts in our people, our
parents, our teachers, our leaders, and the righteousness and
victory of our struggle.”

Expanded to include the whole human race, it sounds a lot like
brotherhood to me...

Fraternally,
Scott J. Osterhage

No one can study ancient philosophies seriously without perceiving
that the striking similitude of conception between all — in their
exoteric form very often, in their hidden spirit invariably — is the
result of no mere coincidence, but of a concurrent design: and that
there was, during the youth of mankind, one language, one
knowledge, one universal religion, when there were no churches,
no creeds or sects, but when every man was a priest unto himself.
And, if it is shown that already in those ages which are shut out
from our sight by the exuberant growth of tradition, human
religious thought developed in uniform sympathy in every portion
of the globe; then, it becomes evident that, born under whatever
latitude, in the cold North or the burning South, in the East or West,
that thought was inspired by the same revelations, and man was
nurtured under the protecting shadow of the same TREE OF
KNOWLEDGE.

H. P. Blavatsky, *The Secret Doctrine*, Vol. 1, p. 341

Cyclic Periodicity and Thought-Habits

G. de Purucker

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The following excerpts are taken from personal letters written in 1935 by [G. de Purucker] to the undersigned, and verbal messages transcribed from stenographic notes.

Boris de Zirkoff.

... Cycles come and go, and precisely because of this periodicity, there are cycles, at least what we term cycles. The cause of this periodicity in Nature is the existence of what might be called thought-habits arising out of thought-deposits, with which men and gods are involved. The Laws of Nature, so-called, are similarly to be explained, and are likewise of a cyclical character. The reason for the latter is the same, but the sweep and time-periods of Nature's Laws are enormous when envisaged by us, little men. Reincarnation is an example of the human cycle essentially brought about by thought-habits and thought-deposits, with affiliate energies, attractions and repulsions, to wit, Empedocles' 'hate' and 'love.'

No man need be subjected to enslaving or enslavement by any cycle, if he set his will and spiritual thought on higher things, for thus he rises above the thought-deposits, etc. Then he controls the cycles manifesting in human existence, and working automatically as it were. The Masters and high chelas do this and are to a great extent 'superior' or relatively in command of cyclical periods, and not their slaves, as ordinary, unenlightened and passionate men are.

Psychology is involved in this, individual and mob psychology. Just as civilizations rise and fall cyclically, and evolution proceeds similarly, as evidenced by the teaching regarding root-races and their various sub-races, so do smaller cyclical events in human history sweep multitudes into temporary deliriums, leaving wise ones untouched. War, peace, civilization, barbarism, are therefore all cyclical — also great outbreaks of pandemic diseases, etc.

The way to inaugurate a new cycle is to broadcast grand ideas, giving birth to grand ideals; if these catch on, nobler cycles come into being, and the evil ones die out, because the multitudes react, refuse to be enslaved, no longer follow. Thus wars, psychological outbreaks of mob insanity, can be checked, cured. It is the principle well known by true astrologers, who are first and foremost trained theosophists, or at least ought to be; and it can be expressed in the well known words: the stars impel, They do not compel!

Thus we see how even inveterate, age-old cycles, though always dangerous and compelling to the weak, can be surmounted, worked against, and in time brought to a stop. One of the foremost teachings in this respect is that man has free will, reacting against environment, to wit, cyclical conditions, and having power to surmount them. Thus Fatalism is not taught in Theosophy, but Karma is.

Finally, if war cycles should begin to flow upon us — if there are enough men and women to use their higher thought, superior to that of the cycles, and to employ their will for righteousness and brotherhood — such cycles should not touch them, and, although arousing unrest because of the multitudes, and bringing about horrors here and there, — the greater, bigger and nobler human beings lead on and guide human destinies, leaving the tidal wave to flow by, and spend its force.

... You are asking what may seem to you to be a very simple question, but you yourself will see, after a moment's reflection, that it is an extremely involved one ... The general rule is — and it is a wonderful key — that the small repeats the great, that the little yugas not only are included in the greater yugas, but repeat them on their own little scales. Example: The present Fifth Root-Race, considered as a whole, and including all its minor sub-races, whether great or small, is now in its Kali-Yuga, which began something over five thousand years ago, at the death of Krishna, and will last into the future for about 427,000 years. Keep in mind that this is the Kali-yuga of the entire Root-Race, the great Kali-Yuga.

Now, then, all the minor cycles or yugas of this Fifth Root-Race will, some of them, be rising, and some of them be falling, and inter-working with each other, and yet will all be subject to the great Kali-Yuga of this Root Race, which has just begun. Thus, a minor yuga or race may be in its youth, and rising to its flowering, but yet, because it is included in the great descending Kali-Yuga, will, although having a sharp rise, be nevertheless subject to the general decline of the great Kali-Yuga.

Next, every minor cycle, great or small, included in the Root-Race, in its turn is septenary, and therefore has its own little kali-yuga, and in numerical relations is about the same. Just as the great Kali-Yuga is 432 thousand years long, so a little kali-yuga may be perhaps only 432 years long, or possibly 4,320, or possibly even 43,200. The Hindu or Aryan Race, which was one of the very first sub-races of our own Fifth Race, is now in its own racial kali-yuga, in addition to belonging to the Fifth Root-Race, and therefore of course belonging to the great Kali-Yuga of the Root-Race. But it is striving to rise into flowering again, and will do so in the future.

Theosophia, Vol 3, September/October 1945

Peace and War – Health and Disease

R. Machell

Peace is health, and it can only be attained by national effort to learn the true laws of national life, and by living in accord with the law of human brotherhood.

Disease is departure from health.

Health is natural and proper to all beings.

War is a departure from peace and peace is as natural to the nations as health is to the individuals.

The secret of health is obedience to natural laws.

The secret of peace is obedience to the equally natural law we call divine, the law of brotherhood, or solidarity.

The Theosophical Path, August 1915, p. 112 (Excerpt)

A Thought to Remember . . .

Mabel Collins

Life is starred by strange moments, which differ from all the rest of time by reason of the fact that great decisions have to be made in them, decisions which can only be dealt with by the higher self. When these moments arrive, the man is either entirely helpless before them, or else he realizes at once that now no mundane or ordinary considerations can weight the balance. The events of life, unfolding out of each other with all the silent mystery of natural growth, lead a man by imperceptible and subtle progress to one of these great moments, and he finds himself constrained to make a decision of such a character that his whole being is compelled to take part in the struggle. The man who is helpless before these trials yields to feeling and emotion, becomes a prey to fever and to madness. The disciple stands unshaken on the battlefield of his nature, in the midst of the turmoil of life, and resolutely effects the transmutation within himself. The feeling within him, the agony of emotion which an intense situation in human life has called into existence, can be changed into power, and used to a great end. The highest motive he can see or reach to must be his guide, that and one other; the most selfless action possible must be the one of his choice. If he adheres unflinchingly to this standard, suddenly he will find the fever within him abate, while those around him will be sensible of a force emanating from him, which leads them also upward, and compels them to follow the highest motives known to them. Then the despair and misery, which will be capable of producing madness in men not so led and guided, will suddenly turn to confidence in the unseen and beneficent powers, and out of a vortex of passion, or a sea of suffering, the spirits of those involved in it will arise purified. This is the task of the disciple in daily life and human intercourse, by which great effort he transforms evil into good in the lives of those around him. All life becomes thought, when dealt with in this manner, for there is no event so simple that it does not contain a lesson for the student. There is no detail in daily life too trivial to be treated in this manner; some events cannot be met in any other way.

When the Sun Moves Northward, pp. 75-77

Christmas is not an occasion arbitrarily devised for merriment, gift-giving or even for religious commemoration. It is the time of year when the sun renews its energy to bring new light and life to the earth. There is in the air something beyond the shimmering atmosphere of burning candles and coloured lights. Yes, beyond all this a deeper intuition senses a profound mystical fact of nature, which calls forth a universal response. The effect of this season is like a sunburst breaking through the rifted clouds. The doors of the heart are opened wide, barriers of prejudice temporarily break down and warmth of understanding and goodwill spread their radiance over the world. It is this radiance that need not linger merely for a short time as an afterglow, but can continue to light the way through the year, providing a sustaining faith in the redeeming power of man's spiritual nature and his innate ability to rise above darkness and ignorance.

– Ingrid Van Mater

On Love

G. de Purucker

Love is a mighty power. Perfect love casteth out all fear. He whose heart is filled with love and pity never knows what fear is; there is no room for it in his heart. Love all that lives and you then ally yourself with invincible cosmic powers and you become strong and spiritually and intellectually clairvoyant. You will never fear anything in proportion as your heart is filled with love and understanding, because love — perfect love — bringeth understanding. You will then never fear poverty; you will never fear death.

You can overcome fear by visualizing to yourself actions and thoughts of high and noble courage. Think of yourself as doing courageous actions. Study and admire courageous actions in others. Study and admire courageous thought in others. Grow to love courage, so that you follow it. Then you become it and fear will vanish away like the mists of the night before the rising sun. There lies the secret of overcoming fear: it is to use the creative imagination.

These are practical rules of ethics, practical rules of human conduct; and oh, the pity that mankind has lost sight of them! *Men will be ruled by fear just as long as they love themselves; for then they will be afraid of everything that is going to happen — afraid to venture, afraid to act, to do, to think, for fear lest they lose. And they will then lose. "That which I had feared has come upon me!" It is always so.*

It is the great men who do not fear, who venture, who act, who do — for they are the doers; and they are also the thinkers of the world; because in either case they have no fear. They love the things that they do. Therefore they have no fear.

The strong man is he who loves, not he who hates. The weak man hates because he is limited and small. He can neither see nor feel the other's pain and sorrow, nor even sense so easy a thing as the other's viewpoint. *But the man who loves recognizes his kinship with all things.* His whole nature shines with the beauty within him, expands with the inner fire which flames itself forth in beautiful and symmetrical thoughts, and therefore in beautiful and kindly acts. His very features will soften and become kindly; he will not be feared; he will not be hated.

[Bold and italics by Editor]

Golden Precepts of Esotericism, pp.118-120

Peace to All Beings...

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. Should you wish to not receive this circular, contact me below.