



The Spiral Path...

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... I rest not from my great task!
To open the Eternal Worlds, to open the immortal Eyes
Of Man inwards into the Worlds of Thought, into Eternity
Ever expanding ...

William Blake, *The Human Imagination*

Our 'World'

Each of us is the consciousness which supports the plethora of myriad lives of which we are made up. Interpenetrating streams of life abound within us. As the hierarch of our microcosm, we influence all lives within, and also, all those without. Meaning: what we think and do affects not only ourselves, but every one and every thing else.

When our thoughts, opinions, and words contain the force of compassion, coming from the fount within, we work with Universal Nature. In *The Voice of the Silence*, is the oft quoted line: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

This is something we should ever keep in mind as we navigate the labyrinthine and sometimes blurred social avenues in our world today. Our charge is to *live* our universal brotherhood. It is something where the goal is constantly moving, yet our resolve must remain steadfast in its outpouring.

We are Leaders of our Selves. It is a vital responsibility, and we must remain ever vigilant.

Judge the Act, not the Person

Jasper Niemand

What is our present Duty? Hear the words of the Master. "Judge the action, not the person. You never know the true motives. Never judge human nature on its lowest level. Every one has a *potential* Dugpa in him." [Dugpa, a black magician; one devoted wholly to self.] We are to separate the deed from the doer. To remember that we all share this Karma; it is that of our common Humanity. To return to our lost comrade the immortal spirit of the message she bore; to cast its veil of charity about her. We dare not turn back her weapon against her own breast. While we remain true to the truest in a comrade, she is never wholly lost to us. If she has departed from her better self, we may hold up that ideal as a beacon to guide her back. If never here, then in that bright day when "we receive the new knowledge," may this and other loved ones lost await us there where Life shall have purified and redeemed us all!

Man, know thyself!

Delphic Maxim



When we came into theosophy again in this life we were moved not so much by external events as by ancient memories. Most of us undoubtedly felt very inadequate, yet a part of us knew we belonged and that we had to participate, however modestly, in this noble enterprise of spiritualizing the thought currents of humanity. Who knows how often we have labored together in lives past and perchance had the opportunity to experience to some degree the atmosphere of the archaic Mystery rites. Whatever our present strengths or weaknesses in character or circumstance, each of us can become a sturdy link in the chain of spiritual protection surrounding humanity. We do this by keeping our inner lamp aglow, a lamp that was lighted aeons ago by manasaputras, sons of mind who, in the youth of our humanhood quickened our soul and higher intelligence.

Excerpt from a *General Letter*, Grace F. Knoche

"Have perseverance as one who doth for evermore endure, for thy shadows [personalities] live and vanish. That which in thee shall live forever, that which in thee knows, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike."

H. P. Blavatsky, *The Voice of the Silence*

...From this distant vantage point, [space,] the Earth might not seem of any particular interest. But for us, it's different. Consider again that dot. That's here, that's home, that's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilization, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every 'superstar,' every 'supreme leader,' every saint and sinner in the history of our species lived there — on a mote of dust suspended in a sunbeam.

The Earth is a very small stage in a vast cosmic arena. Think of the rivers of blood spilled by all those generals and emperors so that in glory and triumph they could become the momentary masters of a fraction of a dot. Think of the endless cruelties visited by the inhabitants of one corner of this pixel on the scarcely distinguishable inhabitants of some other corner. How frequent their misunderstandings, how eager they are to kill one another, how fervent their hatreds.

Our posturings, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help will come from elsewhere to save us from ourselves.

... Like it or not, for the moment, the Earth is where we make our stand. It has been said that astronomy is a humbling and character-building experience. There is perhaps no better demonstration of the folly of human conceits than this distant image of our tiny world. To me, it underscores our responsibility to deal more kindly with one another and to preserve and cherish the pale blue dot, the only home we've ever known....

Carl Sagan

[While I believe the article above paints an excellent picture, we theosophists know that this planet is not the only one we have ever known, or will ever know. Nor, is this physical planet we 'inhabit' our *permanent* 'home,' — from a material standpoint at this specific time, yes, but that is just the husk of us. Our core inhabits the Universe, and vice versa. — ED.]

In the whole stretch of eternity,
man is one individual,
feeling in himself an identity not dependent on
name, form, or recollection.

W. Q. Judge

...Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.

A baffling and perverting carnal mesh
Binds it, and makes all error: and to know,
Rather consists in opening out a way
Whence the *imprisoned splendor* may escape,
Than in effecting entry for a light
Supposed to be without....

Robert Browning [Excerpt — italics mine. — ED.]

Every Theosophist A Leader

G. de Purucker

Excerpts from an address delivered at the
New York Lodge, September 16, 1932.

Every one of you is a Theosophical headquarters, and not only as our beloved Judge explained it: Make each one of you to in yourself a center of the Movement, a lodge of one: but I tell you more: each one of you should be and actually is a leader, a leader of men, a Theosophical leader, one more or less trained to guide his fellows. Oh! I pray that you do not forget this; for if this idea prevail among us, no matter what one may say about the relatively small number of adherents that the Theosophical Society at present [1932] has as compared with the many millions of humanity if this spirit prevails, I repeat, we Theosophists shall be not merely the leaven raising the general average of humanity, but verily you will be leaders, guides, teachers: and that is what each genuine Theosophist should aspire to be. Tell yourselves and tell each other that you are leaders. Your present leader by his position merely exemplifies that fact the spirit of self-devotion to a grandiose Cause: and every one of you could have that same spirit, and I believe you actually have it. ... It is the duty of every Theosophist to be a leader, to be a guide, to be a teacher, and to give full-handed and in measure overflowing of what he himself has flowing forth from his heart. Any man who does this is a natural leader of his fellowmen. ... Nothing can daunt this spirit of self-devotion. It will prevail over everything, because its fountain is love, love of mankind, love of all that is. ... Love is no mere sentimental emotion: love is vision; love is harmony; love is that which flows forth from one to others; and when a man or woman has this in his heart or in her heart, then he or she is a natural leader. I desire you all to be leaders. Don't be ashamed of this lofty calling. Proclaim yourselves as aspiring to be true leaders. No one in the T.S. is too humble to help someone else, to show the way, and the way-shower is the leader, the guide, and the teacher.

To fulfil the law of our own being,
we must know our divinity,
and thus hold ourselves Self-centered,
ever living in a higher state of consciousness.

Katherine Tingley

Thoughts Along the Way

James A. Long

The esoteric teachings have all been made public. But...the opportunity for esoteric training for every FTS is not withdrawn. That training will come in what Mr. Judge has referred to as the daily initiation. And the mark that the Masters will recognize will be one's efforts and the manner in which one lives his Theosophy and works for Theosophy.

If we have a question in our minds ever about anything, if we can get quiet enough inside, and look to Nature and see how it operates, we can usually find the answer. I don't mean only physical nature; I mean other aspects of nature.

Every member who sincerely accepted the principle of Universal Brotherhood when he joined the Society and who steadfastly tries to serve the highest within him is inwardly linking himself to the Lodge, the real Esoteric School.

The Lodge force is flowing, and nothing can stop its entry into every aspect of world development. But if we, individually and collectively, provide no proper transmitting agent, the current will pass us by. There is nothing dogmatic or arbitrary in this. Each human being and each society or group are placing themselves exactly where they belong by the simple law of attraction, and it will be up to those of us who can recognize the genuine quality of Masters' Work, as it has been through the ages and ever will be, to decide for ourselves whether or not we wish to contribute to its growth now and in future lives.

Should the much feared destruction of civilization eventuate – which I very much doubt it will occur – we will have to rely on the simple yet all-inclusive truth of the *Gîtâ* that you may destroy the body but you *cannot kill life*. If we can share that larger vision as far as humanly possible, this will not remove the dangers, but it will help us to meet whatever comes with fortitude. Individual nations and races, as such, have time and again passed out of existence, but the egos that once inhabited them incarnate anew in other lands and in other racial strains. *Man will survive*; he will face and surmount every cataclysm that may be in store, whether by flood, fire or outer space! All of this, I realize, may seem remote and even cold in the light of international tension. But if theosophists cannot aspire to view these world situations in a wider perspective – while remaining alert and sensitive to every human need – why should we expect those who do not have our philosophy to do so?

How then can we prepare to meet the future? We cannot prepare exoterically for this or that event, because we don't know what will occur tomorrow or the next day or a year from now. But if we establish our lives upon the solid foundation of principle – whatever our religious or philosophic views – and begin to live the *essence* of our spiritual heritage, it will not matter what type of experience we or the nations of the world must meet. Our consciousness and the consciousness of all the peoples of the globe will automatically respond with the exact quality of thought and action required for the particular karma that the future may bring.

No one of us dare turn our eyes backwards or sideways or in any direction other than forwards. If we allow our attention and our interest to be deflected, even for the briefest interval, from the direct path that our higher self has indicated for us – which amounts in simple terms to adhering to that which we inwardly feel to be honest and true and for the benefit of all rather than only for ourselves – we are in danger of having our ideals, our devotion, even our love for the highest we would serve, turn to salt. As the Master Jesus expressed it to his disciples; “Remember Lot's wife. Whosoever shall see to save his life shall lose it; and whosoever shall lose his life shall preserve it.”

A few members admit to still having some difficulty in sustaining their confidence, because they feel they have no firm directives from the leader or headquarters. They want to have meetings again because they had always received inspiration and encouragement from them, which helped them meet the problems they had to face during the rest of the week. This is all perfectly understandable, but let me remind you of Master M.'s letter to Mr. Judge which begins: “*Brave soldiers need neither orders nor constant encouragement.*” You are being given the priceless opportunity to *prove* your maturity as theosophists. If we are going to be of any real service to our great Cause, we will have to develop a deeper quality of spiritual self-reliance, so that no matter what the outer circumstances in the world or the T.S. or our personal lives, we will have the confidence and the strength to follow our own inner mandate, that mandate which is the voice of our higher self. ... We are part and parcel of the struggling human life-wave, and as we weather our own personality storms and meet with courage our individual heartaches and trials, so will we affect for good the climate of world psychology.

Only as we successfully *live* our theosophy will others respond. Everyone we meet, we meet by and through karma, and either we have some quality of insight or experience to share with them, or they with us.

The plain truth is that each one of us has only one teacher, and that is our immortal, higher self.

All that I ask is that you try to grasp the principles that are behind our teachings, so that you do not close yourself off from receiving deeper insights.

The Masters did not help HPB to form the TS for the benefit of members only, however devoted, but with the hope that its magnificent doctrines would be of benefit to humanity, all of it.

Each human being is as close to the Lodge as he is close to his higher self.

There is only one constant factor in life and that is change – nothing remains the same for two instants, so that what we feel is the right way today may be unwise for tomorrow. But if we cling to the principles that have been passed down through countless generations by the great spiritual teachers of all ages and apply them in our individual karmic setting, we feel the impulse not only of the Movement but of our higher self.

No one can explain to another what theosophy is. Each one has to discover this for himself, otherwise the teachings remain mere words, without worth to him. When we carry in our hearts a quiet, unexpected desire to share the inspiration and the beautiful truths we have absorbed from our theosophic study and living, without any desire to “spread the word” over all the world, then there will be attracted to us in the normal affairs of life those individuals who will pull from us just what they need and no more, which will be for them and them alone. And with each such exchange, the member so sharing will receive something new in the process, either in understanding or in some other intangible but nonetheless helpful way.

If we sincerely want to share theosophy, we don’t have to try. Life will help us share its strength and beauty, and in the process theosophic light will be shedding its life-giving quality not only on those we meet but it will radiate from person to person. The quiet way of doing is the best, for it eventually reaches those broad areas of influence where it is most effective, unencumbered by our own limitations. The seeds sown by H.P.B. last century [1800s] were healthy and fertile. It is up to us to see that the ground is kept properly cultivated. If we do this, we need not worry about the future, for when the new seeding period comes they will germinate anew and bring forth good fruit.

This is an occult organization; it is esoteric in the highest sense of the term. What we formerly considered esoteric was in reality a proving ground, because the real esotericism, the real occultism, is never expressed and never printed. *It is lived.* And I am not referring here to the “occult arts.” I am using the word in the same manner as do the astronomers when they speak of the occultation of a star or planet by the moon: the star is still there, but is temporarily hidden. So I say, the occult aspect of the teachings has been hidden from our vision by the very intellectual concepts that have moved in front of our understanding. Karma is now asking us to remove the occultation of the heart doctrine that runs through and within our theosophy, and let the true values, if need be a completely new set of values, applicable to the century effort, come into active manifestation in our lives. We have all studied the technical teachings; we know the words, we grasp their intellectual portent, or rather we know intellectually their portent – quite a difference! We have understood them with our minds, but not always with our hearts. H.P.B.’s injunction to beware of the eye doctrine and cling to the heart doctrine is well taken. The eye doctrine will slow us up, the heart doctrine will open the way towards the sun. The time has long since arrived when we must be able to recognize and bring into usable function in our consciousness the occult aspect of our theosophy.

The inner stream of spiritual strength flows through our higher selves into the hearts of men in the stillness of an unexpected attitude. That is an occult statement, but very, very simple to understand: in the stillness of an unexpected attitude – that is where all growth takes place, in the silence of our inmost soul. So let us be alert, unstrained, resting loose in the saddle of our karma, and just as a neighbor is attracted to our door when he needs what we have to offer, so will the good Law take us to

what needs to be revealed further that will help us to unfold a little more of the Lodge force in our own heart.

Each individual has to discover the Self for and by himself.

Those who have the human race under their protective care respond to the light of buddhi, in individuals or groups, wherever they may be. They may not respond in the way we or others might like them to, but do you think the buddhic light would shine if there were any personal attachment? There will be response in direct proportion to the non-attachment in the call. This is one reason I accent so greatly, both with members and non-members, the need of non-attachment; why I repeatedly use a mite of technical theosophy with inquirers to help them in their respective problems understand the sevenfold nature of the human being by explaining how our 6th principle, the buddhi, will become more active if we do not allow our 5th or the manas to dominate. The mind or manas must be the servant of the buddhi. Once the fifth principle not so much steps aside but moves in the right direction, or assumes the right posture, in order to clear the channel to the 6th, inspiration from buddhi will come. But it will never come, nothing will come from above or within, so long as we intellectualize with our manas and thus block the doorway to the channel of communication.

Excerpts from *JAL Tour Reports*

From the Editor

My charge, as American Section National Secretary, is to represent the Theosophical Society to the membership, and conversely, represent the membership to the Theosophical Society. I am continually trying to accomplish that, and provide this circular so there is a clear open link between those entities.

To further that objective, it always warms my heart when anyone reaches out with questions or dialogue or even address changes (if you can believe that!) It helps me understand what is going on outside of my own small world, and gives me a better perspective of the larger atmosphere. Simply put, it is always a pleasure to hear from you!

Fraternally,
Scott J. Osterhage

Evolution of the Individual

In founding the Theosophical Society, it was hoped that the united labors of all for each and of each for all, might result in so much enlightenment and expansion of individuals as the friction of many minds, all directed to one issue, should through the correlation of moral forces afford. Hence the Society was based upon the idea of Universal Brotherhood.

Excerpt from *The Path*, Julius

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.