

The Theosophical Society **Sesquicentennial**

1875-2025

Commemorative Compilation

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“The Path,” by Reginald Machell

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Dedicated to Those
who have gone before,
in selfless service
of Humanity.

Motto of The Theosophical Society:

“There is no religion higher than Truth.”

“Satyân nâsti paro dharmah.”



Seal of The Theosophical Society:



For more information see: theosociety.org.

PREFACE

The Theosophical Society was founded on November 17, 1875, by workers dedicated to the amelioration of humanity. Theosophy is a restatement of the archaic wisdom-religion, or perennial philosophy, which has been with us since self-conscious humanity was born. The word *theosophy* comes from the Greek words *theos* + *sophia*, or “divine wisdom:” the term being coined by Ammonius Saccas (175-242) in the third century, about the time Neo-Platonism emerged.

Theosophy, being the ageless wisdom, has teachings which never become outdated. They are based on an understanding of how the cosmos and humanity came into being, and outline our role in that ongoing scheme. Inherent in these writings is, for all, a sublime vision forward.

This compilation of quotes from our teachers is issued to commemorate the Theosophical Society’s Sesquicentennial – of its founding 150 years ago. In this small booklet their thoughts on what theosophy embraces are presented, and how each of us fits into that grand universal order. Though the ideas contained in this volume were written between a decade and a century and a half ago, they are all still vitally relevant today.

Much has transpired in the world since the Society’s establishment in the late nineteenth century. Its creation was invigorated by the Mahâtmas of Wisdom, more advanced humans

who chose Blavatsky and were her teachers. HPB presented how Religion, Science, and Philosophy fit together and synchronize with all the great world religions' core teachings, so that we may understand their relationship — *truthfully*. Comprehension comes to us with much thought, as things knit wholistically together to express the timeless wisdom of the universe and humanity.

Theosophy is, at its heart — *altruism*, plain and simple. A compassionate oneness of humanity, in which each acts selflessly toward their fellows and all sentient life, which is *all life*.

One may simply read and discuss theosophy, but to gain true insight one must study, understand, and most importantly — *inculcate* it into their lives. This is the practical “living the life.”

The quotes from HPB, WQJ, and KT were originally printed together as the short book titled *Quotations*, issued from Lomaland, Christmas 1912. Several quotes have been added under WQJ and KT (after the triple ☸). The balance of quotes were culled from Leaders' writings, mainly published by Theosophical University Press.

At this landmark time, let us commemorate the sacrifices our teachers made. There is great LIGHT in this small volume. Take some time to savor *within* each idea, and to expand your *Love for All!*

Faithfully and fraternally,

Scott J. Osterhage

American Section National Secretary

The Theosophical Society, International HQ, Pasadena, CA

January 4, 2025

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BRIEF HISTORY

The Theosophical Society is a worldwide association of people dedicated to the uplifting of humanity through a better understanding of the oneness of life and the practical application of this principle. Founded in New York City in 1875 by Helena P. Blavatsky, Henry S. Olcott, William Q. Judge, and several others, it is an expression of a spiritual and educational movement that has been active in all ages.

In 1877, two years after forming the Society, Blavatsky published her first major work, *Isis Unveiled*—two volumes showing the universality of theosophic ideas in ancient and modern religions and sciences, and their basis in nature. The following year Blavatsky and Olcott left America for India, where they worked for recognition of the value of Eastern religions and philosophies, especially among the educated classes who were rejecting their own traditions in favor of modern Western materialistic education. They also sought to expose religious superstition and dogmatism. At the same time, Blavatsky encouraged the study of Western mystical traditions such as Gnosticism, Kabbala, Freemasonry, and Rosicrucianism. In 1879 she founded the first theosophical magazine, *The Theosophist*, to help forward these ends.

At that time, however, Blavatsky's fame in the West rested largely on published accounts of the paranormal phenomena she had produced

privately over the years. In 1884 the Society for Psychical Research issued a report — since repudiated by that Society — declaring Blavatsky and her phenomena frauds. Gravely ill, Blavatsky moved to Europe, finally settling in London. There she published her masterwork, *The Secret Doctrine*, which presents a comprehensive view of cosmic and human evolution, bringing together mythic, religious, and scientific material from many cultures to illustrate the universality of theosophy's basic concepts. In response to the many questions from inquirers, she issued *The Key to Theosophy* and, for those seeking to practice theosophy's altruistic ideals, *The Voice of the Silence*, aphorisms embodying the heart of Mahâyâna Buddhist teaching. Blavatsky also founded and edited the magazine *Lucifer* ("light-bearer") and before her death in 1891 revitalized the theosophical work in the West.

Over the years, the modern theosophical movement has divided into several separate organizations, each of which seeks to fulfill the Society's objectives in its own way and with its own emphasis. A few years after Blavatsky's death, the parent organization split into two: the Society following H. S. Olcott and Annie Besant which retained its international headquarters at Adyar, Madras [now Chennai], India, and the Society following W. Q. Judge, Vice President of The Theosophical Society and General Secretary of its American Section, with International Headquarters first in New York City and now in Pasadena,

California. On Judge's death in 1896, Katherine Tingley was recognized successor. She traveled worldwide, establishing schools in several countries, emphasizing practical humanitarianism, education, prison reform, and world peace. In 1900, she moved the International Headquarters to Point Loma, California, where she established the Râja-Yoga School and College, Theosophical University, and the School for the Revival of the Lost Mysteries of Antiquity. Tingley built the first open air Greek Theater in America, and formed youth and adult symphony orchestras with the Headquarters staff and students. In 1909 a group spearheaded by Robert Crosbie formed another major theosophical association, the United Lodge of Theosophists, based in Los Angeles, California.

On Katherine Tingley's death in 1929, G. de Purucker became Leader of the Society. He lectured widely and taught several groups of private students, while working to put the Society on a sound financial basis during the Depression. Perhaps his greatest contribution to the theosophical movement was his presentation and elucidation of the basic theosophic ideas found in Blavatsky's *The Secret Doctrine* and other works. Shortly before his death, he moved the International Headquarters to Covina, California, near Los Angeles.

For three years after Purucker's death the Society was administered by the Cabinet of The Theosophical Society, until, in 1945, Colonel Arthur L. Conger was recognized as Leader. He concentrated on expanding the publishing pro-

gram and restarting the work in Europe after World War II. He closed the Esoteric Section of the Society and moved the International Headquarters of The Theosophical Society to Pasadena, California.

On Conger's death in 1951, James A. Long became Leader. He emphasized the importance of making theosophy a living force in daily life, and of seeking to read the natural karma of each moment. He founded *SUNRISE* magazine to be a bridge between the deeper teachings of theosophy and the general public. On his death in 1971, Grace F. Knoche took office. She emphasized publication activities and making most Theosophical University Press materials available on the internet without charge. She encouraged mutual respect and cooperation among all theosophical organizations, and the daily practice of altruism and compassion.

Under Randell C. Grubb, the present Leader, The Theosophical Society continues to offer theosophical literature in print and online through Theosophical University Press, and sponsors study groups through the various National Sections.

(This was reproduced with minor edits, from theosociety.org, which see for more information.)

OBJECTIVES

The objectives of The Theosophical Society as stated in its Constitution are:

- to diffuse among men a knowledge of the laws inherent in the universe;
- to promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in nature;
- to form an active brotherhood among men;
- to study ancient and modern religion, science, and philosophy;
- to investigate the powers innate in man.

The first objective of The Theosophical Society is to demonstrate that the oneness of all life is a fact in nature and to form a nucleus of a universal brotherhood. This, according to Blavatsky, is because:

(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

— *The Key to Theosophy*, p. 41

To help promote better understanding among all people and recognition of the essential unity of life, another objective encourages the study of ancient and modern religions, sciences, and philosophies:

... it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and

noting their various points of agreement that we may achieve this result. For no sooner do we arrive — either by study, or by being taught by someone who knows — at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature.

— *Ibid.*, p. 59

Further objectives encourage investigating and sharing these natural truths — the spiritual, psychological, and material laws and powers found in the cosmos and in the human being. Each person, being a portion of the whole, contains, latent or expressed, all the qualities and attributes of the cosmos. Thus, to know oneself fully is to understand the universe and everything in it. The Society, however, cautions against deliberately seeking psychic powers, by-products of evolution which will in time arise naturally. Cultivating such powers distracts from the deeper goals of human growth and can lead to imbalances in development and consciousness.

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MAHÂTMAS

The Chohan, Masters M. and K.H.

The doctrine we promulgate being the only true one, must, — supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by the evidence furnished by modern exact science.

The chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men.



We never whine over the inevitable but try to make the best of the worst. And though we neither push nor draw into the mysterious domain of occult nature those who are unwilling; never shrink from expressing our opinions freely and fearlessly, yet we are ever as ready to assist those who come to us.



The term “Universal Brotherhood” is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind and it is the aspiration of the true adept.



You must see yourself as you are, not as the ideal human image which our emotional fancy always projects for us upon the glass.

Plato was right: ideas rule the world; and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects.



To become blended into one universal feeling, the only true and holy, the only un-selfish and Eternal one — Love, an Immense Love for humanity — as a Whole!



Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth.

The Chiefs want a “Brotherhood of Humanity,” a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.



When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc. — hence is material, is matter itself.



Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering.



Every molecule is part of the Universal Life.

The conscious perception of one's personality on earth is but an evanescent dream.



All of us, we bring some characteristics from our previous incarnations. It is unavoidable.



Spirit, life and matter, are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space.



No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha; The Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon.

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.



Perish rather The Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow The Theosophical Society to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.



Real Knowledge, is not a mental but a spiritual state, implying full union between the Knower and the Known.

Theosophy is no new candidate for the world's attention, but only the restatement of Principles which have been recognized from the very infancy of mankind.



The sun of Theosophy must shine for all, not for a part.



We have one word for all aspirants: TRY.

HELENA P. BLAVATSKY

(1831-1891)

Corresponding Secretary (*de facto* leader) 1875-1891

*He who does not practice altruism;
he who is not prepared to share his last
morsel with a weaker or poorer than himself;
he who neglects to help his brother man, of
whatever race, nation or creed, whenever and
wherever he meets suffering, and who turns
a deaf ear to the cry of human misery – is no
Theosophist.*

Each human being is an incarnation of his God, in other words, one with his “Father in Heaven.” All that an average man can know of his “Father” is what he knows of himself, through and within himself. The soul of his “Heavenly Father” is incarnated in him. The soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell.



No Theosophist has a right to remain idle, on the excuse that he knows too little to teach.



The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good will.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act, then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed.



A man who would wield a two-edged sword, must be a thorough master of the blunt weapon.



Let thy Soul lend its ear to every cry of pain like as the Lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.



“Truth, high-seated upon its rock of adamant, is alone eternal and supreme.”



Our Higher Self is a poor pilgrim on his way to regain that which he has lost.



For every flower of love and charity you plant in your neighbor's garden, a loathsome weed will disappear from your own.

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 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.



The selfish devotee lives to no purpose.
The man who does not go through his appointed work in life — has lived in vain.

From birth to death every man is weaving destiny around himself, as a spider does his web.



Man requires but one church — the Temple of God within him.



Give up thy life if thou wouldst live.



Those who worship before the shrine of the ever-Unknowable Cause of all causes, ought to do so in the Silence and sanctified solitude of their Souls.



Happiness may follow the performance of duty, but must not be the motive for it.



Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

It [Theosophy] will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men.



“So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother.”



Those who practice their duty towards all, and for duty's own sake, are few; and fewer still are those who perform that duty, remaining content with the satisfaction of their own secret consciousness.

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail, there are other lives in which success may come.



Be humble if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.



Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O beginner, to blend thy Mind and Soul.

Be more severe with yourself than with others; be more charitable towards others than towards yourself.



Nature gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality.



That light that burns in thee, dost thou feel it different in any wise from the light which shines in other men?



Man is arrogant in proportion to his ignorance.



The duty of a Theosophist: to fear no one and naught save the tribunal of his own conscience.

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 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.



Theosophist is, who Theosophy does.

Self Knowledge is of loving deeds the child.



Theosophy is the quintessence of duty.



My doctrine is not mine, but Theirs who sent me.

WILLIAM Q. JUDGE

(1851-1896)

Vice President 1875-1895 / Leader 1895-1896

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads — as in many cases it already has — to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.



The fact that we are now working in the Theosophical Movement means that we did so in other lives, must do so again, and still more important that those who are now with us will be reincarnated in our company on our next rebirth.

Hold fast in silence to all that is your own, for you will need it in the fight; but never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you.



The true road is plain and easy to find; it is so easy that very many would-be students miss it, because they can not believe it to be so simple.



The person who revolves selfishly around himself as a center, is in greater danger of delusion than any one else.



No power, human or divine, can save us from the consequences of acts performed. Each man is his own Creator, creating his future life by his present. The end to be reached is self-dependence, with perfect calmness and clearness.

In a place like yours, where so many of all sorts of natures are together, there is a unique opportunity for gain and good in the chance it gives one for self-discipline. There friction of personality is inevitable, and if each one learns the great “give and take,” and looks not for the faults of others, but for the faults he sees in himself, because of the friction, then great progress can be made.



Organize and Work, for work, unfaltering work, is the first expression of brotherhood, and organized work is the second as well as the last expression of the same ideal. Masters, knowing how to work with nature, are the most perfectly organized body in the world; for nature as a whole and in all her departments is the faultless type of organization, and, as one of the Masters wrote, they “but follow and servilely copy nature in her works.” Let this year, then, be one of Work and Organization.



Use with care those living messengers called “Words.”

The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind.



Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an inner meaning — and as you learn their import, so do you fit yourself for higher work.



True mercy is not favor but impartial Justice.



The placid surface of the sea of Spirit is the only mirror in which can be caught, undisturbed, the reflections of Spiritual things.

THREE GREAT IDEAS. Among many ideas brought forward through the Theosophical Movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as is the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity — those who have reached up to what perfection this period of evolution and this solar system will allow — are living, veritable facts, and not abstractions, cold and distant. They are, as our old H. P. Blavatsky so often said, living men. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.



Just so surely as you murmur and complain, just so surely will you find that “from he that hath not shall be taken even that which he hath.”



It is not *what* is done, but the *spirit* in which the least thing is done, that is counted.

Follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error.



Remember that your truest advisor is to be found, and constantly sought, within yourself.



The harmony of the spheres is the voice of the Law.



Do not allow discouragement to come in. Time is needed for all growth, and all change, and all development. Let time have her perfect work and do not stop it.



The great struggle must be to open up my outer self, that my higher being may shine through.

We all differ and must agree to disagree, for it is only by balancing contrary things that equilibrium (harmony) is obtained.



No one can really be *told* anything; they may be told a thousand times and not being ready do not understand.



I am not separate from anything. “I am that which is.”



We must try to understand with the heart, and from within a light will begin to shine which will clear up doubts and darkness.



No effort, even the smallest, is ever in vain; and knowing this, each one can “try, ever keep trying.”

May you ever feel the surge of the vast
deeps that lie beyond the heart's small ebb.



Harmony comes from a balancing of
diversities, and discord from any effort to
make harmony by force.



It is a contest of smiles if we really know
our business. Never be afraid, never be sorry,
and cut all doubts with the sword of know-
ledge.



We are in the middle of eternity and there
is plenty of time.



Do your sighing and crying within you. If
you cannot receive the small events of life and
their meanings without crying them out to all
the world, think you that you are fitted to be
trusted with the mysteries?

We have, each one of us, to make ourselves a center of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good.



Do some little act of kindness every day and try to realize that the end of all this will be happiness and peace for all humanity.



Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society.



There is never any need to worry. The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way people do not respond. In the first place you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done.

KATHERINE TINGLEY

(1847-1929)

Leader 1896-1929

Oh my Divinity! Thou dost blend with the earth and fashion for thyself Temples of mighty power.

Oh my Divinity! Thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

Oh my Divinity! Blend thou with me, that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light.

See the gates of Life and Peace standing open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his own Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life.



Teach a man that he is a soul and give him a chance.



The current of thought at work throughout humanity is registered on the minds of all as on a sensitive plate.

Oh! that every atom in my being were a thousand-pointed star to help men to see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless Joy of Real Life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom, and the hour of attainment is now if you will. Tarry no longer in the delusion of the "Hall of Learning." Feel, Know, and Do.



The great trouble with the human race is that its members do not rightly value the imagination with which they are blessed.

It is imagination, recognized as a liberating power, that produces the gems of poetry and art which we so much admire, and it is the mind properly guided by this power which will elevate us all.



Wisdom comes from the performance of duty and in the silence, and only the silence expresses it.

Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the Karma of all your past alters; it no longer threatens; it passes from the plane of penalty before the soul's eye, up to that of tuition. It stands as a Monument, a reminder of past weakness and a warning against future failure. So fear nothing for yourself; you are behind the shield of your reborn endeavor, though you have failed a hundred times. Try slowly to make it your motive for fidelity that others may be faithful. Fear only to fail in your duty to others, and even then let your fear be for them, not yourself. Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain neutral; if you think you can, and seek to do so, in reality you are adding your powers to those of darkness and lending your strength to the forces of evil. The cry has gone out to each, and each must choose. — This is your opportunity.



This is only an age of darkness to those who will not see the Light, for the Light itself has never faded and never will.

As a body of students we have advanced to the point where, if we will, we may interpret the Higher Law in a new way: for we have that divine power which enables us to interpret and, to an extent, to understand the workings of the Law. When we fail in this it is because there is a lack of faith in ourselves, and a lack of trust in that divine quality of the nature that makes clear all things for righteousness.



While the bells are ringing on the outer plane, calling men to a recognition of the New Time, the soft, silvery tones of the compassionate Heart of Life are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness, and despair, to the ever-abiding Glory of a Truer and Better Life, and the Hope and Peace of a New Day.



Humanity calls for aid. Who of you has the strength, the will, to go forward? To them I call, and upon them is already the flush and the Light of the victory beyond conception.

Where there is industry there is prosperity; where there is prosperity there is happiness; where there is happiness there is hope for the realization of a more perfect life.



When we look into the present, into the hearts and minds of men, and get the “feel” of things; when we listen to the mighty, mighty urge of the moment, we know that we are challenged by the Higher Law to do ten thousand times more than we have done before, ten thousand times more than any other body of people on earth. Why? First, because we have the knowledge; second, because we have the opportunity; third, because we have this Center from which to work.



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. The pathway is once more seen to that realm where the Gods abide.

Skepticism has been the great stumbling-block for humanity all down the ages. It has ever stood between man and his divine possibilities. But when a man bestirs himself to right action, and begins to feel the possibility of a divine life in himself, then the door will open and he will find companionship and help all along the way, even in the most silent and most trying moments of his life.

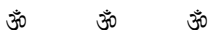


The truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal Self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja Yoga system is rather to evolve the child's character than to overtax the child's mind: it is to bring out, rather than to bring to, the faculties of the child. The grander part is from within.



You can never tell how far an apparently insignificant bit of good work may spread, for it is like a stone thrown into the water in the endless succession of ripples.

Selfishness is the basis of the world's unhappiness. There is a vast difference between the dignity of a soul and that of a personality.



Wisdom comes not from the multiplication of spoken or written instructions; what you have is enough to last you a thousand years. Wisdom comes from the performance of duty and in the silence, and only the silence expresses it.



Think of theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion.



Theosophy is the inner life in every religion. It is no new religion, but is as old as truth itself.

Never can we reach that point of spiritual discernment until we have found within our own hearts something new: a larger sympathy for all that lives, and a broader, deeper, grander conception of human life and the superb laws that govern it.



Visualize! Visualize! You touch a mystic law when you create in imagination the picture of mighty things, for you open a door to new powers within yourself. Something in the way of potent energies is awakened and called into life and strength both without you and within. If you aspire, visualize your aspirations. Make a mind-picture of your spiritual ideals, a picture of the spiritual life as you know it to be, and carry that picture with you day by day. Cherish it as a companion. Carry it with you for breakfast, dinner and supper, and before you know it a new life has been born. Before you know it the ideal has become the real and you have taken your place as a creator, truly, in the great, divine scheme of life.

The path of the mystic is a secret path, in a sense, and a silent and wonderful path. Yet it is open to all of us, and is so simple and so near at hand that many who long to tread it yet turn away from it, thinking it to be something else.



Think on these things in the silence; and remember that when a selfish or personal thought creeps in during silence, the door is shut and the light cannot find its place; the soul is barred, and the day will bring little to you that will satisfy the better side of your nature.



The Law is immutable and Love is eternal.

GOTTFRIED DE PURUCKER

(1874-1942)

Leader 1929-1942

Tat savitur varenyam
bhargo devasya dhîmahî
Dhiyo yo nah prachodayât.

*“Oh, thou golden sun of most excellent
splendor, illumine our hearts and fill our minds,
so that we, recognizing our oneness with the
divinity which is the Heart of the Universe, may
see the pathway before our feet, and tread it to
those distant goals of perfection, stimulated by
thine own radiant light.”*

This is a paraphrase of the Sâvitṛî [or Gâyatrî], perhaps the most sacred verse in the ancient Hindu scriptures, and it contains a world of truth, for it sets forth the spiritual oneness of all things that are — that all things are rooted in the spiritual universe, nay, more, in the Boundless: that in THAT we forever move and live and have our being; and that our whole duty of to live, which means so to feel and so to think and so to act, that day by day and year by year we may recognize this fundamental oneness with the cosmic Heart, and manifest its supernal glory and strength in our own lives.

Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every person before they have real peace.



The path to the heart of the universe is one and yet different for every human being. The meaning is that every human being one-self is that pathway — the pathway which is built of thought and consciousness and of the fabric of your own being. It is built of the stuff of nature's heart.



Divinity is the heart of you. It is the root of you. It is the core of the core of your being; and you can ascend along the pathway of the spiritual Self, passing veil after veil of obscuring selfhood, until you attain unity with that inner divinity. That is the most sublime adventure known to humans — the study of the Self of oneself.

In yourself lie all the mysteries of the universe. Through your inner Self, your spiritual nature, you have a road reaching to the very heart of the universe. If you travel that road leading ever within, if you can go into yourself, go behind veil after veil of selfhood, deeper and deeper into yourself, you go deeper and deeper into the wondrous mysteries of universal nature.



Nothing happens to us which we ourselves did not engender in the beginning. We sowed the seeds. Now the seeds have grown up in us, and we say: I cannot understand how such a thing could have happened to me. But it has happened, and if you take it rightly, and react properly, and look upon it as just the right thing that you would have chosen, you become a collaborator with destiny, and become happy, and grow. Strength becomes yours. Wisdom grows in your heart.



The law of the laws of the universe is self-forgetfulness, not concentration of attention upon one's personal freedom, not even upon your individuality.

Each person is an inseparable part of the universe in which one lives and moves and has their being, there is no separation whatsoever between their roots and the roots of the universe, there is no distance between them. The same universal life flows through all things that are.



The primal law of the universe is living unto all things, not the doctrine that each must live for oneself in order to develop for oneself the spiritual powers within.



Give up thy life if thou wouldst find it. Live to benefit humanity, for this is the first step. If you will have the sun, then leave the earth and its clouds.



Verily are we born of the moon, children of the sun, offspring of the stars, and inheritors of the cosmic spaces; for space itself is we and we are it, for we and the Boundless are in essence not twain but one.

When sorrow comes, when grief appears in your life, when pain comes upon you, take them to your heart; for they are the awakeners. Pleasures lull you to sleep; the so-called joys send you to sleep. It is sorrow, it is grief, it is change which you do not like — it is precisely these three things which are your awakeners. Seize the truth of this! it will give you strength; it will give you peace; it will enable you to meet the problems of life with an illuminated mind; it will bring you help and comfort.



The heart of the heart of a human being is a god, a cosmic spirit, a spark of the central cosmic fire; and all evolution — which means unfolding what is within, unwrapping what is within the evolving entity, bringing forth what is locked up within — all evolution is merely bringing forth ever more into a more perfect manifestation the infolded, inlocked, wrapped up, energies, faculties, powers, organs, of the evolving entity.

The great heresy is the idea that anything is separate, distinct, and different essentially, from other things. That is a wandering from natural fact and law, for nature is nothing but coordination, cooperation, mutual helpfulness; and the rule of fundamental unity is perfectly universal: everything in the universe lives for everything else.



An open mind, an eager intellect, the desire to have an unveiled spiritual perception, a readiness to receive truth and to give it to others from the full-flowing sympathy of one's own heart — all these insure true spiritual progress and are thus the answering signs of some advancement along the pathway of spiritual evolution. Avoid, therefore, rigidity. Let your mind be open; let your intellect be eager to seize any new aspect of truth that may present itself to you. An unveiled spiritual perception is merely the loss of personality in opinions, in views, and of self-satisfaction. Seeing the impersonal: that is having an unveiled spiritual perception.

Sow an act, and you will reap a habit. Sow a habit, and you will reap a destiny, because habits build character. This is the sequence: an act, a habit, a character, and a destiny. You are the creator of yourself. What you make yourself to be now, you will be in the future. What you are now, is precisely what you have made yourself to be in the past. What you sow, you shall reap.



Knowledge is of loving deeds the child — this is one of the sublimest truths. Of the mysteries, of the higher mysteries, you cannot have knowledge unless your heart is filled with love, and overflowing with it; and knowledge comes from the exercise of the spiritual powers within you. This exercise is most easily achieved in doing deeds of loving kindness, in feeling and practicing oneness, in helping and sharing with others, in helping others and sharing with them the blessings that you have.

Love is the cement of the universe; it holds all things in place and in eternal keeping; its very nature is celestial peace, its very characteristic is cosmic harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere, and it is the very heart of the heart of all that is.

Love is the most beautiful, the holiest, thing known to human beings. It gives to people hope; it holds their heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. It is the noblest thing in the universe.



Love, forgive. Be merciful, be compassionate. Be pitiful, in other words, expand your consciousness, and if you can do these things successfully, you need never fear temptation. It will never really touch you, nor bind you, because it will have no hold upon you. This is so because you will then have become selfless. Think it over. It is really so easy to do all this, and yet people will not follow this pathway.

When I was a boy, I came upon a Buddhist quotation which fascinated my imagination, mind, heart. It is pure theosophy and genuine Buddhist doctrine. It is this: the Lord Buddha is speaking, and I am paraphrasing:

“O disciples, never let discouragement enter into your souls. See you suffering in the world, see you unhappiness and pain and ignorance, misery and distress which wring the heart? Disciples, all things are destined to pass into buddhahood: the stones, the plants, the beasts, all the component atoms of these, each and every one, aye, and sun and moon and stars and planets — all in future ages will become buddha. Each one will become a buddha.”

What a marvelous picture!



Tell the truth always, except when telling the truth will bring injury and suffering to others. Then be compassionate and suffer yourself in silence. In attaining what you desire, is there danger that you can obtain it, achieve it, only at the cost of suffering or loss to others?

The problem in the world today is not with the people on either side of the fence, or any side of the fence. People are human beings. The trouble is wrong ideas, which make wrong conduct. You change ideas and you have conduct in conformity therewith. If you can set people going crazy about some fad or other, you can just as easily fire them and enthuse them with the love of something sublime, and change the whole course of life; bring peace on earth and good-will to everyone.



The universe is one vast organism. There are no impassable barriers between body and body, between mind and mind, between entity and entity, all of that vast organism of the cosmos; and in consequence having and manifesting in the small all the potencies and powers and energies and forces that exist in that organic universe. The offspring is a replica, a copy in the minute, of the great, the microcosm or little world copying in all respects the macrocosm or great world.

The operations of the human consciousness are threefold; and these have been designated by the words religion, philosophy, and science. Religion comprises the mystical and the devotional (but not the emotional) faculties of humankind. Philosophy comprises faculties of the human mind which we generally call the intellectual side, that which gathers together and formulates in intellectual fashion the truths which the consciousness intuits in or obtains from nature. And the third is the operation of the human mind which classifies, through and by its inquisitive nature, the facts of the beings surrounding us, which it studies; and that is Science. These three operations are not fundamentally different, but are like the sides of a triangle, or like three views or ways of looking at the truth, and their unified vision proclaims the recondite facts of being.



Consciousness is immeasurable. It cannot be measured by any physical methods of mensuration. We can know consciousness only by consciousness, for it approaches the ultimate mystery of the universe.

We have no dogmas or creeds in the Theosophical Society nor in its work; and thus it is that we have Hindu theosophists, Buddhist theosophists, Christian theosophists, Mohammedan theosophists, and Jewish theosophists, as well as other theosophists who belong to no religion — except to theosophy as the religion of religions. Hence it is our bounden duty to cultivate in our hearts the spirit of true brotherly love towards all, however much they may differ from us in philosophical and religious or scientific opinions; but while we are thus absolutely free as members in our choice of religion and philosophy, we all hold to the primeval pre-requisite of a theosophist, which is a belief in universal brotherhood and an adherence to the sublime ethics which theosophy teaches.

ARTHUR L. CONGER

(1872-1951)

Leader 1945-1951

Unless we base our quest on the solid rock of self-understanding, and have learned to restrain by the higher Self the selfish impulses of the lower mind, we may as well expect disappointment.

Long before the purifying of our motives has been completed, the higher Self will begin to act through the lower, impelling us to venture forth upon some quest. We shall then view the world and its creatures in a new light. The higher Self in us will sound its clarion call to invoke the higher Self in our brother. To the spirit in man conventionalities seem as trivial as do gradations of rank in a democracy. Despite all obstacles, “Deep will call unto deep,” be it in the office or in the home, or in the marketplace.



The cure for selfishness is to seek those objectives only which are pleasing to the higher Self – duty, truth, love!



As one learns to understand and to be able to assist others, so in turn does this strengthen one's knowledge of one's own inner being and make oneself more *truly* a worker for the sacred cause of universal brotherhood.

JAMES A. LONG

(1898-1971)

Leader 1951-1971

View theosophy, literally, as “knowledge of things divine.” If we can consider it in this sense, we will realize that the essence of pure religion and philosophy – and of science too when considered as pure “knowledge” which is what the word means – is theosophia with a small t, that quality of “wisdom” which the greatest Seers of mankind have attained through direct perception of “things as they are.”

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.

* Fellow of the Theosophical Society

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.



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.

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 *Bhagavad-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?



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

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.



Only as we successfully live our theology 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.



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

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.”



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.

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 TS 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.

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.



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 HPB last century [nineteenth] 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.

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.



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 seven-fold 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.



The inner stream of spiritual strength flows through our higher Selves into the hearts of men in the stillness of an unexpecting attitude. That is an occult statement, but very, very simple to understand: in the stillness of an unexpecting 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.



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. HPB'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.

GRACE F. KNOCHE

(1909-2006)

Leader 1971-2006

In its broadest sense, theosophy connotes the stream of inspiration and wisdom that has been, is, and ever will be transmitted by generations of sages – in proportion to the receptivity of an aspirant or people.

There is a wisdom-tradition that once was universally known by every people on the face of the globe, a common treasury of inspiration and truth from which the saviors and benefactors of mankind draw. Known variously in different eras as the perennial philosophy, the *gnosis* of Greek and early Christian thought, the esoteric tradition, or the Mystery-teachings of the sanctuary — it is this god-wisdom that Jesus shared with the fisherfolk of Galilee; that Gautama imparted to ferryman and prince; and that Plato immortalized in letters and dialogues, in fable and myth. Today the modern presentation of this wisdom is called theosophy.



We tend to think of our life on earth as of absolute importance, when in reality it represents only a part of our unfolding destiny. Like the Aśvattha tree of India, which is said to grow with its roots in heaven and its branches and leaves reaching downwards, we human beings are rooted in our divine monad whose light is reflected in our spiritual intelligence, our mental/emotional nature, and even in our physical body.

Here's a vision to lift the heart: to *feel* that every human being is a necessary part of the cosmic purpose is to give dignity to our strivings, to the urge to evolve. The reason for this grand "cycle of necessity" is twofold: whereas we start as unself-conscious god-sparks, by the time we have experienced all there is to learn in every life form, not only shall we have awakened into fuller awareness the multitudes of atomic lives which serve as our bodies on the various planes, but we ourselves shall have become gods in our own right.



The twentieth century witnessed unspeakable tyrannies of soul and body. It is as though an Armageddon were in process before our eyes, between the altruistic urgings of the heart and the selfish demands of the personal nature, between the creative energies and the destructive, the spiritual and the psychic/material. As evolving beings we either progress or retrogress, there is no standing still; since every moment we are either creators or destroyers, it is essential that periodically we are shocked into a deeper awareness of our divine purpose.

You and I are on a vast pilgrimage of exploration of the cosmos. We entered it aeons ago, impelled by the divine spark within us to seek experience, to gain knowledge of ourselves and of the truths of nature. In order to grow, to evolve, we took on bodies of gradually increasing materiality so that we might learn firsthand what this whole earth experience is about. Though we may not fully realize it, as we are often at cross-purposes with ourselves and with our circumstances, we as a humanity are beginning to awaken, to shake off our cloaks of matter, of blindness, and to glimpse a little behind the veil of appearances to the reality of the godhead that gave us birth. And that godhead is both our Self and our Father in heaven.



Death is not the tragic ending of a life; it is truly an open doorway to light — both for those journeying to the “other shore,” and for those of us here who must carry on with our lives. How little we know of those mysterious regions into which our consciousness enters nightly in sleep and for a far longer interval after the death of the body. Yet we follow these circulatory routes as though drawn

magnetically to them, much as birds migrate thousands of miles by magnetic currents. In like manner we humans unerringly find our way back to earth time and again after migrations lasting perhaps hundreds, even thousands, of years in nature's interior realms.



If we conceive that justice and harmony are inherent in the universal order and that nature ever works to restore disturbed equilibrium, we must conclude that everyone, barring none, is reaping the quality of experience that belongs to him. When we are beset with trials beyond our control, perhaps our higher Self is rejoicing at the opportunity offered us to learn valued lessons, nurture compassion and, possibly, in these particular circumstances to be of quiet help to those around us in greater need than we. Have we not all discovered, usually after many years, that the harshest passages of our life yielded lasting gifts? "Blessings in disguise" is the common phrase, suggesting an intuitive recognition that pain and sorrow hold hidden beauties, not least in our deepened love and understanding for those in travail.

To think that our civilization is fated to continue its selfish and destructive habits is to prostitute precious thought power to negative ends. Conversely, to see ourselves as we truly are is to make a total change in our perspective: we are not separate, warring personalities but offspring of the cosmos, divine beings currently passing through the human phase for the sake of broadening and enriching our experience. While no one person can achieve single-handedly the miracle of world regeneration, millions of personal victories over self can have a miraculous effect.



The work of healing and of compassion must be accomplished on the ideative plane first, if it is to have lasting effect on the physical plane. We must labor in the vineyard of minds and hearts and center our energies on rooting out the inner causes of the wretched conditions on our globe. While many of us may not be able to do much in a practical way to better the material conditions, there isn't one person who cannot contribute to the unselfishness in the world, who cannot strengthen the light forces.

The determination to follow the mystic path of compassion opens a channel between the personal nature and the intuitive, higher Self, and because of this the responsibility to oneself and all others is a hundredfold increased. Every time we indulge in petty or unkind feelings we close ourselves off from our inner light and thereby cast a shadow on the lives of others; conversely, every glint of radiance from the buddhi within helps by so much to illumine our surroundings.



Every human being has full right to his own way of feeling and thinking, to his own idiosyncrasies. We need to respect each other's inner quality as much as we want ours to be respected. Assuredly, the most lasting contribution we can make toward bringing about a recognition of the dignity of every human being is to begin quietly within our own soul. Every person who really feels every other individual to be not only his brother, but his very self, is adding his quota of spiritual power to the moral force of the brotherhood ideal. We are not separate — we are one life-wave, one human family.

It seems to me that every human being has within him the power to do what is required: privately and unnoticed to follow the lead of his higher Self. But we have to persevere in this practice; above all, we have to trust unreservedly in the potency of our inner light to illumine our lives. If each one of us steadfastly heeds its guidance, in time we will become an imbodiment of compassion, understanding, knowledge, and helpfulness — and yet, paradoxically, we will have achieved the greatest boon of all, we will have become as “nothing in the eyes of the world.” In this manner will we strengthen the light-impulses that are gaining in number and momentum, and by so much fortify the compassionate labors of those who work unceasingly for all nations and for the unborn and who are, even now, readying the way for the dawn of a brighter age.



There is but one pattern in nature, one purpose in view: the quickening of matter with the flame of spirit.

The first thing to realize, it seems to me, is that societal transformation cannot be produced globally, *en masse*; it is the falling of the water drop that wears away the stone.



Truth is not static; nor can it be contained in the form of a diamond. We can advance toward truth forever, but never will any of us find it in its wholeness. The paradox is that we have to go inward to find truth before we can find it outside of ourselves; and yet we have to see the truth in everybody else's heart before we can really understand the truth in ourselves. It is a wondrous dualism: as we go inward, aspiring to the very depth of our inmost, we approach to the hub of our being, as it were, and then we find that the very core of ourselves is the same as the core of every other human being. It could not be otherwise for that hub, that core or center, is everywhere and nowhere because it is the very heart of the universe, the very heart of God. All people have this understanding, that deep within the soul there is an expression of the One, a spark, a facet, of the truth of the universe.

Just as everyone here in his or her own way is a light, so everybody who has the light of brotherhood, of understanding, burning in his heart, is shining the light of hope, of courage, in the darkness of this world. Our very life will be representative of our understanding of the way to live, and isn't this the biggest contribution we can make? As we live, we shed a radiance on our surroundings, and thereby help others to find a better way to handle their own life's problems. Theosophy isn't just a series of ideas and a series of technicalities. It is indeed a system of grand and noble truths, truths about man, truths about the universe and the stars; but more than all else, it is a way of aspiring, a way of the heart, a way of living in harmony with our environment and with the whole of nature.



Our present assignment as human beings, then, is quietly and purposefully to transform despair into hope, grief into acceptance, discord into harmony, corruption into honor and integrity, hate into love and, so very close to many these days, to resolve disease into healing of spirit if not of body.

This is the core of meaning behind all evolution: the expanding outward of the hidden potentialities within every light-spark. Beginningless and endless, it knows neither birth nor death; only the vehicles it uses are born and die, broken up at death into discrete particles, to be reunited again in future births. Every mystic, philosopher, and sage the world over has affirmed the same truth: that within the Logos, within the invisible “space” in the heart of every being, is sealed its divine history, the quintessence of all that it was, now is, and will yet be in future cycles. In joy and love did the universe come forth; in joy and in love we too can grow and flower as nature intends.

RANDELL C. GRUBB

(1951-Today)

Leader 2006-Present

*Our endeavor, though fueled by the stars, is
a human one — people matter — and the
stream we call theosophy, and have in our
trust, shakes open the doors of our being —
a marvelous and sacred duty.*

The Society is a vehicle through which we may bring home the hidden realities to the moments of our lives — *our* individual contribution to the work of the Lodge. We are so fortunate to have been given a marvelous panoramic overview of our nature and the cosmos. It is through the living expression of each FTS that the benevolent forces behind today's theosophy can manifest. As we all are aware, in the inner recesses of our quiet dedication we can at any time enlighten our world and the world of all those around us — reaching far beyond any measurable limits.



May we all have strength and light in the work to which we have dedicated ourselves so that we may better help those who have dared to bring theosophy's life-giving message once again to humanity.



Our task stays the same: to remain *inwardly* concerned for all the deep inner need of the aching soul of mankind.

Within us resides a mystic self — co-operator in the process of cosmic and human evolution. Through the millennia it shapes each of our lives, moving all towards a compassionate fullness — a long forgotten story of intimacy with the indefinable. Now [150] years ago, the TS was started to provide a structure that would encourage the exercise of this inner being, aided by the age-old teachings brought forth in a modern expression.

