



The Spiral Path...

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We are transcendent beings,
cosmic in power, using human vehicles
for growth and expansion of consciousness.
Every man, woman, and child is here on earth
as the result of aeons of experience,
each of us entering life on earth
as an ancient soul for a divine purpose.
There isn't a single avenue of experience or duty
that cannot be viewed through the eyes of our cosmic self.

Grace F. Knoche
To Light a Thousand Lamps: A Theosophic Vision

Purpose and Conduct

What are our *purpose* and *conduct* in this world? What are we doing here? And at this specific time in 'history?' How should we conduct ourselves? What should we do each day in the face of myriad choices and directions possible? How can we help? Can we help? What are we trying to help? What purpose do we serve, and how are we to conduct ourselves in its working out?

I cannot answer these questions for you. Each one is an individual choice and must come from deep within each of us. Prompted by our individual Weltanschauung, or philosophy of life, we must answer these questions for ourselves. No one can give us answers to the great questions in life, we must seek them out. We must test them against our inner touchstone and then test them in our lives by inculcating the wisdom, fully embodied and acting in the world.

Time is irrelevant in the grand scheme of things. We are in the middle of duration, and within that space we live our lives and perform action in this material world, and through our thoughts, in the spiritual world. Both ends of one spectrum. Both necessary for our journey on the Path.

H. P. Blavatsky wrote in *The Voice of the Silence*: "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." That is our work, our Duty, our LIFE.

...when we no longer know what to do,
we have come to our real work
and when we no longer know which way to go,
we have begun our real journey.

Wendell Berry, "The Real Work"

...LOVE and TRUST are the only weapons that can
overcome the *real* enemies against which the true lover
of humanity must fight.

W.Q.J., *Universal Brotherhood Path*



What is the Purpose of Life?

I think everyone agrees that our purpose in life
is growth,
physical, mental, moral, and spiritual.
The purpose of life
is to raise the mortal into immortality;
to give time and opportunity
for the deathless spiritual potency
at the core of man's being
to develop, grow, unfold
into perfection.

Mary L. Fay, *The Theosophical Forum*

Remember 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.

William Q. Judge, Reprinted in *The Theosophical Path*

...all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind.

W. Q. Judge, *Letters That Have Helped Me*

Rules of Conduct

G.de Purucker
Wind of the Spirit

The way to become like unto the Great Ones is by beginning to become like unto them. Just that. Would you like a few rules? I will give them to you; but as soon as the brain-mind begins to think about rules, it begins to ask questions and make objections and exceptions. Nevertheless, here they are. Is your conduct in your daily life such that when you lie down to sleep at night, you can review the events of the day just closing and say to yourself: this I have done well; that I might have done better; that was not well done? and take your discoveries to yourself so to heart that when the next day dawns, and you may be faced with the same temptations, the end of the second day will find you reclining on your couch more at peace with yourself?

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; and even then that you can get it, attain it, only by double dealing, what is called the double-cross? Are you large enough to refuse to take that step downwards, it may be the first, towards the Pit? Do you realize that the next step, if you take that first step downwards, will be followed by an attempt to cover what you yourself are ashamed to tell? You become thereafter not merely a double-crosser, but a hypocrite; and the third step is easy, when discovery threatens to tempt you to cover your tracks by pleading charity, forgiveness, pity for others, and you acted thus for so-and-so because your heart ached to say aught.

Three steps: and have you noticed that each one of these steps is a distortion of your character, a twisting of your mind, and of the natural human impulses of your heart? That you thereby have made a definite mark upon your character which perdure, it may be for aeons? How much better and simpler is it to do one's best to avoid having the feet mired in wrongdoing. Or if one is caught, to break free and ally yourself with the gods at any cost.

How many more rules might I not give. They are the simplest things in the world, these rules. They are so wonderfully occult, so simple and plain, that people won't believe in their efficacy half the time, and yet they are the rules made by the world's greatest sages and seers: live uprightly, speak the truth, let your life be clean, cleanly, so that you can look man or woman in the face without shame. Do unto others — I will put it in the other form — do not do unto others what you yourself object to having others do unto you. It is in this way that in due course of time Buddhas are born, the holiest men on earth.

What is Theosophy?

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.

Katherine Tingley, *Theosophy: The Path of the Mystic*

The Main Purposes of the T. S.

G. de Purucker
The Theosophical Forum, December 1940

Why do Theosophists devote so much time and energy and intelligence to a study of recondite doctrines? What is the use of it? To be very Occidental, "does it pay?" It won't pay a particle if your mind is directed downwards. But if you are a normal human being, with normal human aspirations, and want to be more and greater than you are, if your mind is directed upwards, it will "pay" enormously. Why? I will tell you why.

The Theosophical Society was founded by the Masters of Wisdom for one purpose mainly. The secondary purpose was to give priceless comfort and help to human individuals, giving them courage and hope and a sublime objective in life. But the main purpose was to give to mankind a religio-philosophical and scientific explanation of life's riddles, based on the natural fact of Universal Brotherhood, which would bring about a moral and spiritual revolution in the world.

The Masters knew that the world was entering upon conditions which if not checked would lead us to hell, conditions spiritual and intellectual, social, political, conditions of all kinds, of which the psychical outbreaks are only symptomatic. The purpose of the Theosophical Society therefore, principally, is to establish a nucleus of a true Universal Brotherhood, and to give unto thinking men and women the reasons for this. When you can persuade men's and women's reason, and charm their hearts, you have won; and you cannot persuade thinking man that a thing is right if all his instincts rebel against it, instincts intellectual and other. So the Masters founded the Theosophical Society once more in our age in order to give anew to a very materialistic and discouraged world, the teachings of the God-Wisdom of all the ages, man's heritage. Now understand that clearly. And we study these Theosophical doctrines so that we, becoming acquainted with them, understanding them, and ourselves persuaded by them, i.e. our minds and hearts captured by their grandeur and completeness, will change our own lives. Then we shall be able so to present them to other men that they too will see the Vision Sublime which we at least have caught glimpses of.

That is why we study the Theosophical Doctrines; and I can tell you that had it not been for the very perilous conditions that the human race began to go into with the downfall of the so-called Pagan religions and philosophies of two thousand years ago, had it not been for world conditions, I myself doubt very much if the Theosophical Society would have ever been founded for two or three or six thousand years. Individuals would have been helped in the silence and privately. But conditions were such that help from above, from wiser heads than ordinary men, was needed. It was given.

I will tell you, the problem in the world today is not with the men on either side of the fence, or any side of the fence. Men 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 men 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 men.

But you have to know how to persuade men. You have to give them a philosophy that they can study and respect and have conviction in, and which will grow upon them as they study it the more; the greater study, the greater belief. Truth is marvelously persuasive in itself. Men are inherently decent and good; and a good many, I do believe, of the so-called criminals of the past and of the present are people, men and women, who have become so absolutely discouraged that they have lost their grip. If they had had a decent chance, the inherent weaknesses in their characters might probably not have overpowered, paradoxically as it sounds, the higher part.

I believe in my fellow human beings. I know men, and I know that men think and feel — no matter what their race, no matter what their beliefs. Men are men the world over, and fundamentally decent, and they love decency and grand things. Look how the appeal of an heroic action runs like wild fire in all countries; all men respond. That shows the inherent right and decency in the human heart. It is to these things that we appeal. If fads can sweep over not only one people, but the whole world and fascinate mankind for a thousand years or more, making them all kinds of things which we now look upon as crazy; you can just as well, and with just as much hope, and with infinitely more chance of permanent success, appeal to the decency in men, to the good in men, to the common fellow-feeling that we are human beings, that we at least will learn to respect each other's convictions in harmony and in peace. There is where real decency comes out. Not in the attempt to convert with violence, always bringing forth more violence and resentment.

There is the pathos of the situation. I personally have never yet found it to fail in my own dealings with my fellow humans, I have never found kindness, consideration, and the appeal to the decency in other men — I have never found these to fail. If the response has not always been what I have wished for, then I have questioned myself, whether I myself have longed for the things I have wanted, longed for them strongly enough.

That is one reason why the Theosophical Society admits to its Fellowship men of all races, of all creeds. There is no distinction of race, caste, creed or color in our organization. Remember the main objective of the Theosophical Society: to establish a nucleus of a genuine Universal Brotherhood, a nucleus which is absolutely and throughout non-political, based on no sentimental reasons. This perhaps may never make an appeal to some of the hard-heads, those willfully blind, who simply will not see. Our appeal is to intellect and decency in moral instincts, and points to the laws of the universe as the foundation on which life is builded. That is why we study Theosophy and its sublime religio-philosophico-scientific doctrines. It is the Occult Hierarchy that sent our H.P.B. to establish the Theosophical Society, whose work is not to labor spectacularly, showily, theatrically, but to work steadily, untiringly, to change the hearts and minds of men. Secondly, the work of the T.S. is to help us as individual Theosophists.

Here is advice given by many Adepts: every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is Supreme Soul.... By persistence in this, by submitting your daily thoughts each night to the judgement of your Higher Self, you will at last gain light.

W.Q.J., *Letters That Have Helped Me*

Listen to the Salutation of the Dawn!
Look to this Day, for it is Life, the very Life of Life!
In its brief course lie all the possibilities
and realities of your existence —
the Bliss of Growth,
the Glory of Action,
the Splendor of Beauty.
For yesterday is already a dream
and tomorrow is only a vision;
but today well-lived
makes every yesterday a dream of happiness
and every tomorrow a vision of hope.
Look well therefore to this day!
Such is the Salutation of the Dawn!

Katherine Tingley

From the Editor

This quarter of the year, as the last several, brings with it many challenges facing the world and humanity. War, policies, and disease not the least among them. Thought-life is active.

We must remember that the Śiva force brings destructive things to pass, not just simply to destroy, but to make way for new forces in the world. We, each one of us, by thinking high thoughts and working for *good* in the world help to make those new forces positive, for the enlightenment of *all* humanity.

Our choice lies in every moment of every day when we walk, stumble, run, or roll through life. Whether we can even move or see or hear, we can use our higher self, our spiritual consciousness, to lift humanity by ever so much. No effort is lost. Every uplifting thought helps to raise humanity and all sentient beings by enough to make it worthwhile. United, humanity may work wonders.

Fraternally,
Scott J. Osterhage

There is only one thing we Theosophists need really fear, my Brothers, that which springs up in our own lower nature — uncharitableness, unkindliness, impurity of thought and mind, unbrotherliness, lack of harmony and peace.

G. de Purucker, *Messages to Conventions*

May the wonder of this beautiful season linger far beyond the fourteen-day cycle when, if karma is propitious, the strong of soul pass the supreme test and become for a few sunlit moments one with the solar essence, to return as light-bearers to our troubled earth. While humanity as a whole may be quite unaware of what is taking place somewhere on our globe, still during this fortnight every faithful aspirant in proportion as he opens himself to the radiance of his inner sun is by so much transformed.

Grace F. Knoche

Live in the Present

E. A. Neresheimer, *Universal Brotherhood*

Both the Past and the Future are contained in the Present; the past is the progenitor of the present and the future is the child thereof.

In the light of the theory of repeated births on earth and the progressive evolution of the human Ego it is easy to conceive that we ourselves must have been the makers of our present conditions by our conduct in the past; also, that what is in store for us in the future must largely depend on what we do now.

Although the present conditions in which we live are entirely the outcome of the past, the whole of that past evolution is not expressed or manifested in any one life in the physical body; the human Ego being a too many sided and conglomerate entity. The entire past of individualized existence is focused, ready for development in the present life, but never is fully manifested nor can it be entirely objectivized for want of an appropriate vehicle which would respond simultaneously on all planes.

And, the future is always in the hands of the present so far as the use which we make of the present is concerned. There is a desire in the mind of every individual to repeat again and again pleasant experiences; consequently it is easier to drift into a groove than to pick up a new and untrodden path. If this desire is much indulged it breeds indolence and folly. It is another thing to consciously and determinately enter upon and *live over again* an experience; in such instance the act is not a repetition but a positive step for the purpose of gaining knowledge. Another phase is to dwell in the future; building castles in the air, tickling the emotions with prospects of sensations of future indulgences, which are again similar only to the pleasing experiences which we have already had. But the temptation is so great to paint to one's self the most improbable far-off situations relating the same to precious personality in delightfully magnified proportions, that in this fancy we easily lose sight of the actual surroundings. Likewise the tendency to permit the welling up of spite and anger, contemplating to vent them on unsuspecting individuals in revenge for certain supposed unpleasantnesses which some one has perpetrated upon us, but which that person has long since forgotten.

All these phases of day-dreaming are futile, wasteful, injurious. Meantime the present becomes the past, never to be recalled, and we have missed the chance to live it or to learn from it our lesson.

It is clear that few people possess the power of living in the present from lack of concentration and observation.

How many people know or remember the simple things of their surroundings — the pattern of the carpet in their room, the exact position of or even the objects that adorn their table or mantelpiece: whoever listens so attentively to a conversation as to hear every word that is said and gives it sufficient consideration to understand its purport? Or, who observes the cyclic functions of his own body so diligently and correctly as to draw from it the knowledge to obtain perfect health? These important functions are heedlessly passed by for indulgences in trivial sensations.

Were we to observe more closely our own natures, thoughts and actions, we would learn more from them than from all the books in creation; in fact, our own bodies, minds, souls, are the very book of nature. All that is of permanent value in knowledge comes from within. Adepts become such by introspection and by the universal application of the principles which are garnered at this fountain-head of all knowledge. It is true that we can only appreciate in others what we know about ourselves; that is to say, the feelings, emotions and ideas of others are to us what they interpret to our consciousness in terms of

reviving memories of past experiences which are already our own. These are the only standards by which we can measure what is going on within the souls of others.

Happiness, joy, sorrow, indifference, emotions, aspirations, are the elements of expression of soul-life; the deeper we have tested the experience of each of these, the more responsive are we towards like experiences of our fellow men.

The mind is so constituted that the consideration of either the past or the future crowds out the wholesome contemplation of the present moment; thus it is that worry over the events of the future often agitates us to no small extent. The source of this failing is the want of elasticity to accommodate ourselves to involuntary change. Our attitude towards the customary mode of living or certain surroundings, is more or less fixed and is often accompanied by fear of what others will think of a change in affairs which circumstances may compel us to face. Although the thing dreaded never comes to pass exactly in the way it is imagined; when it does occur and one is in it, it proves in reality never as bad as was feared.

Having once experienced this, it is unwise to contemplate trouble about the future at all, much less to dwell on it and paint a trouble-picture in detail.

Notwithstanding, prudence dictates vigilance over possible future events so far as the same are involved and growing out of the obligations from previous actions. Obligations and duties must not be lost sight of in the least, and active measures with full knowledge of the responsibility must be adopted to discharge the same. If that be done the dreaded future misfortune will never come.

Life is full of burdens mainly because we permit it to be weighted with thoughts of the past and with fear of the future.

If attention and diligence be applied to momentary duties with full regard to observation of details in all directions and calmness and concentration on the present be practiced, then there is no time nor leisure left to fall into grooves of repetition or to indulge thoughts of an impossible future.

Every duty presents in each instance a new and never before experienced field or observation.

The restlessness of the mind to be constantly doing, doing, is a natural force which belongs to the present period of evolution. This must express itself in some way, it remains to be well studied and trained in order to recognize its power and turn the same to good account. If unguided by knowledge or by spiritual aspirations it runs unbridled beyond the limits of balance and then becomes the inevitable producer of painful experiences.

But these are the ways of nature! By allowing us to transgress the limits she teaches by hurling back the offender.

Whatever the effects of our past lives may be which express themselves here and now, they must run their course and the lessons which they have to teach are to be found only in the full appreciation of the *present moment*. If that be understood aright, then we have the key to our own mystery.

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.