



The Spiral Path...

The Theosophical Society, American Section – Quarterly Circular – Spring Equinox 2021 – #5

*...that inner mirror
which alone can reflect Truth...*

Jasper Niemand

The Inner Light

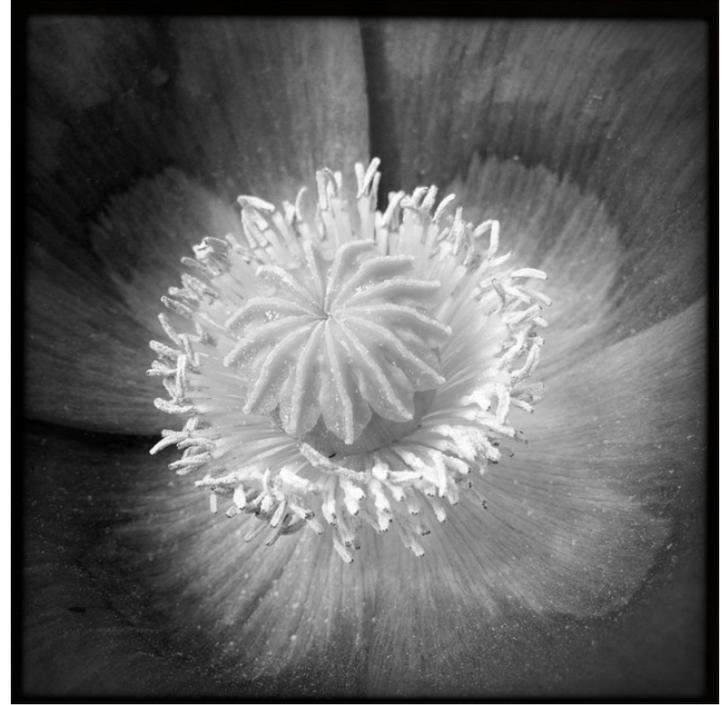
We have, each one of us, an inner life that lights up our Being. In fact, it IS who we really are. The outer shell is merely a way to absorb the world around us so that we may react to it through experience and action. This outer world is what we call reality, yet it is the most changeable and perishable part of us. It displays exciting colors and shapes and things that we react to and believe are real, and want to acquire, and in the end they all degrade, disintegrate, and disappear.

The Light within never goes out. The Light never dies. It may vanish from this world we now see before us, but it survives and transits the universe as easily as us waving our hand. Its purpose is to grow bright and overcome the darkness in and around us. But this not just for ourselves. As we become ever brighter, our Light touches others and their Light begins to grow. Eventually, the whole of Humanity will express their inner Light in a way that we can all be proud of. We will become bright as the Sun one day, and shelter those other Beings who are following us on our journey.

Today is the day we can start, or continue, to shed our Light on others around us. The world needs more Light during this dark period of Kali Yuga. The speed with which the world is moving seems to create a gloomy cloud of unknowing in its midst. It takes each one of us to raise the veil high enough to let the Light shine through. We must break through the mire so the Light can shine a clear pathway to the stars!

This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

William Q. Judge
What Our Society Needs Most



The Mystery of All Time

The inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

[Originally published anonymously in the first issue of *Lucifer*, London, Vol. 1, September 15, 1887, pp. 46-48.]

{As a man} learns to understand and to be able to assist others, so in turn does this strengthen his knowledge of his own inner being and make him more truly a worker for the sacred cause of universal brotherhood.

Arthur L. Conger
Sunrise, March 1952.

The Inner Light
by George Harrison

Without going out of my door
I can know all things of earth
Without looking out of my window
I could know the ways of heaven
The farther one travels
The less one knows
The less one really knows

Without going out of your door
You can know all things on earth
Without looking out of your window
You could know the ways of heaven
The farther one travels
The less one knows
The less one really knows

Arrive without traveling
See all without looking
Do all without doing

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

G. de Purucker
Golden Precepts of Esotericism, pp. 118-120

Life is eternal; the soul exists after death as the sun after his setting; we ought not to feel that we have suffered loss. Though ears hear not and eyes see not, and no outward proof remains to comfort our hearts, there is that within which should tell us that in the inner life we are bound eternally to those we truly love. Anything that was true in their lives – anything uplifting that held them to us – still lives. We have with us now and always whatever was noblest and best in them: the memory of their example, the aroma of their highest aspirations.

William Q. Judge
An Epitome of Theosophy

**The secret of human life in its fulness
is self-directed effort.**

Katherine Tingley

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man – who is conscious of them – by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

Katherine Tingley
The Theosophical Path, April 1929, Vol. 36, p. 383

From the Editor

These are tough times for some. It is a time to reach out to our sisters and brothers and lend what helping hands we can in this physically distanced world. Words of kindness can be strewn freely amongst everyone we meet. We don't have to know their situation or grasp their particular stony path. All we need do is speak from our hearts and leave them with a smile – a gentle reminder that good is in this world.

Being the best we can is good practice for our path. It serves to grace us with our own goodness, if we do it from a place of pure selflessness. Thinking of others, working for others, being there for others – we raise all of Humanity by just that amount.

Fraternally,
Scott J. Osterhage

When he has ceased to hear the many,
he may discern the ONE —
the inner sound which kills the outer.

H. P. Blavatsky
The Voice of the Silence, p. 2

Editorial

Boris de Zirkoff

Theosophia, March-April 1952, Vol VIII, No. 6

The true measure of a man's worth in the world of the occult is the depth of his consciousness, wherein resides his soul-force. Compared with this world of inner awareness, all of his mental, intellectual, psychological and emotional qualities are only of a secondary value, though they are an integral portion of the total man.

In the abysmal depths of his intrinsic soul-life is hidden the character of the man, his own fundamental key-note of being, and the outward psychological and mental framework often serves as a mere dissimulation of this basic nature, either consciously so or not. Therefore, all quick appraisal of a man by means of his outer mental and emotional coverings is inadequate and usually false.

From the standpoint of the outer world of sensuous life, man's worth and value may well be determined on the basis of his outward achievements, his mental outlook, his relations with others, and the "mark" that he has made in the world of man-made forms and structures. But none of these bases are of the slightest worth from the standpoint of the soul, and do not necessarily reflect the qualities of inner consciousness nor the true nature of the character. The evidence of this lies in those many and unfortunate cases when men and women of considerable worldly achievement suddenly are found to be the victims of sordid emotions, or the perpetrators of heinous crimes, completely upsetting the pattern of their worldly life.

When the student of the Ancient Wisdom begins to take his studies in dead earnest, and penetrates somewhat closer to the realm of inner and spiritual realities within himself, his true character begins to come out, under the impelling force of his own challenge. Ninety-nine times out of a hundred, this inner character stands in direct and often startling contradiction to his outer life. He may show himself incomparably better than he was before, but he can also prove to be incomparably worse and weaker than his outer life seemed to suggest.

As the student deepens his understanding of life, as he uncovers within himself undreamt potentialities for both good and evil, and as he becomes aware, in a progressive manner, of the hidden forces at play within other human beings, the intellectual and emotional conflict within himself is intensified. Often he appears to others as a bundle of contradictions, and is perhaps severely criticized for indecision, negativity, and lack of stamina, as well as inconsistency and instability. Needless to say, this is done by those who as yet have had no definite encounter with the problem of the inner conflict, and are unaware of the condition arising from it. Their time will come.

It is only the man of the world, the denizen of the sensuous sphere of life, who has at times immense self-assurance, specific and seemingly unshakable knowledge, and a complete reliance on the known and well-tried laws of life. He goes ahead with seeming surety, and gathers added laurels to his crown of achievements – the conquest of illusions which appear to be realities.

The man of the inner life, the denizen of the sphere of the spirit, is far less self-assured. He has found out that back of the world of the senses there spreads a vast ocean of life wherein the best-known mariner is but a beginner, and where the well-tried laws of life do not always apply. Therefore, he grows in humility, in patience, in self-dedication; he asks for light and obtains; he searches for knowledge and receives; he is ready to be taught by those who know, and therefore he becomes able to teach others.

Unconcerned about politics ... the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

H. P. Blavatsky, *What Are the Theosophists?*

The True Path

Iverson L. Harris, Jr.

The Theosophical Path, May 1921, pp. 489-90

The true path leads to inner peace. It is the path of impersonality. Whoever regards life and its duties in a detached, impersonal way, can be relied upon in all emergencies. Those of us who allow personal desires of any kind to color our inmost thoughts, are not yet wholly reliable. Personal desires are not trustworthy; but the stern commands of duty are unerring: so are the tender promptings of compassion.

The true path leads toward spirituality. The path of delusion leads toward animalism. The mind is the parting of the ways. When the mind is free from personal desires and selfishness, the soul – the being that seems to stand apart as a spectator of the drama enacted in each man's mind – finds it a ready instrument on which to play divine notes. And at such times a man acts with courage, with tenderness, with wisdom, with high, impersonal motives.

The wisdom of the ages would seem to tell us what the individual experience of every aspiring man confirms: that to know oneself is to know humanity, and no man can truly know himself until he is detached from self-interest. The soul is not circumscribed: it is universal. Each man becomes at one with his own soul, only when he partakes of the universal life, which is God. And God cannot be a reality to the selfish man, so long as he remains selfish.

Thus it is that some of us never know what it is to walk with God, because we never live outside of ourselves. Many of us doubtless taste the sublimity of the universal life occasionally – perhaps as a reaction from the unsatisfying and bitter emptiness of the selfish life. There are perhaps a few advanced souls in this world who are living expressions of the divine life – not that they are specially favored, but merely that they live always in the consciousness that they are souls, and act as befits such spiritual dignity.

These last are the Teachers and Saviors of mankind. And we are told that they never entirely vanish from the earth. No one can tell another where to find them. It is a matter of mutual recognition; and perhaps with

some of us the recognition has to be repeated many times, until at last we drift apart no more. And that is a wondrous consummation.

But it is not to be reached without travail and conquest. It is not to be reached until the limited, carping, analysing, dissecting brain-mind is silenced for the time, and we cease to be dependent upon it for our guidance, but instead plunge boldly into the ocean of divine trust. Having taken the plunge, having placed our complete trust, with child-like confidence, in the Divine Law, the light breaks through the mind, clearing up the dark corners of doubt, despair, unrest, selfishness, and sensuality, which have obscured our vision.

Let us reopen our eyes to the sunshine; let us walk as souls; let us consecrate our lives anew to those who need us – as servants of those who need our service; as examples to those who need our example.

There should be in all things one single devotion, one motive, one desire and aspiration. Differences of nature and mind are inevitable; each should therefore accord to all the same toleration he asks for himself, and then the single thread of devotion will unite all into one force. The power would be immense; if this is put into operation it would send to all, along the invisible but real currents, a stream of help for the mind, soul, and body, uniting all on the inner plane, and thus showing the world the real power of cooperation on all the planes of force and consciousness.

Katherine Tingley

Let the Silence within Speak...

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