

# Gems from Julia Keightley

A Birthday Book of Precepts and Axioms

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# Gems from Julia Keightley

A Birthday Book of Precepts and Axioms

Compiled and Edited by Scott J. Osterhage

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# Preface

Julia Reightley (1850-1915) was born in Pennsylvania, as Julia Wharton Lewis Campbell. She married Philip Ver Planck (1844-1876) in 1871, and had two sons who both died as toddlers. Philip also died relatively young from pneumonia. In 1886 Julia was introduced to theosophy at a lecture, and within two weeks had joined the Theosophical Society.

Julia worked closely with William Q. Judge, a co-founder of the T.S., and head of the American Section, and began writing extensively for *The Path* magazine. In 1891, she married Archibald Reightley (1854-1930). She was a loyal proponent of Theosophy and worked for the cause unflinchingly until her death.

The following quotes are culled from her extensive writings, which include books and magazine articles. Julia also wrote works under many pseudonyms, most famously, Jasper Nymand, and Julius. The entries here are in no particular order, nor do they follow any specific thread of thought from one to the next. The exception being, they all relate to the exposition and explanation of theosophical doctrines and concepts.

The entries under the monthly headings, are from the "Rays from the East" article written down by Julia.

There is ample room for your personal notes, drawings, or additional quotes from any source. Hopefully you will find it intriguing to read, as well as becoming a personal keepsake diary or journal, or just space to reflect.

Scott J. Osterhage

"THERE IS NO RELIGION HIGHER THAN TRUTH"



# JANUARY

*The following article:*

## RAYS FROM THE EAST.

FRAGMENTS OF MSS., WRITTEN DOWN BY J.....

*from:*

*The Path* – January 1888, Vol. 2, pp. 289-290.

*will appear on the following monthly pages,  
with one paragraph on each.*

1

While we live we can atone.



## 2

Toleration is a good thing;  
forgetfulness of past griefs is a good thing;  
a willingness for reconciliation is a good thing.

### 3

As thought causes a disturbance among the molecules of the brain, some sound, however aerial, must accompany this vibration; does not my brain then answer this singing resonance with the note homogeneous to all the ethereal space?

The "Singing Silences" are superinduced by meditation, thought, devotion: the closest imitation of them possible to the human voice consists in chanting, half aloud, the word "Aum," over and over.

# 5

The Mahatmas do not withhold us from Truth,  
but we ourselves.

A ray of light may shoot by us unseen and unknown,  
 to be lost in the further space, for want of the timely  
 interposition of a reflective surface. Or it may stream  
 directly into the eye, and even so may still be lost,  
     should the eye lack the power  
     to receive the impression.

An attempt at direct communication or illumination  
may be and often is frustrated  
for lack of the perceptive eye and soul.

8

The strong soul  
must be self delivered.

We are not isolated in spiritual experience.



Though Falschhood wears myriad masks,  
when Truth looks in,  
she turns the same face on all.

The day on which I first heard of the Wisdom-Religion  
is for me set apart like a  
potent jewel in the crest of Time.

Modgration declares the sage.

Accept all that comes with equal content,  
the thought held high above all.

When the daily functions are fulfilled  
I have done nothing;  
the soul is no participant in these.

Advance towards the Eternal  
and the Transient will  
imperceptibly drop away from you.

There is as much egotism  
in snatching at the burden not meant for us,  
as in refusing that which is.

True Theosophy is everything  
that elevates or aids mankind.



Get to the center of every vital fact and live there  
as at the heart of an opal, darting forth prismatic rays  
of Love and Faith upon all created things.

We cannot read until we know the alphabet  
and Nature holds our primer daily before us.

Error is not exempt from the law!

Trust to the law of spiritual affinity.

Only the dwellers of the upper levels draw their  
thought crystal pure from the Fountain-head of Mind.

Below, sympathy is the universal solvent;  
its ardent fusion welds mankind.

Spzak to mę in our common language;  
it is that of the heart.

Only when we have learned how to preserve a wise  
silence, will the first stammerings of speech come to us.

Speak then from your own knowledge, simply,  
without trying to adorn Truth.

Only when the triune man has attained equilibrium  
 is he a moral force; then alone is he  
 in complete harmony. Harmony with what?  
 With the Law that works for perfection or reunion,  
 faith in which and accordance with which, is the sum  
 of the highest consciousness of the human being.



To him who without murmuring, confident  
in the perfect justice of the law, waits and watches,  
there comes a herald from heights unseen.

The indivisible Truth in its entirety  
is incommunicable in the words of our plane.

I become one with the All,  
and consciously resting in Omniscience  
I know the whole.

The Center felt a boundless attraction for  
the circumference, pouring toward it  
with inexhaustible energy, for  
“the heart of it is Love.”

The highest attribute of Spirit  
is the Thought which is Life.

Trust your highest ideal to the unconditioned  
causation lying back of that primal vibration —  
Absolute Thought.

# FEBRUARY

The longings of no human heart are to be lightly set aside; each one of them is a sub-tone in the great harmony of life; each one is the cry of some brother who has often forgotten his language, but still feels his wants. In his heart burns, however feebly, the spark from the Divine ever seeking the way back to the center from which it came.

Destiny will not be hurried —  
spite of our impatience —  
any more than she can be retarded.



## 2

For no man can transcend experience,  
and all earthly places, foul and clean alike,  
must be trodden by him.

# 3

Love of Wisdom  
is no light attainment.

Woe to the man who unduly cultivates  
his spiritual faculties without being  
a complete master of his lower nature.

Calm is the essence of Faith.

When we are able to think from the center  
we shall realize what is now difficult to believe —  
that our present intellection  
is not the highest avenue of knowledge.

Knowledge is Being;  
you cannot know more than you are.  
You have within you the eternal motor,— Thought.  
Apply it through the universal vehicle,— Will.

How shall I think as a god  
if I have not the large outlook of a god?

# 9

Attend only to those ideas to which  
the sounds give rise in the heart.



On the doors and walls of the temple  
the word “Try” is written.

*Fear nothing!*

Bend the inner ear and you shall hear  
that royal Watch who calls across the Darkness,  
“All’s well! All’s well!”

Ishwar, Lord of the Light!  
Make me to be a channel through which Thou flowest.  
Teach me to know Thy voice in other hearts  
as well as in mine own,  
and inform us with Thine effulgence  
through the generating cycles — Om!

It is one thing to be possessed  
of this merely intellectual knowledge, and another  
to have the Will, the Courage and the Strength  
to find and to tread the path.

Man has within him the potentiality of Godhead,  
not the Deva (god) in his realms of bliss,  
but the absolute unity with the divine Spirit of Life  
of which nature is a manifestation — the Being  
where all individuality is merged in one.

What a man sets his whole heart on  
that he will undoubtedly attain sooner or later.

It is a mimic Truth by which we live.

All Humanity impinges upon every man,  
at every instant, on every plane.  
Where among the worlds do you find Independence?  
Is your constitution larger than that of Orion?



Truth is a goddess  
who demands a human sacrifice.

If we love the True, we shall fulfil every personal claim,  
every formal pledge incurred by our position in life,  
at no matter what cost, rather than allow a false  
deduction to be drawn which shall implicate  
the good faith of our moral philosophy.

We cannot too deeply inhale the knowledge  
that Truth is not a surface growth.

Do not take any man at his surface valuation or yours,  
but look to the spirit within his words.

*The One Itself can only realize through the many.*

Fix your motive,  
then make your thought fluidic and free.

The conquering of the desires of the outer senses  
must be accompanied by  
the development of the inner senses.

The bondage of material life being but the impulse  
to act, liberation consists in destroying this impulse,  
not by suppression, but by the knowledge  
that the ego is independent of it.



Man's nature is indzged complex,  
but it is a unity in complexity.

I do not attempt to square  
the Universal Truths of Theosophy  
by the opinions of any persons whomsoever.

The first advance to the True must be humbly made,  
under the fixed belief which later becomes knowledge,  
that the man as he now appears to himself is to be  
wholly distrusted and self-examined step by step.



# MARCH

True it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults.

The man battles with misty evils that elude the very  
grasp of thought, he cannot even answer for his own  
courage, for the foe is within, it is himself,  
yet not himself, and its surest weapons  
are forged in the fires of his own heart.

## 2

We shall look to the diurnal for the correspondences  
of the Eternal, manifest in the small as in the great.

### 3

Men have been deceived as to their motives  
up to high passages of the Way.



The Way is narrow, but it is there. So narrow it is,  
and so often lost amid the bustling highways of life,  
that many who have wandered far afield  
still think their feet are set upon it.

# 5

The Path lies not in extremes but midway,  
like that Sun whose center is everywhere.

## 6

Let every man have his mind within his own power  
and resolve firmly to believe.

Our own is everywhere if we will only take it!

Indolence is a great deceiver.

Nothing avails us at last but the touch-stone of our  
own souls; it is deeply concealed in the heart,  
far beyond the elemental nature. It is not mind,  
judgment, reason: it is the fire which tests and welds.

If the man has so fixed his soul on the Supreme soul,  
has so surrendered his will to the divine Will,  
has so identified himself with the Deity,  
that he feels he is but a tool in the omnipotent hand,  
the divine carelessness will have entered into him,  
and that will give him strength.

The conquering of all earthly desires  
must be a work of ages.

The mind must find the truth within itself, and see in it  
a lucid explanation of its own manifold tendencies  
and experiences: it must recognize a great past  
from which it draws varied recollections.



That the way to the Immortal lies through the heart of man, is evident to him who observes that in it arise all those feelings which drive him into thought and action and constitute the sum of his life.

The universal mind is the first production of nature,  
by which, I mean the eternal nature, the material  
(so to say and in a sublimated sense) essence of Deity.

As I watch that tidal ebb and flow within my breast  
I see that I tasted so much of the gross sweetness of life  
in other lives that I know most of it now  
by reason of its being in me.

Whatever tends to raise the vibration is of value.

Spiritual life surely consists  
in giving up the idea of self.

“I am that Spirit which moves  
above the face of the waters.  
With Truth I dwell in her supreme abode.  
Seek me there.”

What is known in the present day  
under the name of Theosophy, is the primary truth  
which all the religions of the world alike  
have enshrined.

To catch a glimpse of one of the thousand states  
of ecstatic being that lie in infinite gradation  
between us and that stupendous goal  
would blind us with excess of light.



If the ultimate goal is steadily kept before  
the mind's eye, each pang that has been endured  
should have given added strength.

"I" am in this person as the Thinker in his brain,  
yet an independent witness of the scene.

Knowledge and the act come together.

We continually hold in hand clues to the immortal;  
we doubt, we neglect the instinct and ourselves;  
we lie fallow overlong.

Life deepens and broadens the instant we keep  
well abreast with our most instinctive moments.

The captive soul ever calls.

Prone among flowering grasses,  
half hidden in a gorgeous autumnal showering,  
not knowing which poured forth in song;  
the bird in the hedge, or the bird in my heart.

The way to find a good friend is to be one.



It is useless to deny that life has very sweet gifts to give, though the number is limited of those who are capable of receiving them in their fulness.

Even were man content to continue to drink of the one cup of bliss, he is never allowed to do so. The lessons of life, the great teacher, are continually being altered, and the tempest of the heart takes the place of the calm that was never expected to end.

Occultism is not all learned in the meditation of the study, nor in the confines of asceticism. One way to knowledge lies through external life, its “happenings,” it’s so called coincidences or chances.

Every atmosphere favors occultism;  
for it must be in everything,  
this universal Truth we seek.

# APRIL

A Master once wrote:

“An abyss opens behind each step; he cannot go back,  
and an irresistible impulse urges him forward.”

When from mysterious spheres outflows  
    A Voice that calls my hidden name,  
The world's strong ties like bubbles break  
    Against its ancient claim.

## 2

Listen! In the day that is breaking a golden clue  
will be sent thee. Between sunrise and sunset  
thine opportunity will greet thee.  
Seek it, and know the Law.

### 3

Nothing is trifling: all is a clue:  
no time is lost unless I will it so; every hour,  
every change is a new opportunity.



Living rays seemed to single out certain men  
and passing before them, to light them to happiness  
and good fortune. It was found that such men  
had always sought after the light with single hearts,  
so that people began to desire to be well considered by  
the spirit of the gem, and to take its rays for guidance.

## 5

I will seek the world for the fragments,  
they shall once more mirror heaven  
and once more shine upon the people.

When a man first feels within himself the strange throb of that power which tells of a higher life than that in which he is immersed; when it spurs him away from the material and beckons to him as from glimpses of the spiritual, he looks about him for information, for traces of a course to be pursued.

In those shining spheres  
where dwell the glorious ones forever,  
all is peace and silence.

They are the two poles of a sphere, and the  
might of the higher can only be universally manifest,  
below as above, through complete union with the lower.

## 9

There are many of you who stand in just this stead:  
you have called and you have been answered;  
but you have not heard.

So long as you have an unselfish thought,  
you are not deserted;  
so long as you have faith,  
you have heard.

The true voice will speak to you  
of the sorrows of the world,  
of the grand futurity of mankind,  
of your diviner Self.



*The wish to know is almost solely intellectual,  
and the desire to Be, is of the heart.*

Fulfil all the duties, answer all the honest calls  
of the life you are now living;  
be true to all men and to the light you now have;  
then more will be given, and then only.  
This is the first step of "living the life."

He who loves the Whole, attracts all the units.

He who hates one unit, repels the Whole,  
for in every unit the Whole is contained.

One creature unloved has power to exclude me  
from the "Kingdom of Heaven," where I can only enter  
by being one with the Whole.

“Love” is not desire of possession,  
but a type of that universal interchange which  
gives and takes, takes and gives, in continual evolution  
and perpetuation of harmony. It is the divine essence  
seeking perfect equilibrium in the human soul.

“In his place I might do worse.”  
To say this with my whole heart  
is truly to love my neighbor.

Pain is the effort of nature to restore its lost harmonies; therefore pain is joy. Joy is the effort of nature to disturb the proportions of harmony by the exclusive appropriation of a selected note; therefore joy is pain. These together are the second lesson of life.

No Karma is “bad” Karma. What we call evil fortune  
is simply nature’s effort at re-adjustment.

When we conceive the highest ideal of the Deity,  
we consciously enter its Being.  
When we have realized this ideal,  
the Deity consciously enters our Being.  
The ultimate of Being is one.



Truth at all costs and all hazards.

When I lie down to sleep,  
am I the same man who rose that morning?

When we stride out under the heavens resolved to Be,  
we find that Truth is not divided off, but is everywhere.

Tastes or prejudices have most strongly attached themselves, and their ferment disturbs the nature and clouds that inner mirror which alone can reflect Truth, but to whose glass we so often hold up Error.

We have forgotten that Truth which once we knew.  
It is ourselves; it is within us.

The tasks of future cycles are not ours.

We may see that only in our narrow purview  
does any distinction exist between us;  
we may see that we are inextricably interlinked.

Though brothers, we play different parts  
in the universal scheme.



A mighty, though unseen, current of spiritual energy  
flows from ancient races to us.

Theosophy is not a creed,  
but a new life to be lived.

The very first condition of Theosophical progress is the abandonment of the personality. This includes the ability to discard all our preconceptions and ideals for the Truth, for that stands above all human ideals.



# MAY

That “abyss” is the “era of achievement,” the passage from an “intermediate form” into a “new type.” It is *not* mere absorption. Absorption goes on for periods anterior to it. During the absorption, and after saturation, the being goes on assimilating. Adjacent tissue — so to say — alters by either what your scientists call *infiltration*, or by what Patanjali calls *supply of natures*. There could not be, when the process is completed, any recession to the old type after the intermediate form has disappeared. But truly, just as in your material world, during vast shadowy periods, the vacated — almost — intermediate types floated about until the *habit* of nature had changed and they became useless, and many beings had again and again reoccupied these forms, so in each daily life, or moral life, the intermediate forms remain until *your* habit has totally altered. They then disappear forever.

So it is an abyss, great, profound, wide,  
silent and tenantless.

There is nothing so confining as cobwebs.  
Chains may be broken by native strength,  
but of cobwebs we are scarcely aware;  
we think to brush them away,  
but they cling and obstruct the clear sight.

## 2

Theosophy teaches man to look within  
and beyond himself while relying upon himself.

### 3

Nothing is wholly material;  
if it were it could not exist,  
it could not cohere for an instant.



That mysterious force which is within all things and enables them to “live,” or to advance through successive changes, is what we call Spirit.

An idea is a seed which, once planted,  
should sprout and grow. All ideas have a specific,  
energetic life of their own, and this life is directly  
proportionate to the vitality (or truth) of the idea.

Every thought modifies the mind.

It behooves the writer desirous of serving mankind to look well to his words, to the form in which he imprisons so much of the Truth as he has found, and to strive earnestly only to give forth so much of it as he himself embodies in life, so much as he has become.

A law of nature decrees  
that one must advance or recede;  
in nature there is no standing still.

# 9

Never receive and pass onward a thought  
which you do not feel and understand.

No expiation can wash away the sin  
of one whose offense is ingratitude.

The inner eye, *the power of seeing*,  
looks deeper into the source of a man's knowledge  
and takes it at its true value.



Some are the rock in their own path.

Let us obey the law of our own Being,  
for, truly, *Being is One*.

Am I doing *all* that lies within my power for Humanity?

Only within is the truth discovered.

The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it. There only the soul realizes its own nature, and, finding itself to be universal and not personal, looks for happiness thereafter in the life of unity, and not in that of separation.

*Effort is growth; we may not succeed*  
in the specific things attempted,  
but the constant struggle ensures growth as a whole.

The facts are never before us.  
The unseen causes we never know.

We who condemn persons do so through a subtle  
quality of nature which will, in after lives,  
bring us to be sharers of the faults we now condemn.



That word which all the Vēdas record,  
which all penances proclaim,  
which men desire when they live as religious disciples,  
that word I tell thee briefly, it is OM.

Not seeing the forces which impel a man along his prescribed course, we are madmen if we permit ourselves to be moved by scorn or criticism of him.

By the one Ray, all the worlds  
come forth into manifestation.

May we then search our hearts well before it is too late,  
and, this done, may we prepare with  
calm confidence and courage to fulfil our pledges  
in the spirit of Brotherhood.

Each man must judge according to his own light  
which opinion and belief are our guides, and before we  
have risen to the heights necessary for directly  
cognizing these facts of the Unseen Universe.

All diseases begin within, but the way to health  
is not found by brooding on disease; some diseases  
proceed from causes generated in other lives,  
and may have a given period during which  
they run and cannot be stayed.

It is better for a man to sin deliberately against the Law  
than to chafe under the mandates of conscience.  
The first is a renegade who chooses another King;  
the second is coward and slave who rebels  
but dares not disobey.

If you wish to receive, give.

If you wish to ascend, descend.

If you wish to live, die.

If you wish to understand these words,  
 read them by the lamp of the spirit,  
 and reject that of the understanding.



Apparent evil is a necessary result of manifestation or duality. The good alone is in Time inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity  
of Spirit in Space the worlds are evolved, and,  
seeking equilibrium, return again to the eternal silence.  
So with the soul of man.

He who would see Perfection must become It. How?

By beginning the attempt. Its first step  
Is the full realization of imperfection in himself.

As theosophists, we have given our adherence  
to the principles of Universal Brotherhood  
and a search for Truth.

## JUNE

In a sense it is like the closed valve in the circulation, which permits no blood to engorge the heart. And the impulse that urges forward, has its source in the great heart which urges on the astral light that makes our poor human hearts beat to and fro. And as the mere motion of the heart cannot be stopped at ease because it is the servant of the great heart, so the impulse cannot be resisted by him who has voluntarily gone into the vast circulation of the great Adam; who, urged on by reverberating echoes from a *living* past, has started toward the goal. Often he knows not why he does so, and is perhaps unaware that the echoes have transformed themselves, by the subtle alchemy of nature, into unconscious leanings very often called "atavistic" (wrongly) by scientific men. So he knows them not as echoes.

All about us are wrongs and sorrows which only a change in the inner nature of mankind can exterminate.

## 2

In the inner attitude we are to stand aloof from the fever, the doubt, the selfishness and carnival of desire; but the outer man must also fulfil his duty and he does that by drawing close to his fellow men and by working among them.

### 3

Until the intuition of the race shall be more highly developed, men need to see our personal presence and activity before they can realize our spiritual sympathy.



The progress of Law must be reinforced  
by human will and effort before the personal soul  
can be benefitted by it.

As witnesses to the expanding heart of man and to the vital growth of his belief in human and divine consolidation, they bring us inwardly as well as outwardly into closer relations with one another.

Through unselfish work we are taught.

All things bear witness to that Truth  
which is their Being.

As we light a fire by communicating to it the vibrations of a flame, so contact with the earnest effort of another sets free a corresponding and latent energy in the heart prepared for higher development.

## 9

Quantity does not matter so much as quality;  
it is the spirit of unselfish Love that works all wonders.

## 10

The motive determines the value and quality of energy  
as well as the plane in which it operates.

This luggage  
which every man and woman carries  
is the mind.



No man is required to carry a burden heavier than he can bear, nor do more than it is possible for him to do.

No ordinary man can escape from action, for, while desire of action remains, action is being done,—  
if not on the material, still on the mental plane.

When it is realized that, for the attainment of true meditation, the whole nature requires to be transformed, the Will begins to make the attempt.

Let us avoid adding more than is absolutely enjoined by duty to this fevered rush of existence.

When a student turns his attention to the higher life  
and desires intensely to find the way,  
his soul has begun to awaken and to speak.  
It has heard the voice of the spirit.

By anxiety we exert the constrictive power of egoism,  
which densifies and perturbs our magnetic sphere,  
rendering us less permeable to the efflux from above.

It is the inner meaning,  
for which we are to ceaselessly look.  
It is always there.

When man broadens to the universal —  
the higher mind in its original purity,  
is a state of Being and not an “internal” organ.



There is at all times in the world a Power,  
a mysterious Presence, which no man sees or touches,  
but which the thinker may discern.

It is evident that a movement may express  
the ruling Spirit of the Times,  
as engendered by man.

Excessive action of one part of an organism causes hypertrophy of that part and atrophy of other organs, resulting in the hideous ferment and outbreak of disease.

Freedom, not restriction, is the law of life,  
freedom within the wide and ordered reaches of law.

The spiritual force, being impersonal, fluidic,  
not bound to any constricting center,  
acts with unimaginable swiftness.

We attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted.

The occultist cannot go far upon his way  
without realizing to what a great extent he is  
“his brother’s keeper.”

Our affinities are ourselves,  
in whatever ground they may live and ripen.



It is the great soul we reverence,  
and not the mortal clay.

We are not to yield up our intuitions to any being,  
while we may largely doubt our judgment at all times.

If we are just to ourselves  
we shall hold the balance evenly.



# JULY

Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers, provided we recognize the real work that inevitably is contained in the failure.

“Never regret anything.” Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step.

## 2

What we think of always happens.

### 3

Looking out into the body, it mistakes that for itself,  
feels all the pains and joys of the reflection as though  
they were its own, and only by slow degrees learns  
how separate are the two, that they are only connected,  
in fact, by the imagination and mind.



It would seem that Good and Evil are not inherent in things themselves, but in the uses to which those things are put by us.

All these illusions cause the soul to experience  
in matter until it has consciously learned every part.

## 6

Take murder. It seems an evil. True, we cannot really take life, but we can destroy a vehicle of the divine Principle of Life and impede the course of a soul using that vehicle.

All that keeps the soul confined  
to material existence is evil.

## 8

The only ultimate good is Unity,  
and in reality nothing but that exists.

## 9

I do not say that every experience  
must be gone through bodily,  
because some are lived out in the mind.

The Absolute alone is;  
all else is phenomenal and transitory;  
these differences disappear as we proceed upward.

We are to separate the deed from the doer.



We judge by the external, by persons and personalities; we neglect the study of laws; we permit the spirit of things and deeds to escape us.

The spiritual center is universal,  
and is not one's own.

This all-seeing Power is not answerable  
to any human rule, or to any law but its own,  
the Law of laws.

We must love our Intuition and trust it.  
It must be more to us than our personality.  
It leads away from personality.

Eternally the diving Voice repeats:  
Be true; be true; be true!

The pure instincts of children often reveal occult truths. I heard a girl of fifteen say recently:  
“When I was a small child I was always supposing. I used to sit on the window seat and stare, stare, at the moon, and I was supposing that, if I only stared long enough, I’d get there and know all about it.”

Spiritual culture is attained through concentration.

It must be continued daily and every moment  
to be of use.

Every occurrence, every object, every energy  
may be used for or against the great end:  
in each Nature strives to contain Spirit,  
and Spirit strives to be free.



The work upon which all disciples are employed is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner center, in the soul which is an un-divided part of the great soul of all, and less receptive of the outside material influences which are generated by the unthinking world and by those qualities which are in nature.

The virtue of the soul is true Being;  
its virtue is, to be free.

The body and the mind are not sharers in such  
experiences, though they may afterward reflect them,  
and this reflection may inform them  
with light and power of their own kind.

Spirituality is not virtue. It is impersonality, in one aspect. Spirituality is, then, a condition of Being which is beyond expression in language. Call it a rate of vibration far beyond our cognizance. Its language is the language of motion, in its incipency, and its perfection is beyond words and even thought.

We are always in Life.  
Death is only a word that has been coined for us;  
the coiner is fear.

In so far as we can follow the methods  
indicated to us by Life — or Motion in Nature —  
just so near do we come to exact and just procedure  
in any department of Life.

I object to systems of healing by the use of the mind  
alone, because that is draining down  
a higher plane energy to serve lower plane purposes.  
Moreover, it does not really effect such purposes.

All proceeds by Law.

We all stand or fall together.



We can work by constant and pure thought, by deep silent devotion, if we are powerless in all other ways.

It is not easy to know our whole duty.  
If we did know it, we should not be where we are.

We suffer from ourselves.

What is greatly needed is harmony.  
This is only attained by submission.  
Harmony which is Love.

# AUGUST

The very rush of the onset made by him who  
impetuously enters *the path*, has in itself the recoil,  
and a brave ship is required; and not only a brave ship,  
but also the pilot called by the name “experience,”  
and the captain who has sailed in many seas.

It is the sacred truth that,  
in the very ground of our natures,  
a spark burns ever in the vibration of the highest Love.

## 2

Those who suffer will find at the very root  
of their suffering, no matter of what kind,  
some revolt against this Eternal Law of Love.

### 3

It is Life, it is Light, it is Peace, for it is Cross,  
the one Ray, it is universal, divine Love.



Love is the living link, the inseparable bond  
between all beings and all creation.

“Fear” of a thing is simply a passive condition;  
so is doubt, while anxious expectancy is an open door;  
but the contrary mental attitude, if really maintained,  
wards off disease by rendering the person positive  
to the infectious germs which thus rebound  
from his sphere.

All the teachings we receive on the line of natural law  
(or spiritual law; the terms are one) are based upon  
the fact that motive determines energy  
and the value of energy.

Karma is not a person nor a collection of conscious powers. It is not merely retribution, for it is also reward, help from others and to our fellows.

It is said that Karma is created or comes into existence by action, but it is not well enough understood that action means not only the definite conscious acts of life, but also all and each, the smallest acts, conscious or unconscious, automatic or otherwise.

## 9

There is no greater illusion than that which leads us to say "my Karma," "my spirit." No being on earth has his spirit separate from others, nor any Karma dissociated from the Karma of the race, nation, and Humanity.

In the name of the One, the Life Principle,  
lives are invigorated and helpful powers engendered,  
while also we realize the beauty of the real bonds  
of fraternity and true love.

To me Karma is not only judge,  
it is also friend and deliverer.  
It is essentially just.



On and ever on and upward we shall be led from life  
to life and stage to stage, until at last the conviction  
has become an inherent portion of our being  
that Karma is not only just but merciful.

May we succeed in our efforts so to spread the tidings  
of Universal Brotherhood from sea to sea that every  
human being may have the opportunity to hear  
the glad tidings that they who live for and in  
all Humanity, all Life, can never die.

The soul is drawn back to earth life again and again  
by the return or re-awakening of its dormant energies,  
self-engendered and responsive  
to material planes of being.

Karma is, in fact, Action and Reaction.  
All that is, has been, or will be done occurs by virtue of  
this Law of Cause and Effect; all Action is the result of  
previous Action. Its justice is perfect,  
its equilibrium unshaken.

All action is Karma and causes new Karma.  
Deeds of men and of nations; social conditions;  
mental limitations, joy, sorrow, life, death, health,  
disease, rapture and pain; all are the effects  
of previous action, whether of individual men,  
of nations, or of races.

The Law is diving. We do not make it.

As true Love consists in perfect Justice,  
impartial to all alike,  
so is this Law (Karma) one of universal Love.

Karma alone impels the soul,  
through experience of the misery of Self,  
to expansion into the Selfless and the Universal.



Now we are most tested by Love and by Death.

If woman knew her power to uplift, before the eyes of  
man, the splendid ideal, knew her power to nourish and  
sustain it, she, loving thus, would teach man how to  
love, and, freeing him, retain him forever in the  
higher bonds that knit all souls to Soul.

'Tis from the bud of Renunciation of the Self  
that springeth the sweet fruit of final Liberation.

All I heard convinced me, as by illumination,  
that the Theosophical teachings filled a life-long want  
of my nature; that they alone  
could reconcile me to Life and to Death.

Theosophy is the Truth.  
And Truth is what avails.

Message and messenger are one and the same thing  
in the laws of the supra-natural.

A person may teach a truth and yet may not be that truth, by virtue of living it. But he cannot impart a truth in its vitality, so that it fructifies — an energetic impulse of power — in other lives, unless he possesses that life-impulse by reason of his having become it. He cannot give what he has not.

The Divine only give to those who give.



We do need to simplify our thought,  
to express it lucidly, briefly;  
to clarify our knowledge and  
to live what we know.

The Great Master or Teacher is the Higher Self.

Whatever we see or know is so perceived by  
synchronous vibration, whether mental,  
psychic, physical, or even spiritual.  
In fact, vibration is the key to it all.

It must be admitted that to be of any use in the world the ideal must be capable of being proved practical.

# SEPTEMBER

Each man keeps his own account — with his eyes  
closed; but his hand writes down the correct sums,  
and the balance has to be struck.

What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer?

## 2

Man's nature is as complex as the Universe  
of which he is the microcosm.

### 3

In every man there is a Great Deep.

If he listens it speaks to him.

Its melodious voice interprets Life.



4

Humanity is one and indivisible.

# 5

In moments of great excitement there are no longer  
men, or men and women; there is only Mankind,  
only the Brotherhood of Humanity.

## 6

Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now, before it is too late for useful action, before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves.

# 7

There is but one moment for brotherly love.  
That moment is the eternal NOW.

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself.

It may be a means, a necessary means, but it is not the only means.

## 9

It is only through the Deity —  
the Perfect — the All-pervading —  
the Unutterable Essence of our own inmost Being —  
that man can truly become one  
in love and worship with his fellow-man.

The energetic pictures formed by the mental action  
of men are sensed by the inner man.

The image man has made of himself  
is the prison house of his soul.



For desire ceases to attract us  
when we no longer identify it with ourself.

Man, the prisoner of himself, dazed, startled,  
but unbound, finds himself slowly emerging  
into the large fields of Universal Thought.

Let us first cultivate right Thought.

In all writings on occultism there lies a meaning under the words, which in itself cannot be given in mere words, however plainly they seem to speak it; it is well to look for this meaning which speaks to the intuition.

When the man awakens to a desire for the true he presses upon his diviner part, he arouses his vital essence into action and the natural or baser part first asserts itself, because it is being starved and attacked.

The stronger the soul,  
the stronger the trial.

The question of food matters little  
save at certain stages preparatory to initiation.

The “pure motive” of occultism is not that of the world.

It is far beyond many of us. In this view,  
only that motive is pure which has no tinge of self,  
is not conscious of any isolated existence,  
does not even think of desiring “to be saved, per se.”



All high things are supremely difficult.

Since the goal is unity, and that alone is pure in truth,  
nothing restricted to a false self can be pure.

While we act from ourselves, for ourselves,  
we prolong our own trial.

You will “be through” — and I shall be through —  
when the higher nature has conquered the lower.

These rules are not set by any one.  
They are in the nature of Being.

The “lesson of humility” is always needed so long as we have false conceptions, and the Spirit teaches it.

You may judge and refuse it,  
but with the calm of knowledge.

The world of spirit is the world of cause, and “mystical”  
in so far as hidden, but it is open to all men.



We can bring the diving in us to light.

We forget how vast are the steps,  
how immeasurable the heights,  
and as we shall never know any end,  
as all life is a becoming.

If you are living up to all the light you have, in every  
minute, you are doing all that an Adept can do,  
and this procedure will one day bring you  
to where he stands.



# OCTOBER

*The examiner of accounts is deaf, dumb and blind; the entries are in relief, and he measures them by touch.*

Chelas are warned that they cannot see  
their own progress and should not think of it.  
If they do Karma punishes.

## 2

Let us push calmly on,  
alike in storm and sun, to the light.

# 3

Do not be discouraged.  
All our work is for humanity and must tell.



We can rise above all these personal clouds if we give our thoughts over to Ishwar and wait his next behest, welling up from within. We can only sow, like nature, a billion seeds everywhere.

# 5

They are working and waiting; we are never alone.  
May the Ineffable Presence shine upon you.

That inner person never sees material objects. It only cognizes the idea of the objects, whether presented by the waking senses or by the mind in dreams.

It is a thinker who looks on these ideas.

What appears to be necessary, in occultism, is that  
*each should follow the doctrine of his own Teacher*  
*with regard to himself.*

Lack of charity is the basis of all immorality.  
By “charity” is meant the true brotherly love,  
or viewing all other beings as one’s own self.

## 9

When man realizes the spiritual identity of all Being,  
then only does he cease to sin, for then only does he  
know that to sin is to injure himself and all other selves  
— the universal whole — by action in opposition  
to Universal Law.

Intellectual appreciation and acceptance are mere stepping-stones to the groundwork of true realization.

He who lacks charity for all his fellows  
is himself immoral in thought and in fact.



The cause of sin is the mutual belief in separation from the universal whole. Thus the method of wrong doing differs, but the original cause exists in both the sinner and the man who condemns him.

He who has entire charity, has it by virtue of his recognition of the identity of all souls.

The moment we attach immorality to our fellows  
we commit the same sin  
so far as the real root of sin is concerned.

Are you endeavoring in any degree to help the world?

What the T.S. needs is devotion,  
true and earnest devotion, union, harmony,  
a sense of absolute identity with all and with the Cause.

We are all channels through which Ishwara flows,  
and if we live up to the light we have, no more is asked.

Many are the Karmic tests, and one lesson we have to learn, and a hard one, is that "They also serve who only stand and wait." While waiting we can purify the mind and heart from error; such purification alone will make us useful to our fellow men.

We have brought about our own present ignorance and  
helplessness, but we can still sow seeds of patience,  
and of right thought, and it is only by accepting  
whatever comes as best for us at that time  
that we can progress in the least.



The Buddhi principle lives on a plane beyond our knowledge; I mean our mere brain knowledge.

The really selfless man is he in whom the sense of personality is really killed, and not one who says in sentiment or heart "I am one with all."

Self control is the first great step.  
It is the only step for, when it is complete,  
we know all.

I find that the brain causes much of our sadness.

Of course, much arises from ignorance.

More comes in the shape of mental suggestions,  
sensed by the inner man, and instilled from the  
astral pictures of the dark Thought of the age.

Consider, when thou speakest,  
whether thy words will promote love;  
if not, speak not.

The soul itself has to outgrow certain tendencies,  
and we only know our minds, and but part of  
what we call "mind;" our souls we do not know.

Thzosophy tzeahz that mzn must grow,  
and that rzal growth is from within outward,  
and so urgez you to make your own eeffort  
and throws you upon those eefforts.

Theosophy teaches development. Hence, we best attain  
when we learn to look within, and there to get deeper  
than the brain thoughts, into the intuitions, through  
calm. The way is taught to each from within,  
and not in hours or years.



Man has the power of choice.  
He can awaken the spiritual will or not,  
as he may choose.

Common sense is highly valued in occultism.

In order to have your proof, you must work for it. In all this great universe there is no proof obtainable except by work; whether work of the body; work of the eye; work of the mind, that great overseer which sums up the results of all other classes of work; work there must be or proof there is none.

the attitude of the Theosophist, or indeed of any really thinking person, is the attitude imposed by Nature herself. To know a thing you must be it; you must have experience of it.

# NOVEMBER

I charge you to give these words to those whom you  
know are waiting and anxious to hear or see any words  
of mine.

Are we not one, I, thou, and It?

## 2

Let us forth into the Beyond.

### 3

My doors open only when the heart of man beats  
against them, calling in the name of its fellow man.



What we thus promise within ourselves, what we aspire  
to there, finds there a witness, a recorder,  
an accusing or approving tribunal.  
This inner nature is judge.

## 5

Know that there is in all things a natural or sequential development, according to which experience unfolds itself in a series of conditions no less regular than those of the flowers.

## 6

Eagerness, over-anxiety to be doing,  
or personal habit lead us into situations  
not yet ripe for us.

The heart of love is a winged thing;  
it has its home in the pure ether.

Much-needed wisdom is slowly and painfully acquired.

# 9

We learn through and by our mistakes,  
seen in the light of dawning self-knowledge.

What is all-important is that we should help our friends  
to find their own wisdom.

Fear to disturb the balance  
in which a soul trembles



We may endeavor to broaden all ideals by comparison.  
Nearness to universality and unity is a good test.

False lights ourselves, we deflect the rays of the Self;  
the divine rays are beaten back, seeking other spheres  
than ours. Open the fixed mind to them and the rays  
pass, dissolving our poor limited forms, waxing  
glorious in that self-creative power which is  
the appanage of the living Light alone.  
That Light whose movement is the Law.

Wisdom always IS.

There are hours when silence is the only aid.

In the very same position we would do the same thing,  
for that situation includes the mental and physical  
make up, the entire Karma of that other person.  
Every determining factor would be the same.  
There were no possible escape from the  
same action were we the same actor.

Strenuous opposition  
often forces the questioner  
in the contrary direction.

The Maya of Nature is endless.

Sympathy is a vast force,  
and we develop by its exercise.



Quiet charity is an occult power.

The wise guide will only indicate their direction.

Not men and women seek our aid, but souls.  
The soul, deeply buried in matter,  
seeks itself through the universe.

Ours it is to cause hatred to cease by love, to win for  
that distraught and warring friend a moment of  
stillness, in which the inner Voice may be heard.  
When we return patience for anger, that fettered soul  
within his body vibrates to the universal harmony.

The Voice is all the guide the soul can have.

As in the course of every river, yes, even to the smallest rivulet, impediments arise, deterrents temporarily fill the bed or swerve the course, so in this movement many a change occurs.

There is a change, and yet no change.  
The goal is ever the same.

The Law brings pain; be it ours to heal that pain,  
and, like little children, to love one another.  
Now that Love is not emotion. It is unmoved  
Compassion, itself the mover of worlds.



“Universal Brotherhood.” [In choosing this ideal, the Founders of the T.S.] followed after Nature, herself based upon that truth. The term was chosen as one fitted to convey to all minds in all languages a clear, distinct, and ethical idea. At the same time, the only real ethics are spiritual laws we do not glimpse as yet.

So this term is held to cover and to convey in its highest sense the truth of the “spiritual identity of all Being,” on which alone can a real universal brotherhood, true in fact as well as in potentiality, active on all planes alike, be based.

The Theosophical Society is thus seen to rest upon  
spiritual identity, upon likeness and not upon  
difference, upon union and reunion as beginning and  
goal, and, in the intermediate spaces of Time,  
upon unity in diversity.

The neutrality is positive, not negative.  
It is active, as becomes a spiritual quality  
springing from a spiritual truth  
lying at the very foundation of Being.  
Neutrality is not passivity.



# DECEMBER

*May we be guided towards the living Truth.*

May we awaken to a fuller sense of our  
responsibilities, and inaugurate this Christmas tide  
the new reign of Brotherhood in child life,  
the reign of selflessness and peace.

The Diving is not importunate.

### 3

If you wish to destroy Karmic effects,  
destroy the fixed consciousness of "yourself."  
Live in the universal life and you will inherit  
the universal Karma.  
This is "good," for the Karma of the manifestation  
is to return to the manifestor.



Stand calmly, stand serenely;  
bear witness yourselves to that Compassion  
which is that Light itself.

## 5

Turn the peaceful heart away from all sharp clamor  
and await the hour of right action,  
resting meanwhile on the duties of the moment.

Neither should we judge those  
who have interpreted events, bewilderment, suffering  
according to their karmic tendency.  
Enfold them also in the divine Compassion.

All we have to do is to work and to wait in silence of  
the lips and of the brain. If we succeed in this, ours will  
be the great reward of hearing more clearly from that  
Light within ourselves which will guide us to action  
when the right moment for that action  
shall have arrived.

It is better not to ask whence a thing comes,  
but examining whether it be good.

# 9

We shall never arrive at truths  
relating to spiritual evolution  
by seeking for them as controversial weapons.

It is not with the Mind, but with the Intuition  
that spiritual truths are discerned.  
Mind reports what Intuition has seen.

That Self;  
That thou art.



Very many students mistake their impulses for intuitions. Yet the distinction is really very marked.

The distinguishing trait of Impulse is an interior propulsion towards action. It differs from Intuition in that this is a seeing, is apperception, while Impulse is invariably a desire to do. Impulse is wholly kamie.

Heat and cold, light and darkness,  
pleasure and pain, are opposites.  
One opposite cannot exist apart from the other.

Do not sit for passivity nor stare into mirrors;  
but purify your motives, seek to do The Will.

Remember that life is wearing off,  
and a smaller part of it is left daily.

Do not forget that the Self uses whom it will,  
and that flashes of truth can be, and are, sent to us.

Positive meditation on sacred themes will help you.

A center can only give forth what it contains,  
that is to say, a center may remain such  
while changing its quality.

The mind, the hell-maker, constantly endeavors to shut the new hope from view, and with reason; for the lower mind, like a composite entity, has a life of its own, a life largely partaking of the material and the animal.



The act of reflection is not alone a mode of thought,  
but is an act of meditation, of stillness,  
in which the mind is a reflector of truths apprehended,  
truths lying all about us in the serenity of the invisible,  
caught and mirrored forth by the quiet mind.

Sages have said that Mother-Nature is but the veil  
which the Absolute throws over itself  
in periods of manifestation.

The spiritual will is the only conqueror of Nature.

If we cherish the aspirations of the heart, listening  
patiently for its sweet and earnest promptings,  
we shall thus begin to blend the mind and soul;  
the heart is the forerunner and the prophet of the Soul.

Ye suffering hearts, each one is seen and loved!

Ye brave minds, each one is upheld!

Ye deathless souls, each one nears the hour  
of self-consciousness and power.

Another Christmas Season has come around to us,  
 typical of the birth of that Divine Principle of Light in  
 human souls, whereby these expand to Eros,  
 the One Ray of Light and Love. Not love as we know it.  
 But that Love dimly foreshadowed in all the lives  
 of the universe, that Love which is the sum of lives,  
 whereby each responds to each and is in each,  
 itself its core and cause.

Sympathy, in its essence, is the memory —  
or the experience through the imagination —  
of a similar suffering.

By the principle of Brotherhood is meant the building power, the unifying force. It constructs by means of the harmony of contraries. Compassion is its name of names, its law of laws, and not its attribute. In that this principle flows forth to all from Nature's inmost heart, harmonizing all to one consenting whole, the infinite mercy of its action stands revealed.



All, all are summoned home,  
to be at one with Life and Light;  
to end the day of separation.

Arise, ye magic powers! Ye sun-breaths,  
warm our hearts and lend them on to conquest over  
self. The universe is Love, for it awaits all beings.

Inspire thyself. What man can inspire thee?  
Draw the diviner breaths deep within thyself,  
and poising thy soul upon these, all Nature stilled  
within thee, that soul shall plume her wings — the  
wings of meditation — for the flight into still holier airs.

The Vow of Poverty is a power. It is the power to say,  
at each instant and to the Law: Thy will be done!

The power to abandon hopes, fears, plans, codes,  
thoughts. To see each moment dawn as 'twere the last,  
yet to live it as though it were eternal.

To have no rights, no wrongs, no mental possessions.

To see all things, even the innermost, appear  
and disappear as life now forms and now dissolves.