



# The Spiral Path...

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You do look, my son, in a moved sort,  
As if you were dismayed. Be cheerful, sir.  
Our revels now are ended. These our actors,  
As I foretold you, were all spirits and  
Are melted into air, into thin air;  
And like the baseless fabric of this vision,  
The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind. We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep.

PROSPERO, (to Ferdinand):  
*The Tempest*, Act IV, Scene 1

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## Supple Beings

We human beings are plastic beings. We can assume various 'shapes' in our lives. In one sense, all of Nature is plastic. Being ever-changing, non-static, uncrystallized, it is ever-malleable, being formed and reformed, wet clay, a variable 'plastic force.' The *Tao Te Ching* in verse 8 has *water* assuming whatever shape it occupies, seeking its own level. We are also like that. We ultimately take on the form we strive to emulate.

The mutable plastic form is impressed with that around it; and either from below, the material, or from above; from that plastic imagination which can imagine right thoughts and actions and occlude the lower animal self from downward pulling forces. The choice is always ours: whether we listen to the gross material world, or that of the Heart of the Universe.

We can alter at any time what we are doing, how we are acting, and chose an ever higher ideal.

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The world has clouded the light of true knowledge,  
and *selfishness* will not allow its resurrection,  
for it excludes and will not recognize  
the whole fellowship of all those who were born  
under the same immutable natural law.

*Mahatma M.*



It is a lack of recognition of our essential oneness in our spiritual origin that allows the growth in the human heart of the evil fountain of selfishness, of self-seeking. This is the root of all evil and of all evil-doing, so far as humans are concerned, as it is the cause as well of all individual misery and unhappiness; because from this evil fountain of selfishness, the child of our lower nature, there pour forth, if they can, when released from the benign and restraining influences of the higher nature, all the things which make life dark and sad and unhappy.

*G. de Purucker*

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...people seem to care every day less for truth  
and every hour more for gold.

*H. P. Blavatsky*

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## Small Kindnesses

*Danusha Laméris*

I've been thinking about the way, when you walk  
down a crowded aisle, people pull in their legs  
to let you by. Or how strangers still say "bless you"  
when someone sneezes, a leftover  
from the Bubonic plague. "Don't die," we are saying.  
And sometimes, when you spill lemons  
from your grocery bag, someone else will help you  
pick them up. Mostly, we don't want to harm each  
other.

We want to be handed our cup of coffee hot,  
and to say thank you to the person handing it. To smile  
at them and for them to smile back. For the waitress  
to call us honey when she sets down the bowl of clam  
chowder,  
and for the driver in the red pick-up truck to let us  
pass.

We have so little of each other, now. So far  
from tribe and fire. Only these brief moments of  
exchange.

What if they are the true dwelling of the holy, these  
fleeting temples we make together when we say,  
"Here,  
have my seat," "Go ahead — you first," "I like your  
hat."

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### From the Editor

Our lives are destined, through our karma, but not  
*set in stone*. 'The stars impel, but *do not compel*.'  
There is a natural forward motion to all things, and if  
we accept that direction in our lives, we can move  
towards the spiritual end of our being — yearn for that  
which is higher in our principles, and which is  
fundamentally good and altruistic. We leave  
selfishness and personal gain behind, in preference for  
assisting those who need help and light. Every moment  
we can refine the direction we want our lives to move.  
Let us choose the higher life, the spiritual life, the one  
which one day will make us fully realized gods.

Fraternally,  
*Scott J. Osterhage*

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Each existence depends on something else. Strictly  
speaking, there are no separate individual existences.

*Shunryu Suzuki*

As for human nature in general, it is the same now  
as it was a million of years ago: Prejudice based upon  
selfishness; a general unwillingness to give up an  
established order of things for new modes of life and  
thought — and occult study requires all that and much  
more—; pride and stubborn resistance to Truth if it but  
upsets their previous notions of things,— such are the  
characteristics of your age.

*Mahatma Letter 1 to A. P. Sinnett, 1880*

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You say you can't see the kingdom of the good and  
the true on earth. I didn't see it either; and it can't be  
seen if you look at our life as the end of everything. On  
earth, I mean this earth... there is no truth — everything  
is falsehood and evil; but in the universe, in the whole  
universe, there is a kingdom of the true, and we are now  
children of the earth, but eternally — children of the  
whole universe. Don't I feel in my soul that I make up a  
part of that huge, harmonious whole? Don't I feel that  
among the countless number of beings in which the  
divinity — the higher power — whatever you like — is  
manifest, I make up one link, one step from lower  
beings to higher? If I see, see clearly, this ladder that  
leads from plant to man, then why should I suppose that  
this ladder, the lower end of which I do not see, is lost  
in the plants? Why should I suppose that this ladder  
stops with me and does not lead further and further to  
higher beings? I feel not only that I cannot disappear, as  
nothing disappears in the world, but that I will always  
be and have always been. I feel that, besides me, above  
me, spirits live, and that in this world there is truth.

*Count Leo (Lev) Tolstoy*

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It is under cyclic law, during a dark period in  
the history of mind, that the true philosophy  
disappears for a time, but the same law causes it to  
reappear as surely as the sun rises and the human  
mind is present to see it.

*William Q. Judge*

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Growth comes from keeping the mind plastic,  
the heart warm with love which flows to us always  
from the Heart of the Universe.

*G. de Purucker*

## Of One Mind, of One Heart

Grace F. Knoche

What is it that [we have] hoped to accomplish? The fostering of a sense of oneness in spirit, of empathy, with everything that lives and breathes — and more especially with our human brothers — has been in the forefront of our interest. That this is a long-range goal is self-evident; but is there a worthier ideal to work for than universal brotherhood as a practical reality and not merely a noble dream?

What do we envision today when we speak of universal brotherhood? The hoped-for condition where all nations and races would continue their own lines of development, worship after their own fashion, administer in freedom their affairs, social and political, and yet, as human beings, feel inwardly linked by the powerful bonds of an inner oneness of origin, children of the divine sun who is our common parent. It all sounds so simple and natural that one wonders why the idea has never achieved the support it merits. If a census were taken of the deepest hopes of every man and woman on our globe, an overwhelming majority would say: give us peace, give us a world order that is benevolent and just to all, and we will abide by it.

Or would we? Maybe we think we would, but can we be so sure that when it comes to the actual living of our ideals we would make the required sacrifices? To begin with we would have to jettison our prejudices, for neither strong aversions nor strong preferences have any place where genuine accord is the goal.

The dream of a world where people of different ethnic, social, and religious origins might live under one universal law of harmony and justice is not new with us; it has been a recurrent ideal of the ancient world with varying degrees of realization in Sumer, China, India, and Egypt, as well as in Greece, Rome, and other civilizations.

A look at history may be salutary, especially where the tumultuous succession of outer events was often so disruptive that then, as now, the cry for a brotherhood, a union of peoples, was heard throughout the known world. I think particularly of 4th century BCE Greece, of Alexander the Macedonian. Despite the terror of his exploits and his unwarranted acts of violence, he carried with him the dream of one world, of a brotherhood of peoples who would live together as equals, citizens of

one commonwealth. The Greeks called it *homonoia* — of one mind or *nous*, a “union of hearts” as some translate the term. Later the Roman Stoics saw in the Ideal State of Zeno, the Greek founder of their philosophy, the universalizing influence that could touch people’s souls everywhere. They stressed the oneness of all, not for political gain but because they saw human beings as sparks of the one Mind-essence, the Mind-fire or divine Intelligence that ignited the whole of cosmos into life and consciousness. We see the ideal come forth with Ammonius Saccas and his theosophic school in 3rd century Alexandria, as well as with Jesus, who more than any other in those immediate centuries would demonstrate by his life that the 11th Commandment could work if people would but grasp its beauty and apply its saving principle.

What has prevented this noble ideal from taking solid root? Human nature changes slowly, often to our despair — but also to our benefit, odd as this may sound, for we are compounded not only of failings: our strengths equally endure. Fortunate it is that inborn in the soul is an infallible touchstone by which we may test what is essentially sound and what is false; more, what is inwardly right for us, and what is not. We dare not overlook the potency of free choice. What individual’s genius is so superlative that he can impose his will — however glorious a vision he may have — upon other human beings with impunity?

The weakness of the *homonoia* of the Greeks, of the Ideal State of the Stoics, of the eclectic theosophical system of Ammonius, or again of the brotherhood fostered by every well-intentioned organization even today, does not lie in the principle of unity but in its adherents. Brotherhood, harmony in thought and deed, sincere respect among individuals, nations, and races, *cannot be imposed from without*. It has to grow quietly, individually, in the silence of the soul. Every human being, then, is as deeply responsible as every other to weed out his own tares of ambition and self-seeking and to see that the seed of universalism is nurtured by the sunlight of altruistic purpose.

We are all inextricably linked together. What an Alexander or Ammonius does, what you and I think and do in the small circle of our personal lives, leaves its impress on the inner currents of world-consciousness. The memory bank of the soul — and of our earth-being as well — retains for all futurity the quality of our thoughts, our aspirations, our lofty as well as our mean desires. What we have laid up in the treasury of

ourselves in former eras, wherever we were incarnated — in Greece, Iceland, or China, Africa or Peru — is with us now, prodding, illuminating, guiding.

Today it is as though the longing of the countless millions of human souls who have ever yearned in past lives for a universal concord of peoples is demanding that this time we make it work. “I and Thou are One” has been sung by Hindu sage, Sufi poet, and the bards of every age. Now we must invest this truth with meaning; it must become a turning point in our aspirations. Our challenge is dual: on the one hand, we have steadfastly to be true to the mandates of our inmost self; on the other, we have so to widen our sympathies and the horizons of our understanding that Love wells forth without hindrance, to eradicate separatism and distrust. Then, and only then, will we know this oneness, this union of hearts and minds — not as an intellectual or social accommodation, but as a living, breathing inflow-outflow of life-consciousness, enfolding suns and stones as it does every one of us.

If this be but a dream, it is the noblest we can live for, and one well worthy of every human being’s finest energies.

*Sunrise magazine, Fall 2007*

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Time must be given for assimilation, or the “dark shadow which follows all innovations” would crush the soul of man. The great public, the mass, must have time and also material.

Time is ever.

*William Q. Judge*

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If you thirst after spiritual truths, you should first learn how to read between the lines.

More! You should not believe what you read or heard, regardless of the authority of your teachers, but to believe only when the writing or saying is corroborated by your own reason and consciousness.

Thenceforth, act accordingly and abundantly.

Kalama Sutta of the *Anguttaranikaya*

Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or painting well insists on doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with [the journal] *Lucifer* endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then 1888, however unlucky a year, would have been fitly ushered in by the gleaming star. — *H. P. Blavatsky*

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Keep stout hearts all of you; never be dismayed by adverse conditions of whatever kind, be they financial, political, social, or what not. With our glorious philosophy which we hold as the light of our lives, and as the common inheritance of mankind, in our hearts and in our minds, and with undaunted courage, we can face the future with confidence. Certain of the justice of our Cause, and of the purity of our hearts, and disregarding the criticisms of the unthinking, of which we may at any time be made the objective, and with malice towards none, I call upon you to move forwards into the future with me and with those who will follow me, with the Holy Light of the Tathâgatas [Buddhas] guiding our feet. — *G. de Purucker*

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Let the Silence within, Speak...

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