

FORMING A SPIRITUAL FOCUS



On the work the Theosophical Movement

Those who feel a connection to the Movement can, each by their own means, re-establish the Ancient Knowledge and the Eternal *Way* and help society forward to a better future.

Starting at the beginning... How can a sense of responsibility for society, of strong ethics and goodwill, can be cultivated among the intelligent and the caring?

How can good intentions be brought into wise practice?

The perennial 'ancient knowledge' has been provided to humanity to give warnings & direction for the current times... above all it gives inspiration to labour on behalf of the "Sacred Cause of Humanity."

Theosophy asks all to work for each other, which is the ideal of forming a Brotherhood of mankind, and to give service so as to:

- (1) watch the steps of erring humanity and erect sign posts against certain pitfalls;
- (2) hold aloft a light which will cheer and inspire to make ours the Power which is Peace, and the Service which is Joy.

These letters of H.P. Blavatsky warn us against the dangers of both religious intolerance and materialism's selfishness, but above all against what we now see in the New Age's tendency for psychic – rather than spiritual – development.

They show an ancient and sure path, that Ethics are more important than psychism with its fascinating but not illuminating traps. They kindle in the heart a Sacred Fire which can reduce worldly desires to ashes, replacing them with ideals that make the soul of the inner man sing when it sees humanity make true progress.

Ideas from the "Foreword" to H.P. Blavatsky's *'Five Messages to the American Theosophists'*

What is the relationship between The Theosophical Movement & other movements?

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

In view of the ever-increasing triumph, and at the same time the misuse, of free thought and liberty... how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence of brotherhood, and of the practical application of Buddha's esoteric doctrines?

The Great Master's Letter, Lucifer magazine, August 1886

[This is the *Maha-Chohan's* (the guardian of the teachings) view on the Theosophical Society in regard to objections to its conduct and its main idea - "**Brotherhood**" - its first, fraternal and foremost aim.]

The "Third Section" was said to be restored by the formation of the U.L.T.

ULT Its Mission & Its Future, p. 8

[The "semi-esoteric character of the U.L.T." was a phrase Robert Crosbie used, that the ULT had to do that which the various Theosophical Societies then in existence had all failed in: to maintain and restore the integrity of the Original Impulse that was given by the Mahatmas who initiated the great effort.]

What is the rationale behind the Theosophical Movement's work?

It is not the individual and determined purpose of attaining Nirvana—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, *to cause to benefit by it as many of our fellow-creatures as we possibly can*, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes:

- (a) the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, *owing to the deliberate surrender of intellect*, and its imprisonment in the narrow grooves of bigotry and superstition¹—a process which cannot fail to lead to the utter deformation of the intellectual principle;
- (b) the other unrestrainedly indulging its animal propensities² with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution.

Those intellectual classes, reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those *they ought to protect and guide*.

Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

The Great Master's Letter, Lucifer magazine, August 1886

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. *ibid*

An appeal to the West to work for and co-operate with all nations.

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, work for Theosophy!” ... for its practical realization alone can save the Western world

- from that *selfish and unbrotherly feeling that now divides race from race, one nation from the other*; and
- from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples.

Theosophy alone³ can save it from *sinking entirely into that mere luxurious materialism* in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

Five Messages to the American Theosophists, 1891, H.P. Blavatsky

¹ This is a warning of the rise of religious intolerance following the general decline in exoteric religions and their earlier loss of metaphysics, ethics, and brotherly cohesion.

² The “mere luxurious materialism” of 19th and 20th centuries – how will we do in 21st?

³ ‘Theosophy’ is an ancient term for the wisdom that guided humanity’s spiritual impulse when its first minds reached the evolutionary point becoming *self-reflective*, the stage of self-consciousness.

There are many temptations, some of which may come disguised as angels of light. Our best safe-guard is an unselfish desire to benefit others, with no anxiety about our own progress, while striving all the time to make ourselves the better able to help and teach others.

There are two doctrines spoken of... the doctrine of the Eye is the intellectual one, the doctrine of the Heart is spiritual, where knowledge springs up spontaneously within. It is *this latter* which you crave, and which I can assure you Theosophy will lead you to. There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy. And let me say here to you: do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his "light," and he is given what is needed for his better development. That light is not mere poetical imagery, but is actual, and its character denotes one's spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action; otherwise, the lessons would not be learned. Mistakes will occur, perhaps many of them, but, as is said, "twenty failures are not irremediable if followed by as many undaunted struggles upward." The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

The Friendly Philosopher, Letter 2, p7. Robert Crosbie

What are the ULT's methods of reform for creating a spiritual environment?

There are many "good souls" who do not know their own minds, and hence have no solid basis in Theosophy while accepting it as the only thing worth knowing. They cannot "stay put" *anywhere*.⁴

We don't have to hunt them up—they come to us right along. If we had to look for them we *might* let them go by, as not being of the right kind or from some other ostensible reason. There are hundreds who have gone off on one wrong track or another. They all have some good traits—Karmic inheritances; but these do not bring Wisdom nor Will. *They need guidance, not leadership.* (emphasis added)

Study and work is their only salvation and we can help them all to the degree that our Karma and theirs permits, if only by example. ***Our work is with all***

⁴ These are many, *who in previous lives*, have at some time been part of the greater Theosophical Movement, such as in the European Druidic colleges and schools, or Pythagoras' Crotona etc. etc.

Theosophists. As far as I can see, "U.L.T." is the only real "olive branch" in the Movement, for it means peace with all, in unity of aim, purpose, and teaching.

The Friendly Philosopher, Letter 9 of "In The Beginning." Robert Crosbie

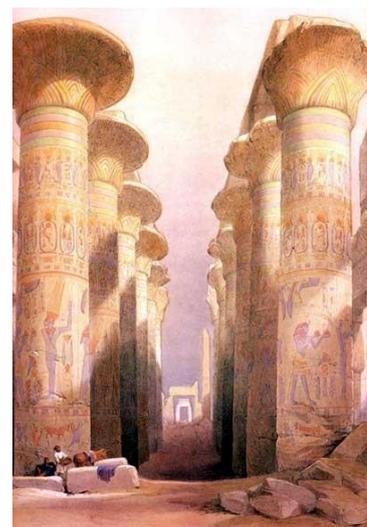
... we have to know what we are, and to think and live in the light of our own real natures. Then we shall know the truth within ourselves.

We shall understand ourselves and we shall understand our fellow-men, and we shall never again say, "Our God and other Gods," but the SELF of all creatures.

We shall see the Self as all and in all; we will act for and as the Self, because the Self acts only through the creatures; and we shall see every being—man, below man, or above man—as an aspect of ourselves; as individualized beings we will try more and more to exercise the spiritual knowledge that is our own heritage.

The Friendly Philosopher, p 220 "Our God and other Gods." Robert Crosbie

[The Theosophical view of humanity's future encompasses an almost incalculably long period, in same way as the Egyptian or Hindu Brahmin's record of astrological observations extend far back in time, much further than modern science is prepared to admit. It is also an inspiring and optimistic one, fully realisable as the fresh shoots of new growth in that direction are showing in more and more places, where ordinary people participate and co-operate with others, free of control and away from the influence of the privileged-but-selfish-few. If even a small group put to one side their bad tendencies from earlier times and take courage to live more responsible and ethical life then a bloodless revolution - such as the Buddha's - becomes possible, as a free-flowing stream, if not dammed up, one day reaches the ocean.



Columns at Karnak, Egypt

Such are the claims made by the fraternity of *Bodhisattva-Nirmanakayas* of the trans-Himalayan Eastern esoteric school who desire – following the end of the Piscean cycle around 1900 – to lay again at the service of the West the once-hidden *Perennial Wisdom of the Ages*, so our civilisation may flower into an enlightened age for “the common people.”]

Q: Why re-establish the Movement in Europe and Western countries?

A: Consider our historical past in which we, in the long past, may have played a part...

THE LAST OF THE MYSTERIES IN EUROPE

As was predicted by the great Hermes in his dialogue with Aesculapius, the time had indeed come when impious foreigners accused Egypt of adoring monsters... Her sacred Scribes and Hierophants became wanderers upon the face of the earth. Those who had remained in Egypt found themselves obliged for fear of a profanation of the sacred Mysteries to seek refuge in deserts and mountains, *to form and establish secret societies and brotherhoods*—such as the Essenes; those who had *crossed the oceans to India and even to the (now-called) New World*, bound themselves by solemn oaths to keep silent, and to preserve secret their Sacred Knowledge and Science; thus these were buried deeper than ever out of human sight.

In Central Asia and on the northern borderlands of India, the triumphant sword of Aristotle's pupil swept away from his path of conquest every vestige of a once pure Religion: *and its Adepts receded further and further from that path into the most hidden spots of the globe*. The cycle of **** being at its close, the first hour for the disappearance of the Mysteries struck on the clock of the Races, with the Macedonian conqueror. The first strokes of its last hour sounded in the year 47 B.C. *Alesia* (St. Reine, Côte d'Or) *the famous city in Gaul, the Thebes of the Kelts*, so renowned for its ancient rites of Initiation and Mysteries, was, as J.M. Ragon well describes it:

The ancient metropolis and the tomb of Initiation, of the religion of the Druids and of the freedom of Gaul.

It was during the first century before our era, that the last and supreme hour of the great Mysteries had struck. History shows the populations of Central Gaul revolting against the Roman yoke. The country was subject to Caesar, and the revolt was crushed; the result was the slaughter of the garrison at Alesia (or Alisa), and of all its inhabitants, including the Druids, the college-priests and the neophytes; after this the whole city was plundered and razed to the ground.

Bibractis (Autun, central France), a city as large and as famous, not far from Alesia, perished a few years later. J.M. Ragon describes her end as follows:

... Bibractis, the mother of sciences, the soul of the early nations [in Europe], a town equally famous for its sacred college of Druids, its civilisation, its schools, in which 40,000 students were taught philosophy, literature, grammar, jurisprudence, medicine, astrology, occult sciences, architecture, etc. Rival of Thebes, of Memphis, of Athens and of Rome, it possessed an amphitheatre for gladiators, surrounded with colossal statues and accommodating 100,000 spectators, a capitol, temples of Janus, Pluto, Proserpine, Jupiter, Apollo, Minerva, Cybelē, Venus and Anubis, and in the midst of these sumptuous edifices the Naumachy, with its vast basin, an incredible construction, a gigantic work wherein floated boats and galleys devoted to naval games; then a *Champ de Mars*, an aqueduct, fountains, public baths; finally fortifications and walls, the construction of which dated from the heroic ages.

Such was the *last city in Gaul wherein died for Europe the secrets of the Initiations of the Great Mysteries*, the Mysteries of Nature, and of her forgotten Occult truths.

"The Last of the Mysteries in Europe," *Blavatsky's Collected Writings*, Vol 14 p 294 (emphasis added)