

# A NEW CONSCIOUSNESS

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Commemorating the 143rd anniversary of the founding  
of the modern Theosophical Movement on 17th November 1875



“Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, as it is *verily that God itself*: called the HIGHER CONSCIOUSNESS.”

(“Some Words on Daily Life” written by a Master of Wisdom)

A special meeting with readings, two short talks, and a Q&A panel

**Sunday 18th November 2018** from 7 - 8:30 pm ~ **all welcome**

The United Lodge of Theosophists, Robert Crosbie House, 62 Queens Gardens, London, W2 3AH

## *First Reading*

### **A RADICAL UNITY IN EACH PART OF NATURE**

In the Catechism, the Master is made to ask the pupil: –

*“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”*

*“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”*

*“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”*

*“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’”*

The radical unity of the ultimate essence of each constituent part of compounds in Nature – from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds – this is the one fundamental law in Occult Science. “The Deity is boundless and infinite expansion,” says an Occult axiom.

(“The Secret Doctrine” by H. P. Blavatsky Vol. 1, p. 120)

### **WITH UNITY AND HARMONY EVEN AMONG GREAT DIVERSITY**

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other’s shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you.

(“Some Words on Daily Life” in U.L.T. Pamphlet No. 22, by a Master of Wisdom, p. 10-11)

## *Second Reading*

### **BRINGING TO THE WEST THE OLD EASTERN DOCTRINES OF KARMA AND REINCARNATION**

The aim and object of [H. P. Blavatsky's] life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the godlike powers within and of at last becoming a co-worker with nature.

As every one must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

*from "The Esoteric She"*

(William Q. Judge's "Theosophical Articles" Vol. 2, p. 35-36  
& WQJ Pamphlet #2 "H. P. Blavatsky")

## *Third Reading*

### **THE SELF IS THE KEY TO SEEING ALL LIFE IS ONE**

True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. What is required is a correction of our basis of thinking. Theosophy gives us the true basis for right thinking, and so for right action. The consistent and persistent effort to think and act from the right basis draws out a certain power in ourselves, and that power manifests, first of all, as the power of concentration – the ability to hold our mind upon a single subject or object to the exclusion absolute of every other thing.

How many of us have that power? I venture to say, not one. We have no *stability* of mind, and we must get that. But the power of concentration *cannot* be used if we imagine ourselves to be changeable, perishable beings. We think that in order to “develop,” *we* must change. It is not true. We need to change our fundamental ideas, our minds, our modes of thought, our instruments. That is where the development comes. If we are ever going to learn to concentrate, we must concentrate from the basis of the steady point in us, the Perceiver, the Spirit, our real unchanging Immortal Self. We cannot come to or connect with that Power in ourselves unless we realize that all life is One, that all beings like ourselves are moving on the same path. In that way we realize Universal Brotherhood in a spiritual sense: Altruism should actuate us in every thought, word and deed.

If we consider these things we shall see how far away we may be from making a beginning in the direction of Occult Knowledge. A beginning has to be made, and the sooner we start the better. It calls for the arousal of the Spiritual Will. Will is not a thing in itself, a power in itself. The will is consciousness in action, as distinguished from consciousness inactive. As soon as we think or desire in any direction the “will” works. That will is weak or strong according to our idea of ourselves, our thoughts, our desires, our aspirations, our considerations of our weaknesses, our limitations. If we realize that we are *Spiritual* beings and think and act in the right direction, at once the Spiritual Will begins to work, the power of Concentration is strengthened, the feeling of responsibility grows, the whole nature begins to change, to be transformed – the Great Transition is going on.

*from “Occult Knowledge”*

(“The Friendly Philosopher” p. 319-320 & “Universal Theosophy” by Robert Crosbie)