

Readings for "The Tidal Wave" by H. P. Blavatsky
Sunday 10th November 2019
ULT London

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind.

—Five Messages, 8, H. P. Blavatsky

If you have obtained true knowledge it forces you to meet all men not only half way, but more than that, to seek them. It urges you not to retire, but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more, strive to lighten the burden for some struggling soul.

— Quotations, 26th October, W. Q. Judge

Theosophy is not in conflict with any form of religion, any society, any man, any opinion, however much these may be in conflict with Theosophy.

— Quotations, 8th November, Robert Crosbie

The text of the Tidal Wave is at <https://www.theosophy-ult.org.uk/wp-content/uploads/2019/11/The-Tidal-Wave-Friendly-Philosopher-Let-12-14-LTL.pdf>

"Notes on the Bhagavad Gita" by W. Q. Judge

Chapter Four, pages 104 to 109

After the race has grown sufficiently, the Being called the Sun leaves the spiritual succession to Manu—whether we know him by that name or another—who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding a line of Kingly Priest Rulers; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly king called Ikshvaku, the ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew

all the laws, remain as *inherent ideas* to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided; and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now. The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and labored efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the Supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas.

Arjuna is surprised to hear one whose birth he knew of declaring that Vivaswat was his contemporary, and so asks Krishna how that can happen. Krishna replies, asserting that he and Arjuna had had countless rebirths which he saw and recollected, but Arjuna, being not yet perfect in yoga, knew not his births, could not remember them. As in the poem Arjuna is also called *Nara*, which means *Man*, we here have an ancient postulation of reincarnation for all the human family in direct and unmistakable words. Then very naturally he opens the doctrine, well known in India, of the reappearances of Avatars. There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:

* * "I come, and go, and come. When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil back,
And setting Virtue on her seat again."

~ ~ ~ to read later ~ ~ ~

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviors. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and man's destiny. But the coming of an Avatar must be strictly in accordance with natural law—and that law demands that at the time of such an event there also appears a being who represents the other pole—for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when

Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equaled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or howsoever named—appears "in visible shape, a man with men." His power is as great as the evil one, but he has on his side what the others have not—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that manvantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus:

“Whoso worship me,
Them I exalt; but all men everywhere
Shall fall into my path; albeit, those souls
Which seek reward for works, make sacrifice
Now, to the lower gods.”

He also declares that the right and full comprehension of the mystery of his births and work on earth confers upon us nirvana, so that rebirth occurs no more. This is because it is not possible for a man to understand the mystery unless he has completely liberated himself from the chains of passion and acquired entire concentration. He has learned to look beneath the shell of appearances that deceives the unthinking mind.

~ ~ ~ a farewell word ~ ~ ~

Here is advice given by many Adepts: every day and as often as you can, and on going to sleep and as you wake, think, think, think, on the truth that you are not body, brain, or astral man, but that you are THAT, and “THAT” is the Supreme Soul By persisting in this, by submitting your daily thoughts each night to the judgement of your Higher Self, you will at last gain light.

— Quotations, 27th October, W. Q. Judge