

HIERARCHIES & NATURAL DUTIES

Commemorating the 144th anniversary of the founding
of the modern Theosophical Movement on 17th November 1875



H. P. Blavatsky
in India in the 1880s

“The true Theosophist is a philanthropist – ‘not for himself but for the world he lives.’ This, and philosophy of the right comprehension of life and its mysteries will give the “necessary basis” and show the right path to pursue.” –Mahatma K. H.

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

Sunday 17th November 2019 from 7 - 8:30 pm

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

First Reading

THE WANDERING HEART

The downfall of every civilization is caused by the weak morals of those who live in and by it. False knowledge or misuse of knowledge generally accompanies weakened morals. An unbalanced relation between knowledge and ethics brings about a critical stage which, if not promptly attended to, results in death. Historical examples – the Roman Empire for one – will occur to any reader. War plays a part in the destruction and the reconstruction of civilizations. From the days of the *Mahabharata* down to our own times we come upon the phenomenon of unbalance between mental capacity and moral responsibility, competition leading to war and wars, then destruction. The destruction of the entire Kshatriya caste took place on Kurukshetra – an event which has a lesson for us all who are witnessing the sinking of European civilization.

For the few H.P.B. produced the book called *The Voice of the Silence*, dedicating it to them. In the Preface to that priceless little volume she writes that she offers three Fragments and that more could not be given "to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit."

Those only who are serious and sincere about moulding their own minds will make use of the book. As H.P.B. writes; '*Unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.*'

Like all Occult treatises *The Voice of the Silence* is written in a cipher and yields more than one meaning, for there is more than one key to be used in deciphering a profound cipher. The neophyte at his stage, the adept at his, uses the teachings, for growth as for service – for growth through service. H.P.B. has made "a judicious selection" for "the few real mystics" of the era to which she came, who recognized her and its worth. For students of the modern generation the book has the same message and offers the same benefits; for them to the formulation of the motive and the training of the mind form the first step.

The training of the Probationer includes the unfoldment of the right motive which the ideal of the Path of Renunciation presents. Chelaship implies the treading of that Path and the displacement of other motives – including that of Liberation – by the One Motive, the real inner motive, of which all outer motives should be but expressions and emanations. The choice comes at the end, but that choice is the culmination of innumerable choices made by the soul – from the stage of the Probationer to that of the Adept.

The cultivation of Right Motive takes more than one life: the control of the wandering mind is a necessity universally recognized but how many think of the wandering heart? When the heart has been steadied concentration of mind becomes easy, for an objective has been found. The mind gathers itself together and makes the objective its centre; but without a goal or an objective the mind can never gain one-pointedness. Many and varied are men's objectives in life, and the student of Theosophy is no exception to the rule. If he determines his objective to be neither the bliss of Nirvana nor the developing of siddhis, low or high, nor achieving success in this or that sphere, but letting everything go, to tread

the Path of Renunciation, disciplining himself for the life of *spiritual* service of Orphan Humanity, then he has found the correct objective, the Right Motive essential for the life of Chelaship. Once an aspirant resolves to follow the Right Motive, it, whether he remembers it or not, will affect his life and force him to work for humanity in one way or another. Directly he attempts to gain spiritual benefit selfishly instead of trying to help his brothers, he will feel the inner call to work, which cannot be evaded. For the Great Choice, his time will come; but its coming will be hastened as he remains faithful to the great Choice of his present incarnation – to endeavour to make Theosophy a Living Power in his Life..

The Wandering Heart by B. P. Wadia, from *The Theosophical Movement*, vol X, July 1940, pages 129-31.

Second Readings

UNITY AND DIVERSITY: MAN AND NATURE'S STRENGTH

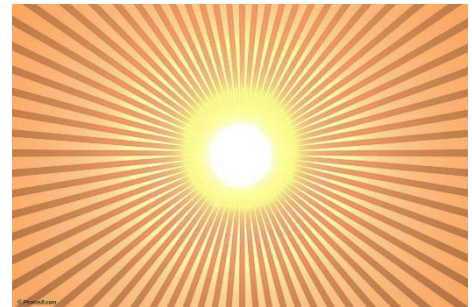


Image courtesy of fullhdwall.com

The rope is a metaphor for our life and its experiences [The Sun represents the Heart]

Consider with me that the individual existence is a rope which stretches from the infinite to the infinite and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colourless, are perfect in their qualities of straightness, strength and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered and it disorders the whole. Sometimes one is stained with dirt or with colour; and not only does the stain run on further than the spot of contract, but it discolours other of the threads.

And remember that the threads are living – are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag away, be communicated! But eventually the long strands, the living thread which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colour less, but golden. Once more they lie together, level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived.

This illustration presents but a small portion – a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present, as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

Essay *Karma*, at the end of *Light on the Path*, dictated to by Mabel Collins by a Mahatma.

A key to all the Mysteries is found in the beginnings of Life

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.

The Gayatri from A Commentary On The Gayatri, William Q Judge

Others who have gone before us

The Dhyani Chohan (an evolution from much earlier humanities) is represented with four arms, another allusion to the four races....

On other occasions when he has only two arms, he is Chenresi, the Dhyani and Bhodisatva, *Chakna-padmakarpō*, "he who holds a lotus."

His other name is Chantong, "**he of the 1,000 eyes**," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like **a forest of rays**. *The Secret Doctrine, H. P. Blavatsky, 2:179*

Priorities for a student of Wisdom

No duty, of course, should be neglected; we have such by natural law and by agreement, and we should faithfully fulfil them until they leave us; we must not desert them. By doing our duty by every duty, we work out our Karma fulfilling the Law, and are thus made fit for higher duties. W.Q.J. said, "Duty is the royal talisman; duty, alone, will lead you to the goal."

We must place an absolutely firm reliance upon the Law, doing that which is nearest to us first, and then what is farther away. *It is not what is done, but the motive in doing it*, that counts; so we have to watch well our motives; if the motive is right, anything we do is right, and every duty is equally great. If the right course is followed, there will be time and occasion for all duties and none will be neglected." *The Friendly Philosopher, Robert Crosbie*

UNITY of mind first; enlightening Study second, Joyful Work always

We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others, first, last, and all the time.

Concentration and Mindfulness

Forbearance consists in not killing, veracity, not stealing, continence, and not coveting. These, without respect to rank, place, time, or compact, are the universal great duties.

Patanjali's Sutras, 2:30-31, William Q Judge