

# Theosophical Influences on the 21st Century

Commemorating the 145th anniversary of the founding  
of the modern Theosophical Movement on 17th November 1875



*“When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas – however labelled – it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century.”*

H. P. Blavatsky quoted by William Q. Judge in the article “Yours Till Death and After, H.P.B.”

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

**Sunday 15th November 2020 from 7 – 8.30 pm**

**The United Lodge of Theosophists, 62 Queen’s Gardens, London, W2 3AH**

## *First Reading*

### FROM THE WRITINGS OF WILLIAM Q. JUDGE

[Krishna says:]

“This deathless Yoga, this deep union,  
I taught Vivaswata, the Lord of Light;  
Vivaswata to Manu gave it; he  
To Ikshvaku; so passed it down the line  
Of all my royal Rishis. Then, with years,  
The truth grew dim and perished, noble Prince  
Now once again to thee it is declared—  
This ancient lore, this mystery supreme—  
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivaswata is a name for the sun; that after him came Manu, and his son was Ikshwaku. The latter founded the line of [Solar Kings](#), who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Everyone respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although “Vivaswata” as a name for the sun reveals nothing to our Western ears, there is a great truth hidden behind it, just as today there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step by step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on today, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

*Notes on the Bhagavad Gita, Chapter IV, p. 102-104*

## *First Talk*

“The Cycle of Avatars and Teachers  
6th to 1st Centuries BCE and 19th Century”

## *Second Reading*

### **FROM A MASTER OF WISDOM**

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. . . .

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. Put without delay your good intentions into practice, never leaving a single one to remain only an intention – expecting, meanwhile, neither reward nor even acknowledgement for the good you may have done. Reward and acknowledgement are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value.

*Some Words on Daily Life*, U.L.T. Pamphlet #22  
and *Theosophical Articles and Notes* p. 133-136

## *Third Reading*

### **FROM THE WRITINGS OF ROBERT CROSBIE**

Every thought is in regard to some thing and produces an image of that thing; the concentration of the Thinker upon the matrix he has created draws into it the lives that swarm in the terrestrial atmosphere, energizes them and gives them direction, according to the motive and desire of the Thinker; this matrix, made a living force, can insidiously impel to action other Thinkers whose natures and desires are similar or who have the seeds of such desires within them, and all this whether the creator of the matrix is conscious of the results or not. “Thought” or more correctly, the ability to think, is the most powerful creative, destructive, preservative or regenerating agent that any beings possess; it acts weakly and strongly, according to the knowledge and power of concentration of the Thinker. In occultism, “thought” is the real plane of action; what we see or perceive physically are merely the effects of thought.

*Answers to Questions on The Ocean of Theosophy p. 62-63*

## *Second Talk*

### “Theosophical Influences on The 21st Century”

## *Fourth Reading*

### **FROM THE WRITINGS OF WILLIAM Q. JUDGE**

*Question* – What is a Nirmanakaya?

*Answer* – Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of great reformers, or statesmen who carry on a beneficial policy; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal

acknowledgment of the soul, has been aided by the Nirmanakayas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding “the suppression of Theosophy with a firm hand” and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and – *works behind the scene*.

“Answers to Questioners,” *William Q. Judge Theosophical Articles* Vol. 2, p. 477-478  
and *Echoes from The Orient* p. 35

## *Fifth Reading*

### **FROM THE WRITINGS OF H. P. BLAVATSKY**

On the day when Theosophy will have accomplished its most holy and most important mission – namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives – on that day only will Theosophy become higher than any nominal brotherhood of man.

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. . . . As individuals we may [engage in any charitable or altruistic work], but as Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men’s hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all. . . .

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man. . . . The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man – the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races.

*Five Messages from H. P. Blavatsky to the American Theosophists* p. 5, 8, 9, 12, 26

## *Q&A Panel*

questions about the talks,  
Theosophy and the Theosophical Movement

**[www.theosophy-ult.org.uk](http://www.theosophy-ult.org.uk)**