

# *The Cause and Cure of Suffering*



Talk at the United Lodge of Theosophists  
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“It is not by studying Occultism for selfish ends, for the gratification of one’s personal ambition, pride, or vanity, that one can ever reach the true goal: that of helping suffering mankind.” H. P. Blavatsky, *The Key to Theosophy*, 24



“We have assumed that all these sorrows are due to external causes—to some higher being or beings, or to some outside laws of the universe; never to ourselves. And because we have never brought it home to ourselves that we are in any way connected with the causes of sorrow which come our way, we go on looking for something external to relieve us of those sorrows. (...) the cause of sorrow does not lie outside; it lies within each one. Each one contains within himself the power to cause sorrow; he also has the power to cause its cessation.”

R Crosbie, *Friendly Philosopher*, 244

# The Cause of Suffering

“Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with any form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.”

from *The Friendly Philosopher*, Robert Crosbie

“Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of eternal nature who are destined to solve the great problems of life, pain, and death?”

from *The Secret Doctrine*, 2:475 by H. P. Blavatsky

“There is but one road to the Path; at its very end alone the “Voice of the Silence” can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain, these can be silenced only by the voice of virtue.”

from *The Voice of the Silence*, 16, by H. P. Blavatsky



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“If we find that suffering, stress and strain are our lot, we may also see that they afford opportunities for strengthening; and who should be better able to bear them than ourselves, in view of what we see and know to be true? As we carry these burdens we help the whole. Our work is constructive with the right attitude toward all things. With the right attitude toward all things, all that we do is constructive.”

from R Crosbie, *Friendly Philosopher*, 169



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“If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast.”

H. P. Blavatsky, *U.L.T. Pamphlet No. 17 “Truth in Modern Life”* by H. P. Blavatsky, Foreword, ii

A reflection on action: why practising detachment from personal desires and equal mindedness or Viragya helps right actions?

Perception Perspective of lower self	Pleasant	Unpleasant
Moral / Ethical Perspective of Self		
Right	The Sage occupies this region	
Wrong	The personal man prefers this region	

“Always there are the two—Purusha, the spirit, and Prakriti, matter—not two separate things, but two aspects of one and the same thing. No perception is possible unless we have that duality. We have to experience darkness first in order to see light, and so with the opposites of pleasure and pain. Without pain we could not understand pleasure; without pleasure we could not understand pain.”

from *Friendly Philosopher*, 244 by R Crosbie

“What then is the panacea finally, the royal talisman? It is Duty, Selflessness. Duty persistently followed is the highest yoga, and is better than mantras or any posture, or any other thing. If you can do no more than duty it will bring you to the goal.”

from W. Q. Judge's *Letters THHM*, 2-3



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## THE ENLIGHTENED ONES

12-14. He who takes refuge in the Enlightened One, in the Law, in the Order, perceives clearly the four Noble Truths—suffering; the origin of suffering; the cessation of suffering; and the Noble Eightfold Path, treading which all suffering is transcended. That, verily, is the safe refuge, the best refuge; in that refuge man is free from all pain.

*The Dhammapada*, Chapter Fourteen, 190-192

Note: The Eightfold Path consists of eight practices: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right samadhi ('meditative absorption or union').

“Once that you have assimilated all the details you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute conscious deity, removed but one degree from the absolute ALL.”

from *Karma and Reincarnation* pamphlet, H. P. Blavatsky

Putting together Karma and Reincarnation, law of Unity, Acting for and as the Self of All, compassion:

“It is apparent to anybody that the cause of all human troubles is selfishness and ignorance. The ignorance, which is the cause of the selfishness, lies in men’s way of thinking—their ideas in regard to life. The prevailing idea is that there is but one life, and that each must struggle for himself as against all others. The very idea contains in it “fight,” “opposition,”—his hand against every man and every man’s hand against him. As long as these ideas prevail in men’s minds, they will act selfishly and in opposition, where self-interest is concerned. The Theosophist knows what the true way is; that man lives many lives, and that in each life he reaps what he sowed in other lives, as well as in this one; that if every man were to have this knowledge, *he would see that true happiness for all can be obtained only when each human being uses all his powers for the good of others.* (cont’d...)

*(cont'd) Under such a way of thinking, no man would be allowed to suffer for one moment, because there would be many willing hands to help on every side. The greatest need, then, is to have a right and true philosophy of life, for the following of it will not only bring relief from the many forms of suffering, but a knowledge that will lead humanity to greater heights. The Theosophist works to relieve the cause in the only way possible. Doubtless, if Theosophists were more numerous, they would be found relieving every possible distress to the best of their ability; but, unfortunately for the world, they are few, and are thus compelled to put all their energy into calling attention to the true nature of man, and to a philosophy of life, so that more and more minds may be turned that way, and the day of relief brought nearer."*

R Crosbie, *The Friendly Philosopher*, 76

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