

The Value of Small Opportunities



If your goal is distant and noble and elevated, you may think you can immediately take grand steps towards it.

This is not always possible.

A great goal usually generates small opportunities at first, to search for it. You will repeatedly try and fail, until the defeats teach you the sacred value of small steps, taken in the right direction. They are the key to a lasting victory. It should not be a surprise that the seeds of true wisdom are small.

Yet you must remain vigilant regarding greater steps. When you are ready for them, the right opportunities may emerge any time.

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In order to avoid unwillingly becoming whited sepulchres, people of good will must practice a constant self-examination on the individual plane. And there is also the need for a permanent self-observation on the collective level, in any association whose goals are noble and elevated. Such an ethical exercise is especially decisive for the theosophical movement and every initiative whose purpose is to work for the good of mankind.

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The Key to Self-Knowledge Altruism Is The Cure For Human Folly

John Garrigues



It is an old saying, and a wise, that the fool acts according to his folly, but how else could he act and still remain a fool?

Even the fool is not altogether foolish, or he could not exist at all. He knows some things, and in so far as he acts on the basis of what he knows, the fool is as wise as the wisest.

What, then, is the difference between the veriest fool and the wisest man? Is it not a difference in the degree of their respective knowledge? Knowledge is the impersonal Lord of both, and this Lord is no respecter of persons. The fool and the wise are both sowers in the field of Life, and each alike reaps what he sows.

Were there nothing in common between them, these two extremes, the fool and the wise man, must each forever remain what he is. But since Life is one, it follows that the wise man must ever be impeded by the foolishness of his fellows until he recognizes the common bond of Knowledge, and *deals* with the fool, not according to the latter's folly, but in the Spirit of knowledge, which is Compassion. This is Universal Brotherhood. It is given to few to share in the Wisdom of Masters, but all alike, the foolish as well as the wise, participate in and benefit by the Divine compassion of these Elder Brothers of the human race.

Every man does, in a certain limited sense, strive for perfection - that is, to become adept, to become himself master of this, master of that.

Every man does, in a certain defined way, practice brotherhood. Without some degree of this practice no man could be born, no man could live. But our striving and our practice do not go beyond the definitions and limitations of instinct, of habit, of impulse, of environment, of education. In this sense any and all religions are a definition, any and all sciences are a limitation, of our understanding and our practice of brotherhood.

Our experience and our observation should tell us all alike that we have failed in the mass, and continue to fail individually, in our efforts to achieve perfection, to practice Universal brotherhood, to embody Wisdom. Yet despite the individual and the collective failure in every direction, the thirst for perfection, the urge to association with our fellows, the longing to embody Wisdom, never lose their hold on any man. This should teach us that not only are we brother to the fool in his follies and impeded by them, but also that we are brothers to the Masters of Wisdom and aided by Them - alas, all unconsciously to ourselves.

The trouble of the fool is not with his follies, forsooth, but with himself, and so with all of us, each in his own way; which each, all unconsciously, takes to be *the Way, the Truth, and the Life*. This is as true of Theosophists as of all the other classes of men - that is, of Human Souls. We take it for granted that our apprehension of the Eternal Verities is clean and clear; that our comprehension of their bearings on all the problems of life, on all our relations with our fellows and with Nature at large, is fundamentally correct and sufficient. We assume, in short, that we know ourselves.

If we knew ourselves we would know our own past, and have no need to be taught and retaught the Way, the Truth, and the Life. If we knew ourselves we would know our own future, and would have no need of guidance, would have no religion, no science, no philosophy, for we would be ourselves the embodiment of Perfection - Self-knowledge. What distinguishes Man from all the beings below the human? Self-consciousness. And what distinguishes the Masters of Wisdom from ourselves? Self-knowledge.

If we knew ourselves we would know all other beings, those above as those below, for we have over and over again contacted them all, associated with them all, been intimate with them all - or how could our Self-consciousness be?

What is that Key which H. P. Blavatsky put in our hands (she *could* not put it in our heads or hearts)? Universal Brotherhood: One Life, one Law, one Principle of conduct, which each Being operates for itself, checked or furthered by its own operations. Each Being acts according to his own nature until by association he sees a better nature and adopts it for his own; the vast space of Life in which we have our existence is an Ocean of Knowledge as well as a sea of experience and observation.

There is no Being, however Divine, which has not been a human being. There is no Being, however low in the scale of existence, which shall not someday enter the human tide. There is no human being which shall not one day become the Divine Being - the Master of Wisdom. This is something of the *meaning* of Universal Brotherhood, as H. P. Blavatsky taught it, as she embodied it: as she taught it to deaf ears, as she embodied it before blind eyes.

She spoke unvaryingly to one end: that we might come, by study and comparison, to throw away our whole fundamental conception of self, of action, of relation, and *choose* for ourselves the fundamental bases of the Wisdom-Religion for our Principles of being, our motives of conduct. She gave us, not a revelation or a theory or a system of thought, but the *Synthesis* of Science, Religion, and Philosophy.

What militates among Theosophists, as among all other men, against the Universal Brotherhood of H.P.B. and *her* Masters? Who can be found to deny that Selfishness, conscious and unconscious, is at the bottom of all our human woes? Who but will admit that Unselfishness, even though misconceived, is the sole saving grace in human life? What is the source of selfishness? An erroneous, a false, an infernal conception of Self. What is the source of all unselfishness? The Divine in us, crucified though it be by our ignorance and misconceptions of brotherhood. What is the cure? Selflessness - *enlightened* unselfishness, through the study and comparison of the Wisdom-Religion of the Masters with the ideas of self and action prevalent among men and overpowering in their influence upon the most sincere Theosophist until by education and application he starts seriously in the pursuit of Self-knowledge. Until he does this, Theosophy is but a name, Masters but a fetish, Brotherhood but a phrase.

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The article “**The Key to Self-Knowledge**” was first published anonymously in the May 1932 edition of “Theosophy” magazine, pp. 310-312. Garrigues was the editor of the magazine at the time. On the criteria to identify texts written by J.G., read the article “Life and Writings of John Garrigues”, by Carlos Cardoso Aveline at www.TheosophyOnline.com and its associated websites.

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HPB, a Mirror for Students

If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought.

We have the Master’s words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what the view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them - more or less of Truth. “By their fruits, shall ye know them”.

[Robert Crosbie, in the article “Seven Fragments on Discipleship”, by Carlos C. Aveline (ed.). The text is available in our websites.]

The Sudden Light of Zen: **One Koan, Two Commentaries**



1. The Koan:

Yueh-shan Holds It

The governor of a state asked Yueh-shan, “I understand that all Buddhist must possess Sila (precepts), Dhyana (meditation) and Prajna (wisdom). Do you keep the precepts? Do you practice meditation? Have you attained wisdom?” “This poor monk has no such junk around here”, Yueh-shan replied. “You must have a profound teaching”, the governor said, “but I do not understand it.” “If you want to hold it”, Yueh-shan continued, “you must climb the highest mountain and sit on the summit or dive into the deepest sea and walk on the bottom. Since you cannot enter even your own bed without a burden on your mind, how can you grasp and hold my Zen?”

2. Commentary by Nyogen Senzaki:

When one keeps the precepts, he can meditate well; when his meditation becomes matured, he attains wisdom. Since these three, Sila, Dhyana, and Prajna, are interrelated and equally essential, no one of the three can be carried as an independent study. But the governor was trying to understand the teaching as he might a civil-service examination. He himself had often selected men who might be deficient in one quality, provided that they were strong in another. What foolish questions to ask Yueh-shan! If a monk is deficient in the precepts, he cannot accomplish his meditation; if his meditation is not complete, he never attains true wisdom. He cannot specialize in any one of the three.

Today there are Buddhist students who write books but never practice meditation or lead an ethical life and Zen “masters” who lack many of the simpler virtues. Even though they shave their heads, wear yellow robes, and recite the sutras, they never know the true meaning of Dharma. What can you do with these imitators?

The governor could not understand Yueh-shan’s steep Zen, but when he admitted it, Yueh-shan saw there was hope and proceeded to give him some instruction.

3. Commentary by Genro:

Yueh-shan uses the mountain and the sea as an illustration. If you cling to summit or bottom, you will create delusion. How can he hold “it” on the summit or the bottom? The highest summit must not have a top to sit on, and the greatest depth no place to set foot. Even this statement is not expressing the truth. What do you do then? (He turns to the monks.) Go out and work in the garden or chop wood.

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Reproduced from the book “**The Iron Flute**”, 100 Zen Koan with commentary by Genro, Fugai, and Nyogen. Translated and edited by Nyogen Senzaki and Ruth Strout McCandless. Illustrated by Toriichi Murashima, Charles E. Tuttle Company, Vermont/Tokyo, 1985, 175 pp., pp. 29-30.

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Masters Help Truth Seekers

W. Judge:

[The Masters] have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge.

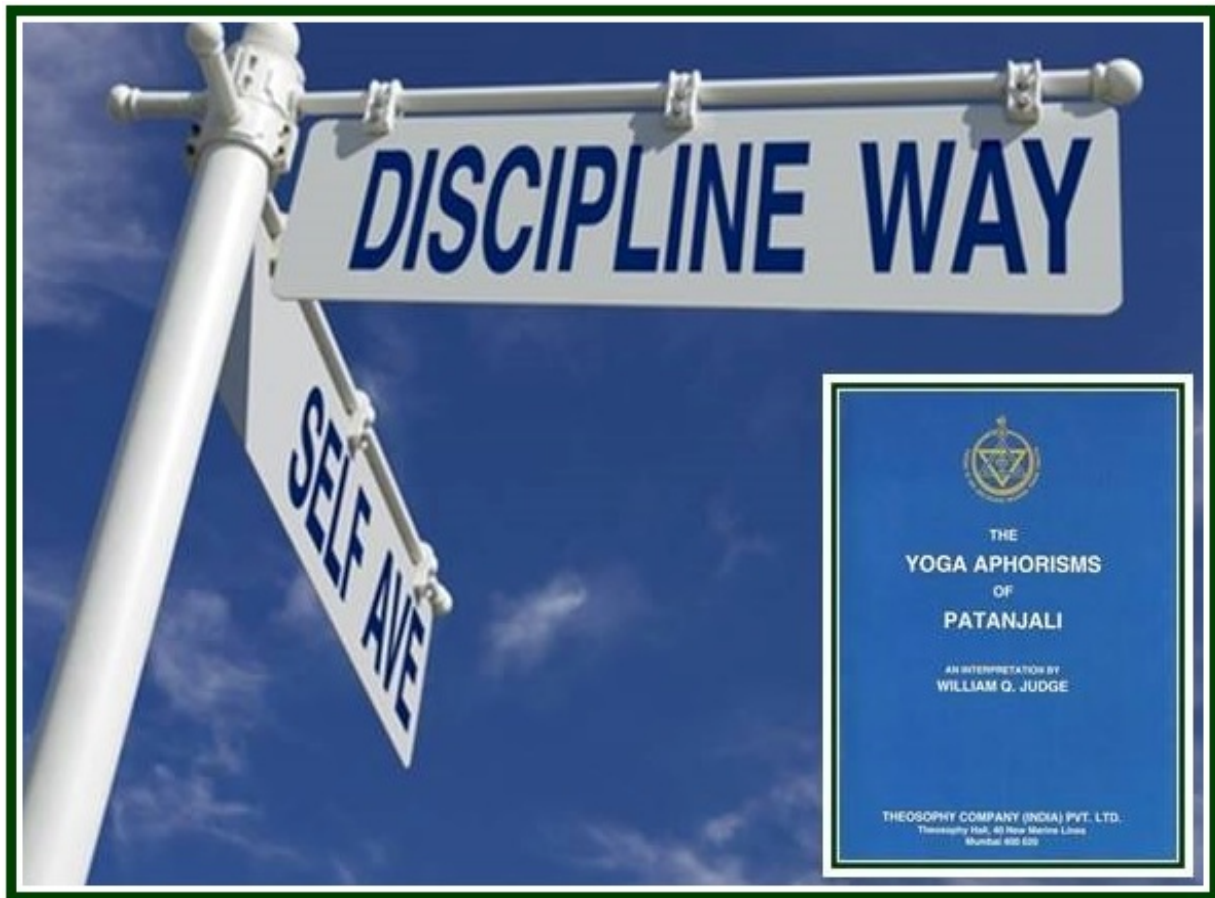
But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. (...)

Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without cavil or delay.

[Reproduced from the article “Seven Fragments on Discipleship”, by Carlos C. Aveline (ed.). The text is available in our websites.]

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Experiencing the Yoga Aphorisms



Few books could be more effective than the classic “Yoga Aphorisms of Patanjali” in stimulating a sense of duty to one’s own understanding of right living, and to one’s feeling that it is possible to live according to a high ideal of ethics and wisdom.

As the student considers a good version of Patanjali’s book [1], he sees there are many different measures to take and improvements to make at the physical, emotional and mental levels.

The mere act of contemplating its unequal axioms once and again is enough to silently strengthen his will. There is no need to pay too much attention to those axioms with which his natural interaction is weaker. The reader may dwell in those aphorisms that speak to his soul. Their “order” or sequence in the text is not necessarily the order of his needs with regard to self-training. It is right to follow one’s natural process of affinity.

The sense of sacred duty and the perception of one’s failings must be compensated by a detachment regarding mistakes, a “taming” of one’s dispersed will, and the concentration of the mind in the adopted goal and ideal.

A relaxed and contemplative view of those aphorisms that most resonate with us shows the meeting place between our duty and the unlimited possibilities present in our daily life.

NOTE:

[1] See “The Yoga Aphorisms of Patanjali”, an interpretation by William Q. Judge, Theosophy Company, 74 pp. The book is available online in www.TheosophyOnline.com and its associated websites. One of the best among the many other versions of the work is “The Yoga-Sutra of Patanjali”, Translation, Introduction, Appendix and Notes by Manilal Nabhubhai Dvivedi, published by Tookaram Tatya, Bombay Theosophical Publication Fund, 1890. Another classical version is “The Yoga Philosophy: Being the Text of Patanjali, with Bhoja Raja’s Commentary”, Tookaram Tatya and Dr. Ballantyne, Bombay Theosophical Publication Fund, India, 1885. There are useful versions by Swami Vivekananda, Rohit Mehta and I. K. Taimni.

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From Damodar, on Prayer



We act upon the principle that what is meat for one is death for another. [1] While, therefore, some people may not be able to develop their latent psychic capacities without prayer, there are others who can.

We set no value upon the words uttered. For, if the words had any effect, how is it that different religionists, although using different forms of expression, obtain the same result? Again, those who pray silently and intensely gain their object, while those who merely mumble some formula without understanding the meaning, get no answers to their prayers.

As has been said in “Isis Unveiled”, we believe prayer is the giving of expression to the desire, which generates Will. And this WILL is all-powerful; its effect depending, of course,

upon all the surrounding conditions. Philosophers can be but few. They need no external ceremony or object for the purpose of concentrating their will-force.

We cannot expect the ordinary mortals, whose sensuous perceptions and avocations do not permit them to penetrate behind the mask, to do without the help of some external process. What we regret is the degeneration of this real prayer - the outward expression of the inward feeling - into a meaningless jumble of words. The prayer of the philosopher is his contemplation (...).

(Damodar K. Mavalankar)

NOTE FROM THE EDITOR:

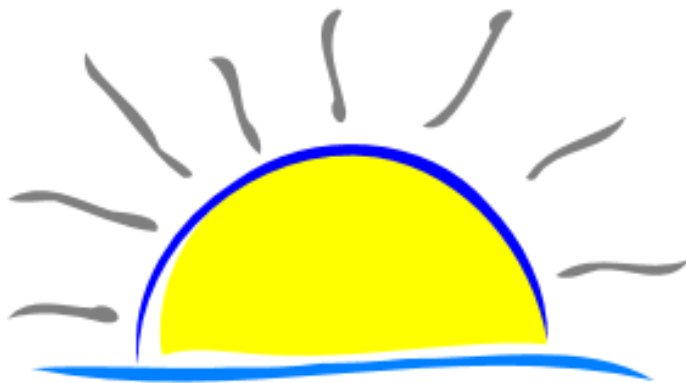
[1] Actually, most theosophists are vegetarian. The sentence is a reference to Lucretius's axiom "one man's meat is another man's poison", meaning that each individual must respond to his own circumstances. (CCA)

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Reproduced from the book "**Damodar and the Pioneers of the Theosophical Movement**", Compiled and Annotated by Sven Eek, TPH, Adyar, 1978, 720 pp., pp. 405-406.

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An Unpleasant Awakening



Let's not deceive ourselves with the vision of a sad ethical crisis in Europe, United States and other countries around the world.

The crisis is real and serious. It must be faced with severity, in its causes and its effects. However, the truth is that we are experiencing in various dimensions the first phase of a beautiful spiritual awakening, on a planetary scale.

The initial moments of an awakening to ethics can be quite unpleasant. Later on, the best of it starts to emerge.

Plato, Garrigues And The Need for Discernment



One must learn to weigh and measure different aspects of reality

Since Plato's time in ancient Greece, truth-seekers have had to resist and challenge once and again the political power exerted by Sophists and pseudo-philosophers.

Centuries after Plato, the New Testament legends would coin the term "whited sepulchres" to designate those who are insincere. For centuries the Gospel passages and platonic Dialogues which unmask "spiritual" hypocrisy have been valuable tools for spiritual pilgrims. The occult struggle between sincerity and falsehood is of great importance in esoteric philosophy, and Helena Blavatsky wrote many a touching page about it.

She was not alone. One century after Blavatsky's birth, a letter was sent in 1932 from Los Angeles to the associates of the United Lodge of Theosophists all over the world. The document shows the difference between Sophist and Theosophists, and must be remembered with humble gratitude in the present century. [1]

Signed by "ULT", the letter was written by John Garrigues, one of the main founders of the United Lodge in 1909. It helps us to better understand the attempts which emerge once and

again to promote the unity of the theosophical movement while avoiding any serious talk about its mistakes past and present, and refusing to learn lessons from its failures.

Such superficiality paralyzes the search for truth. While examining the need for an active discernment along the path, Garrigues writes:

“Pseudo-theosophy and pseudo-theosophists have at all times wrought havoc to the Movement by deceiving and misleading the sincere but unwary. Efforts conscious and unconscious on the part of individuals to make capital for themselves by exploiting the teachings of Theosophy continue now as during the lifetime of H.P.B. and Mr. Judge. And today the same need exists to distinguish between genuine and spurious attempts at fraternity among Theosophical Societies as to discern between genuine and spurious Theosophy.”

Garrigues has this to say on the politics of artificial unification, which denies the need to learn from one's mistakes:

“There can be no true basis of ‘fraternization’ between those, who not only add to and whittle away, but contradict the teachings of H.P.B., and those who recognize in her ‘Secret Doctrine’ what she said, that ‘it contains all that can be given out to the world in this century’; that ‘it will take centuries before much more is given out’. But there should be, and ever has been, genuine ‘fraternity’ felt and manifested by all Associates of the United Lodge of Theosophists toward all fellow-students of the Message of H.P.B., regardless of all minor considerations or affiliation. That this true brotherhood was a prime factor in the foundation of the United Lodge, its Declaration and history bear witness.”

However, the degree of discernment each one is entitled to have depends on his inner commitment to the search for truth.

Garrigues says in the 1932 Letter:

“As new Lodges are formed and new Associates join the ranks, self-watchfulness on the part of the Associates should not be abated. Positive active devotion to Theosophical study and work, the deliberate and conscious eschewing of the personal equation which all too often leads to partisanship, the maintaining of the same fraternity toward others that one would wish shown to himself, must result in a truer realization of the Self, a profounder conviction of universal brotherhood. More our human devotion is turned toward the Predecessors, more we shall become imbued with their single-minded loyalty. They no longer exist as persons, but by that very token, they are our safest and most inspiring Brothers and Companions.”

The lesson is of decisive importance for the present century, and probably for the next ones, too.

NOTE:

[1] The letter has two pages and is dated June 1st, 1932. A facsimile of it belongs to the archives of the ULT in Brazil and Portugal.

Conscious Unity is Challenging

And Produces a Significant Number of Tests and Probations



The Universe can be described as *the Law in movement*, and as *Truth in action*.

He who acts with sincerity is fundamentally in harmony with the eternal principle which regulates all things.

But having a stronger degree of unity with the universe is uncomfortable. Those who follow this Path must face a significant number of tests and probations. Their sincere actions inevitably question all karmic structures based on illusion, and these are not small in number.

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With the Sun in Virgo, we can see already the end of the year. The moment is favourable to evaluate what we would like to fulfil and accomplish before the birth of 2016.

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“The mirror of wisdom is right action.” (A student of theosophy.)

There Is No Easy Path to Truth



The pious fraud according to which no mistakes must be identified along the path to wisdom is presented as a lesson in “pure love”.

Artificially sweetened versions of spirituality describe the ability to see mistakes and to correct them as “narrow-mindedness” and “intolerance”.

Its priests say “one should not judge”.

Actually, renouncing discernment is not a good idea: an excess of sugar causes diabetes, and good-willing frauds provoke hatred.

Those who believe the path does not include mistakes, defeat, or suffering, walk along a blind alley. When they see that all is not easy, they get angry and frustrated, and ascribe the “fault” to others. Then they are trapped by the prohibition to show their human feelings. As a result, many of them lose contact with their own integrity and join the wide road of whited sepulchres.

Theosophy must fight such a vicious circle and warn people about the blind alley of pseudo-esotericism. There is no easy path: the real road is steep, uphill and narrow.

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“Deserve, then Desire.” (H. P. Blavatsky, in “Chelas and Lay Chelas”.)

Thoughts Along the Road

Notes on the Sacredness of Daily Efforts



The pioneers of mankind find the way to wisdom across an ocean of pain and ignorance

- * **A** transcendent purpose creates in due time the opportunities for its fulfilment.
- * The daily practice of an inner discipline expands the effectiveness of one's soul.
- * In order to know what you will harvest as your destiny, examine what you are sowing now.
- * Detachment must be associated to a feeling of good will and solidarity.
- * Life works as a mirror. In the way we look at each object or event, a part of our soul is reflected.
- * Dogs and books are among the best friends of man.
- * In theosophy, one learns to develop a sort of detachment regarding all forms of anxiety. Through peace of mind, one sees facts better.
- * When the soul attains the silence whose foundation is in peace and equilibrium, the higher self speaks with no words.
- * Detachment grants us the necessary rest. A notion of duty and potentiality produces the energy that gives impetus to the good work.
- * The pioneers of mankind find the way to wisdom across an ocean of pain and ignorance.

- * If you keep in touch with your own immortal and essential nature, you will see the Law of Justice unflinchingly acting around you.
- * Contentment does not result from external facts. Happiness depends instead on how we look at the outer reality, and in that, detachment is a key factor.
- * An effective self-observation is practiced when the student examines both victories and failures as tools for the unfoldment of his sacred potentiality.
- * Yoga is the strengthening of the bridge between the impersonal will of Atma, or higher self, and the lower levels of consciousness on the mental, emotional and physical levels of life.
- * The victory of the learner can't be obtained by force. If he tries his best at every instant and with a long-term perspective, he can know that victory will come to him in the right time and in proper ways.
- * There is nothing like one victory after the other. But these victories must be small enough, so that they can endure; and our attitude towards them must be humble enough, for us to deserve them.
- * Immortal wisdom teaches us the art and science of right action. Undeserved satisfaction is short-lived and provokes a lasting pain. Those who deceive good-willing persons will sooner or later have to face the results of the mistakes made.
- * He who complains about his suffering is not necessarily ready to get rid of it. To give up pain is not as easy as it seems, and wailing is a form of attachment to the cause of discomfort. He who wants freedom, acts, instead of bewailing the circumstances.
- * When we are visited by the wish to complain or lament about something, it is better say thanks. Right thoughts must replace wrong ones, and gratitude leads us to wisdom. Mistakes must be fought, identifying right and wrong is of the essence, but being grateful elevates us.
- * There is a vertical line uniting all levels of individual consciousness, and such union should be reasonably harmonious. One's inner peace depends on the average degree of direct relation and positive interaction among world view, intention, words, attitude, and practical actions.
- * True joy is a state of the soul, and the best smile comes from the heart, going in every direction. Invisibly smiling to oneself and all beings is as important as any kind of smile can be. And this is a result, among others, of an intense contact with one's own higher, anonymous, self.
- * To each acquisition there is a corresponding renunciation. Having a central focus in one's life is not the same as saying to oneself that this or that goal is the main object in life. Having a central focus means to leave aside everything that is not in harmony with the main goal, or does not help attaining it.
- * Discernment and severity are necessary along the spiritual path for one simple reason. The pilgrim must open a narrow Way in the middle of various good-willing falsehoods, pious

frauds and sweetened forms of denying facts in the name of the devotion to a master, to a divinity, or to some “divinely inspired” bureaucratic organization.

* Opportunities emerge according to one’s goal. It is not enough to leave selfishness aside. One must have a valuable object during enough time, and search for it with sincerity and in a practical way, avoiding any excess of impatience. And then, it must be taken into consideration that the door will open little by little, showing perhaps unexpected realities and the need for a greater self-sacrifice.

* Every true source of inspiration is a mirror to the sacred potentialities of an individual. Once reflected in such a looking glass, the light from above reveals whatever is of a higher nature, while burning out the different forms of attachment to ignorance. In this way ignorance becomes knowledge: it plays the role of wood, in the alchemical fire that sustains the enlightenment.

* Problems stand in line waiting for people. One should not be surprised when after successfully managing one challenge or two, another one or a couple of them immediately appear. Tests have to wait for one’s karma to get ripe enough to allow them to get visible. It is a privilege, therefore, to see “new and heretofore unheard of” problems which need to be solved. It means the previous agenda has been cleared, and we are ready for further steps.

* The higher aspects of the theosophical effort point to sky, and the lower ones point to earth.

* Some of the most important lessons to be learned result from observing the direct relation between the celestial and the terrestrial moments of the pilgrimage. According to the law of symmetry, everything that exists on the spiritual plane has a counterpart on the visible plane.

* One must not think that altruism is a synonym to submission, or obedience.

* Generosity includes renunciation. However, life is complex. Besides being able to renounce, one must have firmness and creativity. Altruism implies an ability to say “no” to selfishness.

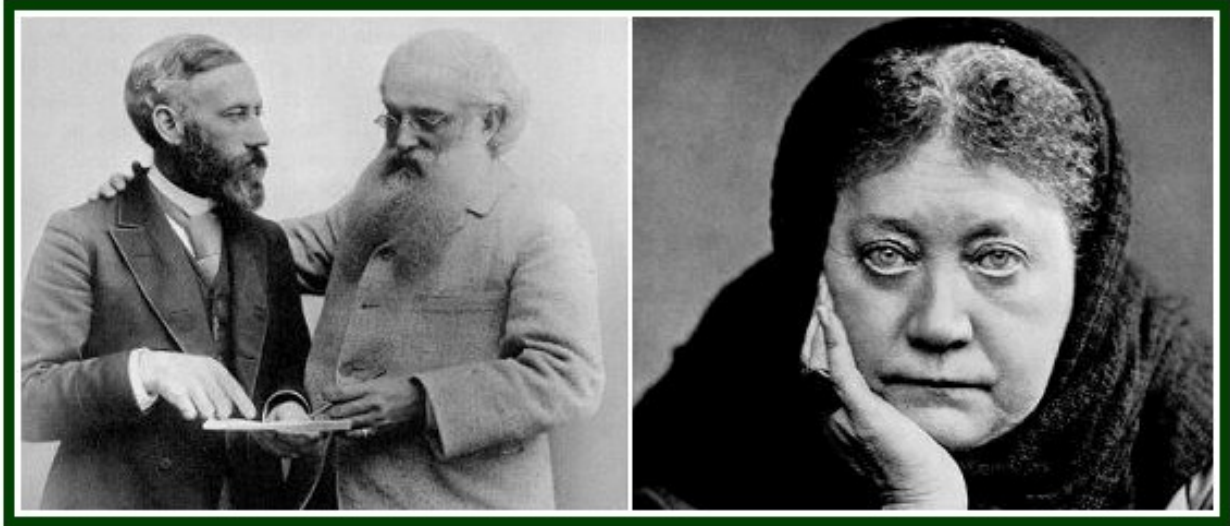
* Courage is necessary to open a new path, where no path exists. Altruism is often politically incorrect: it may secretly offend many of those who prefer a different road. For one who has renounced honesty, it may be painful and challenging to see the inner peace of honest individuals.

* Real reason is never apart from feelings. Trying to separate thoughts from emotions is an outstanding factor in spiritual ignorance. Selfishness survives by fragmenting the perceptions of life.

* The feelings behind one’s thoughts should be examined so that they can be right, honest, and transparent to ourselves. It is important to observe our thoughts and emotions towards our actions and the actions of others.

* Harmony among thought, emotion and action is of the essence in theosophy. Whenever a dynamic cooperation unites these three aspects of the soul, the awakening of spiritual intuition takes place.

No Founder Knew As Much as HPB William Q. Judge Was a Student of Blavatsky



W.Q. Judge and H.S. Olcott (left); Helena P. Blavatsky (right)

What is the occult status of leading theosophists like William Q. Judge or Henry S. Olcott, regarding that of Helena P. Blavatsky?

The issue is intriguing to many. Misled by a sort of personal devotion, some students believe that Judge had the same degree of spiritual discernment as HPB. Others suggest that Henry Olcott had. [1] It is up to each student to investigate who is the main teacher of modern theosophy. It may not be too difficult to come to a conclusion.

The comparative mystery of the difference in wisdom between Helena Blavatsky and other theosophical thinkers can be solved by studying the books and writings of each of these thinkers, and evaluating the direct impact their lives and works had over human history.

One can also take into consideration the fact that William Judge clarified the issue once and for all in his 1893 article “A Reminiscence”.

He wrote:

“The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts? No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her...” [2]

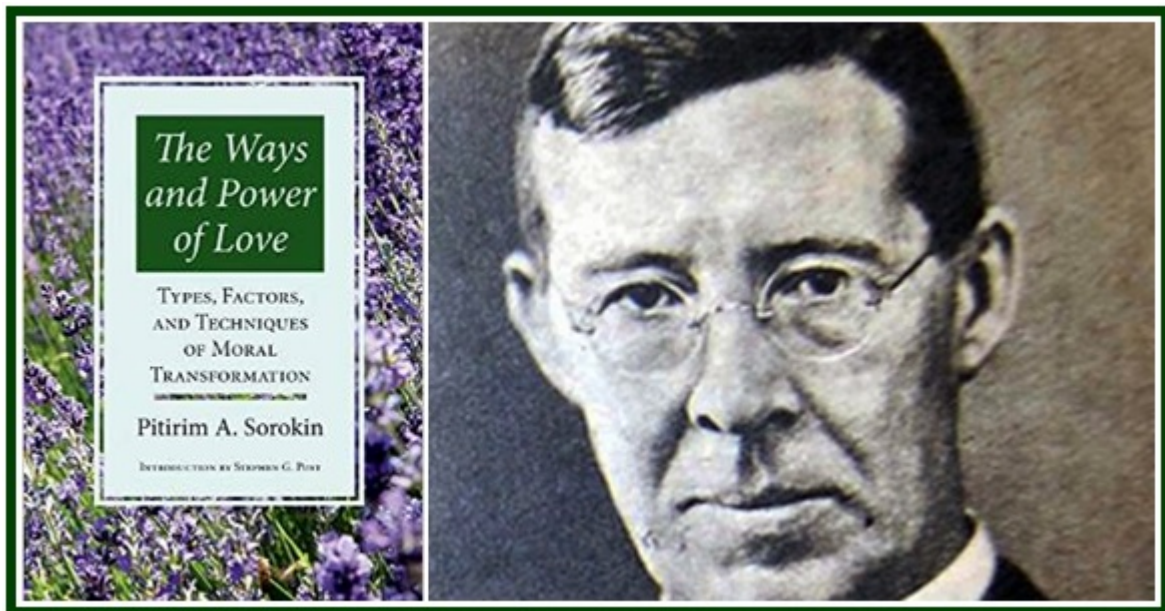
Judge was a student of Helena Blavatsky. She helped him in his emotional difficulties, criticized him when necessary, and supported his growth as a learner. As to Henry S. Olcott, his limitations in philosophical knowledge were great: he involuntarily paved the way for treason in the theosophical movement, soon after HPB left the scene.

NOTES:

[1] There is no need to mention Annie Besant and her associates in the “catholic” brand of pseudo-theosophy.

[2] “A Reminiscence”, in “Theosophical Articles”, W.Q. Judge, Theosophy Co., Los Angeles, two volumes, vol. II, p. 161. As to documenting the long distance in wisdom between HPB and WQ Judge, see also the compilation entitled “Letters Between Blavatsky and Judge”, which is available at www.TheosophyOnline.com.

Sorokin, Theosophy and Compassion



Pitirim A. Sorokin and a recent edition of one of his books

It has been no secret that altruistic love or universal compassion is at the heart of esoteric wisdom. On the other hand, in the Mahatma Letters one of the teachers says that in the long run Science is the best ally to theosophy. [1]

Pitirim A. Sorokin (1889-1968) must be then within the reach of theosophical radars, for he investigated the mystery of impersonal love from the point of view of modern science.

Born in Russia, Sorokin was a pioneer in researches about altruistic love and the Sociology of Compassion. He authored a variety of significant books.

