THEOSOPHY DOWNUNDER
Online Magazine of the Theosophical Society (Pasadena) Australasian Section
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Complete back issues to the year 2000 available at our website: www.theosophydownunder.org
All contributions on Theosophy or related subjects are welcome.

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WHO REMEMBERS THE CABINET MAKER?

Everyone remembers Abraham Lincoln, the famous President of the USA during the American Civil War, who freed the slaves and played such a large part in creating modern America as we know it today. But tell me, who remembers the lowly cabinet-maker who made his kitchen table? His family and friends certainly did. But, as the years passed, they all died, his house was
eventually pulled down and the cabinets, tables, and chairs with his name on them crumbled to dust, and his name eroded away. It is as if he had never existed. What have we forgotten? What man, or Self, are we talking about when we speak about any one of us ordinary folk? Who remembers the cabinet-maker?

If we take the example of Abraham Lincoln, perhaps it is only the popular or notorious people of history are remembered for what they have done. But we know from the history books that there were ‘famous’ people who were not ‘great’ and every day we meet ‘great’ people who are not ‘famous’. So maybe it is the qualities of a person that are remembered rather than personalities and achievements.

Taking up this thought, we know from theosophical teachings that the real essence of a person goes on from life to life in a seemingly endless round of reincarnations. The forms may change from life to life, like an actor changing his clothes during a play, but the actor, or real Self, remains and continues on to the next act in life’s play. If we accept reincarnation as a reality, then everyone living today is the embodied memory of himself/herself. The very fact of our being alive proves our past over countless lives to bring us to the point where we are now. It is the values and qualities that we embody that live on regardless of whether people remember the names of our individual personalities over time. Greatness is an inner thing, thoughts and values that we cannot see make us who we are and radiate out to affect others regardless of whether they are anchored to a particular personality.

Who remembers the good cabinet-maker who laboured quietly and honestly throughout his life? The ancient wisdom says that each life, whether high or low in the estimation of the world, is an expression of the Supreme Self. Therefore, each life, President or Cabinet-Maker, is precious and is remembered in its effect on the quality of our world today. – Editor.

Our inner essence is Cosmic Consciousness. Cosmic Consciousness cannot be produced, nor can anything be added to it, or taken away from it. It ever was, is, and will be. We merely need to become and remain aware of it. Transcendent Compassion and Wisdom are the only conditions for achieving this. – Jelle Bosma.

NEWS

Australasian Section Meetings: all meetings at our Theosophical Library Centre in Melbourne are available at:

http://www.theosophydownunder.org/library/meeting-programme/

If you wish to suggest a topic to be discussed at our meetings, please contact the editor.
New on Theosophy Downunder Website: our website is at: www.theosophydownunder.org There you will find a host of articles and books on theosophy and related subjects. Newly added to our website: Power Animals: Their Messages For Us – Heathcliff St James Deville; Power Animal Visualization Techniques – Heathcliff St James Deville; Mysteries of Music – Andrew Rooke; The Nature of Time – Roza and Margarita Riaikkenen; Well-Springs of Compassion – Amanda Rooke.


The Ancient Wisdom Course: if you are interested in a course on basic concepts of The Ancient Wisdom such as Universal Brotherhood, Karma, Reincarnation, What happens after Death?, the Ancient History of Mankind, What is the Self?, and many other interesting subjects, then you are invited to come along Tuesday mornings 10.30am-12.30, at the Theosophical Library Centre, 664 Glenhuntly Road, South Caulfield. The course runs right the way through the year and is accredited by The University of the Third Age Glen Eira and Moorleigh. More information available from: andrewrooke@hotmail.com

News of the Theosophical Movement world-wide: a comprehensive quarterly survey of all theosophical organizations around the world is available at: http://www.soehne-des-feuers.de/node/327

Theosophical Society (Pasadena) News:

International Headquarters: The Theosophical Society, Pasadena, has a comprehensive website, www.theosociety.org where, apart from the a wide selection of online publications, there is information regarding the basic concepts, objectives and history of the society, correspondence courses which are offered and contact details of all sections worldwide are listed. Recent additions to the HQ website include:

Theosophy Audio Books: our HQ has a variety of audio-book recordings of theosophical books available including: Expanding Horizons by James Long; The Fountain-Source of Occultism by G de Purucker; The Voice of the
Silence by HP Blavatsky, and many others available now and being recorded at: [http://www.theosociety.org/pasadena/ts/tup-audio.htm](http://www.theosociety.org/pasadena/ts/tup-audio.htm)

**Theosophy E-Books:** our HQ website has a variety of E-Books available in addition to many that are available online. These include: *Echoes of the Orient* by William Q. Judge, *Exploring Theosophy; Occult Glossary* by G de Purucker, and many other titles available now and soon to be available at: [http://www.theosociety.org/pasadena/ts/tup-ebooks.htm](http://www.theosociety.org/pasadena/ts/tup-ebooks.htm)

**American Section:** The website of the American Section is [www.americansection.us](http://www.americansection.us) Literature can be ordered online through the Wizards Bookshelf.

**Northwest (USA):** Easy access to a wide range of articles collated according to topic and world spiritual traditions with theosophical perspectives, and more, are offered on this website. All editions of the *Theosophy Northwest View* newsletter, volumes 1 to 18 are also listed: [www.theosophy-nw.org](http://www.theosophy-nw.org)

**British Section:** The British Section’s website: [www.theosophical.org.uk](http://www.theosophical.org.uk) Various articles are featured; correspondence courses as well as free online subscriptions to the newsletter, *Compass*, are offered. Back copies of the *Compass* from 2003 up to the ‘Winter 2016 No. 33 edition can be viewed at the above website.

**German Section:** For our German-speaking readers, the comprehensive German website provides information, contact details and discussion and study group schedules: [www.theosophie.de](http://www.theosophie.de)

**The Netherlands Section:** For our Dutch-speaking readers, the Netherlands Section’s website has a wide selection of translated, online publications, where articles are collated according to topic. These are listed according to authors. A selection of audio books and PowerPoint presentations are now also available. Lectures and study groups are held in various towns in the Netherlands, as well as study groups via Skype. Courses are also offered and a guide is given in terms of topics and literature for self-study. Visit [http://www.theosofie.net](http://www.theosofie.net) for further information. Two new publications are now available, i.e. volumes 1 and 2: H. P. Blavatsky: *Geselecteede Artikelen*. Visit the site above for further information.

**The Swedish Section:** Our HQ has posted the Swedish webpage on their site for the present time. The new links are: [http://www.theosociety.org/pasadena/sverige/index.htm](http://www.theosociety.org/pasadena/sverige/index.htm). For Swedish online literature go to: [http://www.theosociety.org/pasadena/sverige/TheosofiskaBokforlaget/index.htm](http://www.theosociety.org/pasadena/sverige/TheosofiskaBokforlaget/index.htm)

**South Africa:** For general information and monthly meetings in the Gauteng area, contact Alice Yetman, details below. Contact person in the greater Durban area: Grant Halliday, tel: 031 702 3411 (h); email: halliday@absamail.co.za Contact person in the Western Cape: Dewald
Bester, tel: 021 802 5608 (h); cell: 084 713 7706; email: besterdewald@gmail.com

The latest issue of the South African newsletter *Contact* is on the theme of Consciousness with the following articles: *The forces of the universe* by G de Purucker; *Forces, energies, and consciousness* by G de Purucker; Theosophical literature; International websites and contacts; Local (ie South African) contact information.

**Independent Websites maintained by members of our Theosophical Society:**

**Exploring Theosophy: the Synthesis of Science, Religion and Philosophy:** This website, maintained by David Pratt, features a wide selection of topics relating to theosophy: [http://davidpratt.info](http://davidpratt.info)

**Daily Theosophy:** This website maintained by Dr Rudi Jansma has a wide variety of interesting articles, its own newsletter, and a serialized spiritual fiction story. Latest issues feature the works of poet and fantasy-fiction writer, Kenneth Morris, who was resident at our International HQ in Point Loma for many years: [http://www.dailytheosophy.net/](http://www.dailytheosophy.net/)

**New Biography of Katherine Tingley now available:**
Katherine Tingley was a former Leader of our Theosophical Society from 1896 (following the death of William Quan Judge) to 1929 (succeeded by famous theosophical writer G de Purucker). She is best known for her founding of the Point Loma theosophical community and educational facilities outside of San Diego, California in 1897. The Point Loma community had a massive influence on our TS, with all our leaders, and many of the permanent staff at our International HQ in Pasadena through to the turn of the 21st century, either directly educated and/or heavily influenced by the educational environment at Point Loma during the years it was active (1897 to 1942 but mainly from 1910 through the 1930s). Also, related organizations such as the TS Point Loma-Blavatskyhouse currently based in Holland, and the former major theosophical publisher, Point Loma Publications, emerged from the Point Loma schools and traditions. This new and fascinating biography by Ken Small, which is favourable to Katherine Tingley unlike some others that have appeared over the years, is available online at: [http://wrldrels.org/profiles/Tingley.htm](http://wrldrels.org/profiles/Tingley.htm)

**Earth-Like Planets Discovered:**
Seven Earth-sized planets, many of which could harbour life, have been discovered orbiting a dwarf star in our own galactic neighbourhood. The system of seven planets orbiting a dwarf star 40-light years away contains the most Earth-sized planets ever seen. The inner six of these planets are rocky like Earth. Three or
more could harbour oceans of water on their surface. The complex alien solar system hosts the largest number yet of detected worlds capable of having liquid water on their surface. The planets have been found around TRAPPIST-1, a Jupiter-sized ultra-cool star located 40 light-years away in the constellation of Aquarius. The US space agency has now identified 3,449 exoplanets in 2,577 solar systems. Among those planets, 348 are considered earth-like. They suggest that life may be common throughout the universe as the ancient wisdom teaches. More information is available at:


New Videos on Heathenry: our friend in Iceland, Gudrun Kristin Magnudottir, has recently released two new videos giving an accessible summary of the inner meaning of the terms used in Heathenry and the profound insights offered by the ancient philosophic traditions of the Norse peoples. The first video, entitled, Heathen Pagan Ásatrúar - Óðsmál Concepts - Science of Consciousness - Purpose of Life is now available at:

https://www.youtube.com/watch?v=6EOi0b3w-HE

Also a video explaining theosophical concepts in Heathenry at:

https://www.youtube.com/watch?v=d9QcWfEv7_M

These videos are part of a wider project – the Odsmal Project - of videos and books to bring the insights of the wise men and women of the ancient Norse peoples to the world’s attention today. Gudrun says of the videos: “Óðsmál project is research on our ancient heathen tradition, its profundity and true core and essence. We know a lot about HOW our (ancient Norse) culture was destroyed, WHY and WHEN it was suffocated, but WHAT got lost ? Do we know ? Pure theosophy in Heathenry, amazing physics of the olden guys, and science of life. We rediscover the understanding of concepts in our age-old Heathenry, our forefathers’ science of life. More information on Odsmal is available at: http://www.odsmal.org

Thinking Planet Conference: There is a new initiative started in The Netherlands called the Thinking Planet. The very first conference was convened in Utrecht in April. The speakers that discussed indigenous people were very good. From Ubuntu in South Africa - http://www.tandfonline.com/doi/abs/10.1080/21665095.2014.929974 Aboriginal Art in Papanya Australia and Sumak Kawsay in South America (Bolivia and Ecuador). There is a lot going on in this world as so many people are concerned about a sustainable future.

Village 14,000 years old found in Canada: One of the oldest human settlements ever found in North America has been uncovered in British Columbia. The 14,000-year-old village was found on Triquet Island 310 miles (500km) northwest of Victoria, Canada. The discovery is three times older than the current scientific estimate of the age of Egypt's pyramids. Artefacts unearthed include tools for creating fires and fishing hooks and spears dating
from the Ice Age. The discovery could shed more light on how civilisation began in North America. This research, together with discoveries of ancient human artefacts in Florida dated approximately 14,550 years old, throws doubt upon the long-held theory that people first arrived in North America via a land bridge across the Bering Strait. The American Indian Book of the Hopi and theosophical books also suggest other means by which early settlers first arrived in North America from the remnants of the population of the sinking continent of Atlantis.

Read more: [http://www.dailymail.co.uk/sciencetech/article-4397970/14-000-year-old-village-older-pyramids-found.html#ixzz4f7JNHJFy](http://www.dailymail.co.uk/sciencetech/article-4397970/14-000-year-old-village-older-pyramids-found.html#ixzz4f7JNHJFy)

A man travels the world over in search of what he needs and returns home to find it – George A. Moore.

EARLY CHRISTIANITY: Part 2: The Gnostics and the Proto-Orthodox (ie. ‘orthodox’ in the sense of being the forerunners of modern Christianity) – abridged from *Sunrise* articles by W T S Thackara.

The Christian Gnostics attempted to address, among other questions, the problem of why the wicked prosper and the righteous suffer. Their writings depict the material world as the imperfect (sometimes evil) creation of an ignorant creator, usually identified with Yahweh (Jehovah), though often under other names. Not all Gnostic groups shared this theology and it is impossible to synthesize their views, presuppositions, religious perspectives into one monolithic system. However most groups believed in some or all of the elements listed below:

(1) Gnostic thought distinguished between the supreme God and the creator.

(2) The supreme God was separated from the God of the Old Testament.

(3) Matter was considered to be independent and eternal.

(4) The created world was the product either of an evil being or of an intermediary acting out of hostility to the supreme God.

(5) Evil was a force inherent in matter.

(6) Christ revealed a previously unknown God.
(7) Gnostic Christology distinguished Jesus in his human appearance from the heavenly Christ.

(8) Humans were divided into two or three classes, depending on whether they possessed spirit (pneuma), soul (psyche), or only a material (hylic) nature. Only the spiritual were “capable of Gnosis and the divine life . . . in virtue of their constitution.”

(9) Gnostics rejected the second coming, the resurrection of the body, and the final judgment, waiting only for delivery from the sensuous world into the heavenly Pleroma, the “fullness” of God’s kingdom.

**Gnostics and Buddhists share four basic assumptions:**

(1) **salvation by gnosis or jnana** (the words share the same Indo-European root),

(2) **ignorance** (i.e., blindness to the true facts of existence) is the cause of evil,

(3) **knowledge** is derived solely from revelation which each one has to experience within himself, and

(4) **the crucial role of Wisdom** in each system.

Scholars realize that the inner content of secret gospels remains largely hidden and that Christian origins are still shrouded in mystery. However diverse and complex its expressions, gnosis by its own definition requires its ethics be lived if its “secret” is to be revealed.

Even then gnosis offers two fundamentally different paths to the truthseeker: personal escape from the evils and suffering of the world or, like the bodhisattva of compassion, to remain and help transform it with the light of knowledge and divine wisdom.

**The Proto-Orthodox (ie ‘orthodox’ in the sense of being the forerunners of modern Christianity):** The “proto-orthodox” were mainly the early Christian theologians whose views prevailed over other quarrelling bishops at the 4th-century Nicene council. Having “won” the sanction of Constantine and subsequent Roman emperors, they commenced their suppression of rival “heresies,” especially Gnostic groups, chose the “approved” texts, revised church history, resulting in the loss of many Christian voices that deserve to be heard today.

Further reading:


The more one does and sees and feels, the more one is able to do, and the more genuine may be one’s appreciation of fundamental things like home, and love, and understanding companionship. – Amelia Earhart.

LETTERS TO THE EDITOR

THE MOST URGENT NEED TODAY: William Delahunt from Orlando, Florida, writes:

As we witness in the media reports each day, the world is going through a serious crisis. The onslaught of terrorist groups and the ravages of war leaving hundreds of thousands of people homeless refugees. The political and economic rivalry is no less threatening. These are only the "man-made" troubles, not counting the many natural disasters of disease drought, famine and typhoons displacing entire areas. **What Can One Person Do ?**

The greatest urgent and critical need today is for individuals to embrace and promote **Goodwill, & Altruism.** This must be an individual grassroots effort. We cannot depend on governments or institutions to initiate the action. It all starts with **YOU & ME.** If we don't do it, it won't get done. No one can calculate the ripple effects of a good deed, it continues on ad infinitum to bless many and as it does it gains momentum and strength. But it must start somewhere. When we do this, we are "Brightening the Corner Where We Are," and gradually more and more corners of the world become "Brightened." It is a great leavening influence and a strong antidote to the
turmoil we presently witness.

There are already many people of goodwill engaging in these activities at the Random Acts of Kindness Foundation, but many, many more are urgently needed. Please visit: http://www.actsofkindness.org One of the best parts it that is does not cost anything to participate, the price is right. It just takes your determination and commitment to do it. It is time to step back and take a break from our rhetoric, and polemics, and just do Random Acts of Kindness.

This is a personal challenge to all Theosophists of every tradition, and would-be Theosophists, to embrace and promote Random Acts of Kindness and Brighten The Corner Where You Are at: http://www.actsofkindness.org --- William Delahunt, Orlando, Florida, USA.

HOW LONG ARE THE CYCLES MENTIONED IN THEOSOPHY? Don Shepherd from Las Vegas, Nevada, writes:

In regard to our recent discussion on the second chapter in William Judge’s The Ocean of Theosophy, please let me add the following suggestions. The seven manifested planes come from the Unknown. At its root, this Unknown is the absolute consciousness of the Universe.

Within this absolute consciousness is the 1st, 2nd and 3rd Logos in potentia. The Great Breath in motion blows through the 3rd Logos and so from the 3rd Logos comes the sphere of the Mundane Egg of the seven manifested planes. The 1st, 2nd and 3rd Logos, as the triune Divine Monad or Galactic Brahman, hovers over and operates through the Atman of the Mundane Egg.

Within the Mundane Egg there are categories of embodiments such as a universal solar system Brahma, a solar chain Brahma, and a planetary Brahman. The galactic Brahman has a lifespan of thousands of trillions of years. The universal solar system Brahma, or a Raja Sun, has less than that.

The solar chain Brahma of our solar system has a lifespan of about 311 trillion years, of which we are about 155 trillion years through. The lifespan of a planetary Brahma is the Day and Night of Brahma, or 8,640,000,000 years. If we multiply 8,640,000,000 x 360 x 100, we get approximately 311 trillion years. The ‘Day’ part of 7 Rounds of our earth’s planetary chain is 4,320,000,000 years; the ‘Night’ part of those 7 Rounds is 4,320,000,000 years. So 7 earth Rounds is one day in the life of the hierarch of our solar chain Brahma.

Since the 1st Round of our earth, it has been about 1,955,000,000 years. We are currently in the 4th Round, but forerunners have already entered the 5th Round. The 1st Root-race in the 4th Round was about 320 million years ago. About 18 million years ago in the 3rd Root-Race was the enlightenment of mankind by the Manasaputras — higher reimbodying egos whose influence is over planetary chains in the solar system and who, in a certain way, can be said to reside in the sun.
The 4th Root-Race in its early development started about 12 million years ago, which was near the bottom point or about 308 million years into the 4th Round. The ascent up through the 4th Round will take another 308 million years. That makes a total of about 616 million years for the 4th Round. The number is actually greater than this; G. de Purucker describes the Round cycle in different ways to offer varying perspectives while at the same time veiling it. The solution for understanding his varying perspectives is to divide the Round cycle into a sphere with four quadrants and then figure out which combination of the four quadrants that G. de Purucker is including in his enumeration.

So the outline above covers the cycles that William Judge introduces in the second chapter of The Ocean of Theosophy. If one relates these vast cycles to the number of cyclical messengers that appear during the life of the solar chain Brahma, there are a) two main messengers in each Tribal Race of 3,700 years b) two main messengers in each National Race of 25,920 years c) two main messengers in each Family Race of 181,500 years d) two main messengers in each Sub-Race of 1,270,000 years e) two main messengers in each Root-Race of 8 million + years f) two main messengers in each Round of 600 million + years.

Needless to say, the length of each of these cycles is merely a general guideline. Now divide each one of these minor cycles into the 155 trillion years of our solar chain Brahma and you will get thousands and thousands of thousands. This idea of constant help from the messengers—of a Universe infilled with Bodhisattvas helping mankind—is at the heart of Buddhist cosmology. Help is always near. That is why Avalokitesvara, as the 3rd Logos, is sometimes depicted with 1,000 hands; these 1,000 hands correspond to what William Judge calls the thousand years of the Day of Brahma. - Don Shepherd, Las Vegas, Nevada, USA.

If you go anywhere, even paradise, you will miss your home
– Malala Yousafzai

OTHER WORLDS TO SING IN – Paul Villard.

When I was quite young, we had one of the first telephones in our neighbourhood. I remember well the polished, old case fastened to the wall. The shiny receiver hung on the side of the box. I was too little to reach the telephone, but used to listen with fascination when my mother would talk to it.

Then I discovered that somewhere inside the wonderful device lived an amazing person — her name was “Information Please” and there was nothing she did not know. “Information Please” could supply anybody’s number and the correct time.

My first personal experience with this genie-in-the-bottle came one day while my mother was visiting a neighbour. Amusing myself at the tool bench in the
basement, I whacked my finger with a hammer. The pain was terrible, but there didn't seem to be any reason in crying because there was no one home to give me sympathy.

I walked around the house sucking my throbbing finger, finally arriving at the stairway. The telephone! Quickly, I ran for the foot stool in the parlour and dragged it to the landing. Climbing up, I unhooked the receiver in the parlour and held it to my ear. “Information Please,” I said into the mouthpiece just above my head.

A click or two and a small clear voice spoke into my ear “Information” “I hurt my finger…”

I wailed into the phone. The tears came readily enough now that I had an audience. “Isn't your mother home?” came the question. “Nobody's home but me,” I blubbered. “Are you bleeding?” the voice asked. “No,” I replied. “I hit my finger with the hammer and it hurts.” “Can you open your icebox?” she asked. I said I could. “Then chip off a little piece of ice and hold it to your finger,” said the voice.

After that, I called “Information Please” for everything. I asked her for help with my geography and she told me where Philadelphia was. She helped me with my math. She told me my pet chipmunk that I had caught in the park just the day before, would eat fruit and nuts.

Then, there was the time Peaty, our pet canary died. I called “Information Please” and told her the sad story. She listened, then said the usual things grownups say to soothe a child. But I was un-consolated. I asked her, “Why is it that birds should sing so beautifully and bring joy to all families, only to end up as a heap of feathers on the bottom of a cage?” She must have sensed my deep concern, for she said quietly, “Paul, always remember that there are other worlds to sing in”. Somehow I felt better.

Another day I was on the telephone. “Information Please.” “Information,” said the now familiar voice. “How do you spell fix?” I asked.

All this took place in a small town in the Pacific Northwest. When I was nine years old, we moved across the country to Boston. I missed my friend very much. ‘Information Please’ belonged in that old wooden box back home and I somehow never thought of trying the tall, shiny new phone that sat on the table in the hall. As I grew into my teens, the memories of those childhood conversations never really left me. Often, in moments of doubt and perplexity, I would recall the serene sense of security I had then. I appreciated now how
patient, understanding, and kind she was to have spent her time on a little boy.

A few years later, on my way west to college, my plane put down in Seattle I had about half-an-hour or so between planes. I spent 15 minutes or so on the phone with my sister, who lived there now. Then, without thinking what I was doing, I dialed my hometown operator and said, “Information, please.” Miraculously, I heard the small, clear voice I knew so well. “Information.”

I hadn’t planned this, but I heard myself saying, “Could you please tell me how to spell fix?” There was a long pause. Then came the soft spoken answer, “I guess your finger must have healed by now.” I laughed, “So it’s really still you,” I said. “I wonder if you have any idea how much you meant to me during that time.” “I wonder,” she said, “if you know how much your calls meant to me. I never had any children and I used to look forward to your calls.” I told her how often I had thought of her over the years and I asked if I could call her again when I came back to visit my sister. “Please do,” she said. “Just ask for Sally.”

Three months later I was back in Seattle. A different voice answered, “Information.” I asked for Sally. “Are you a friend?” she said. “Yes, a very old friend,” I answered. “I’m sorry to have to tell you this,” she said. “Sally had been working part time the last few years because she was sick. She died five weeks ago.” Before I could hang up she said, “Wait a minute. Is your name Paul?” “Yes.” “Well, Sally left a message for you. She wrote it down in case you called. Let me read it to you.” The note said, “Tell him I still say there are other worlds to sing in. He’ll know what I mean.” I thanked her and hung up.

I knew what Sally meant. – **Paul Villard, USA.**
HEAVENS AND HELLs – by Andrew Rooke.

There are many fascinating stories in the world’s mystery traditions regarding the nature of heavens and hells. We all know the extent to which these concepts have dominated Christian thinking, though the archetypal preacher raining down “fire and brimstone” from the pulpit on Sundays is thankfully less common these days.

More detailed and enlightened statements of the reality of different levels of consciousness we have come to call ‘heaven’ and ‘hell’ are stated particularly well in the mystery tradition of the ancient Egyptians in the Book of the Dead (more correctly translated as the Book of Coming Forth Into Light), and Tibetan Buddhist teachings of the six realms which so heavily influenced H.P. Blavatsky and the theosophical tradition – the six realms being hell, the ‘prêtas’ or hungry ghosts, humans, animals, ‘asuras’ or titans, and the gods or ‘devas’ (from the Tibetan Book of the Dead). One also finds complex and detailed teachings on this subject in the mystery traditions, such as we have come to know them, of native peoples in Africa, Mexico, North American Indians, and our own Australian Aboriginal peoples. They all have their own symbology, but they set out to describe broadly similar themes in the language and metaphor of their own peoples. This is because of the difficulty we always face in describing in human terms matters relating to the invisible worlds beyond the everyday experience of most of us.

Imagine, if you will, that you are in a pre-birth state with a good friend who is about to take birth on Earth. Your friend asks you: “What will life on Earth in a physical body be like?” How would you answer? No one answer is likely to cover all possibilities. The same is true in discussing the after death states which are so intimately related to the question of heavens and hells. Instead of talking at length about what the various religious and philosophical teachers of the world have said on the subject, I will concentrate on an outline, as I understand it, of what theosophical teachings in the Blavatsky tradition have to say on the subject.

In ancient times, the Egyptians, the Greeks, and traditional societies from Africa, the Americas, and Australia have all told us that the after-death journey can be pictured as a pathway leading through various realms along the way. In modern times, researchers into Life Between Lives, such as Dr Michael Newton (USA), Dr Raymond Moody (USA), Ian Lawton (UK), Peter Ramster (Australia), and many others around the globe have also found essentially the same journey but described it in different terms. Let’s follow this ancient tradition with a modern exploration of this sublime journey that awaits us all one day.
Please see below for a pictorial representation of the after-death journey according to Theosophy.

Physical life: a short period of time, maybe only 1% of our ‘universal life’, compared to our other life in the after-death states, said by Theosophy to be on average 1,500 – 2,000 years during which time aspects of our constitution could experience various heavens, hells, limbo, purgatory, etc., according to our level of spiritual evolution and consequent actions in our material life. Alas, for many, life on the physical earth is a hell most of the time; in fact, some Buddhists refer to our earth as a hell (Tibetan Buddhist: ‘Myalba’, Sanskrit: ‘Naraka’), in that it is the arena for working out the effects of past karma and generating future karma.

Physical Death: After the initial disengagement from the physical body so well described these days in the many accounts of “Near Death Experiences”, we have from people revived in intensive care units in hospitals, there is for most people a period of blessed unconsciousness before moving on the so called heavens or grades of ascending bliss and purity, and hells of increasing purgation or suffering. The Esoteric Doctrine teaches that one is not a “punishment” nor is the other strictly speaking a “reward”. The teaching is simply that each entity after physical death is drawn to the appropriate sphere to which the karmic destiny of the entity and the entity’s own character and impulses magnetically attract it. That is, over a long period of time we choose heaven or hell by our own actions! As the Bible puts it, as a man lives or ‘sows’, in his material life, that, and that only, shall he ‘reap’ after death. Good seed produces good fruit, bad seed tares – or perhaps, even nothing much of spiritual/enduring value follows a negative or colourless lifetime.

Kama Loka: is a Sanskrit phrase meaning "desire-world" into which the human constitution is projected after physical death. It is a semi-material plane or realm, invisible to most, but not all human beings, which surrounds and encloses our physical world. It is the dwelling place of the astral forms of dead men and other dead beings variously referred to in the legends of ancient Greece as “Hades” and “Amenti”, the Land of Silent Shadows, by the Egyptians.

When the physical body breaks up at physical death, the astral elements of the excarnate entity remain in kama-loka or the shadow world. If our tendencies during earth life have been on balance spiritually inclined, we can shed aspects of our lower nature which remain and dissipate in this “purgatorial” or “limbo” state following the “Second Death”. If, however, an entity is so weighted with evil tendencies and attracted to earth spheres that it cannot easily rise to the heaven worlds, then it remains for a longer period in
Kama Loka and may even sink to the dread ‘Avici’ state, and below that to the ‘Eighth Sphere’ or ‘Planet of Death’, there to be ground over in nature’s mills to begin the evolutionary journey towards true humanity again.

Descents into the Kama Loka and the states and locations even below this state are described in the world’s literature and traditions most beautifully perhaps by Dante in his *Inferno*, and are attempts to describe real states or locations of purgatorial experience for the soul we usually associate with a Hell.

**Second Death:** thankfully, lengthy sojourns in these hellish realms are usually the exception in human experience. In most cases, the higher aspects of a human being are successful in bringing about the separation of the “Upper Triad” from the “Lower Duad” (Kama-Manas). Previous to this event, the Upper Duad, gathers unto itself the “Reincarnating Ego” which is all the very best of the entity that was – our purest and most spiritual and noblest aspirations and hopes and dreams for betterment, beauty and harmony (hence the importance of concentrating on these things during life).

The ancient Greek philosopher and initiate priest of the Delphic Apollo, Plutarch, says of this process: “Of the deaths we die, the one makes man two of three, and the other, one out of two.” What he meant was that using the simple division of man into spirit, soul and body: the first death is the dropping of the body, making two out of three; the second death is the withdrawal of the spiritual from the lower (Kama Rupic) soul, making one out of two. The seeds of the lower elements remain in the Reincarnation Ego as it enters the heaven worlds. Later these will develop into what we recognize of a person in the material worlds when we enter incarnation once again. Divested, or more accurately, having ‘shaken off’ our lower aspects, the enduring spiritual aspects of our constitution can rise into the heaven worlds. Theosophy uses the Sanskrit – Tibetan word ‘Devachan’ to describe the “heaven” experience of mosthuman beings.

**Devachan:** means the “God-Land”, the state between earth lives into which the human entity, the human monad, enters and rests in peace and blissful repose. I have heard that the highest aspects of our constitution, fly back to their home star, hence the old Roman epitaph: “gaudeat in astris”, meaning, “he/she rejoices amongst the stars”.

Devachan is the most accessible of the heaven worlds so let’s talk about this blissful state. There are many degrees of Devachan and therefore many heavens ranging from the highest Kama-Loka, to blissful states beyond our understanding. Devachan is the fulfilling of all the unfulfilled spiritual hopes of
the past incarnation, and an efflorescence of all the spiritual and intellectual yearnings of the past incarnation which in that past lifetime have not had the opportunity for fulfilment.

It is a period of unspeakable bliss and peace for the human soul, until it has finished its rest-time and recuperation of its own energies, ready for the challenges of another lifetime. It is a state of blissful dreaming reviewing, and constantly reviewing, and improving upon the most spiritual lessons and yearnings of the past lifetime. Though described as a state of dreaming, sages also describe it as vividly more real to the entity in the heaven worlds than our life is to us in this material world (described as illusory or “maya” by the Hindus). It is a time of incorporation and assimilation of the spiritual and enduring lessons we have learnt in any one lifetime as is sleep in our regular sleep/waking cycle in everyday life. Gradually, this process is completed, old memories, wants and desires from lives stir in the heart of the entity blissfully dreaming in the heaven worlds and the process of reincarnation is begun once again.

But how real are these realms and what do they mean to us here and now? Let’s turn to the Tibetans themselves for an answer to this question as they point to the reality of the teaching of the six realms (the heavens, hells, human and animal kingdoms) for us in our behaviour each day. The following is from the wonderful book by Sogyul Rinpoche, The Tibetan Book of Living and Dying, pp. 112-113:

“Do these realms actually exist externally? They may, in fact, exist beyond the range of the perception of our karmic vision… Looking at the world around us, and into our own minds, we can see that the six realms actually do exist. They exist in the way we unconsciously allow our negative emotions to project and crystallize entire realms around us, and to define the style, form, flavour, and context of our life in these realms. And they exist also inwardly as the different seeds and tendencies of the various negative emotions within our psychophysical system, always ready to germinate and grow, depending on what influences them and how we choose to live.”

Please see following page for a pictorial representation of the after-death journey according to Theosophy.
Death: A Gateway to a continuing and evolving journey for the Soul

**Devachan** – Heaven

In Devachan, Atma, Buddhi and the Higher Manas are free of lower attractions. A person in such a state ‘sleeps’. He or she has beautiful realistic dreams of spiritual fulfillment based on the spiritual yearnings, aspirations, and preoccupations of the life just lived.

**Trishna** – Thirst for life

Trishna, or the thirst for the experiences of physical life draw a person from heaven back to reincarnate once again.

**2nd Death**

Atma, Buddhi and the Higher Manas are freed from Kama and the Lower Manas, only after the assimilation of intellectual and spiritual attributes which manas has stored up.

**The spiritual consciousness level can become higher and higher through the accumulated experience of many lives.**

**Kama-Loka**

(Purgatory, Hell)

**3rd Panorama**: The broad pattern of the life to come.

**1st Death**

A gateway to another stage of life – immediate throwing off of physical body, astral body, and vitality. Life atoms find their own way back to their own kingdoms.

**Birth**

A gateway back into physical life once again.

And the process of reincarnation continues.

**Physical life**

Everyday life as we know it.

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**In Kama Loka**

The Kama Rupa is left behind and immediately begins to disintegrate, unless re-energised by mediums. Kama-Rupic ‘shells’: ghosts, suicides, executed criminals, elementaries – all live here.

Atma, Buddhi, Manas and Kama dwell here for as long as it takes to purify a person’s attachment to the material side of Nature.

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*Andrew Rooke, Melbourne, Australia.*
BOOK REVIEWS-


Most people interested in theosophy find it somewhat daunting to read the classic texts such as The Secret Doctrine by HP Blavatsky. We are fortunate indeed to have a small and readable introduction to this classic. Former Leader of our TS, Grace F. Knoche, writes of this book:

“… Invitation to The Secret Doctrine (SD) is a succinct and appealing statement of the SD’s principal truths in HP Blavatsky’s own words. Rather than reading the book page by page she felt it important for the student to first grasp the Three Fundamental Principles on which the whole philosophy rests; then to study her Summing Up in Volume 1, and in Volume II her Preliminary Notes which outline three further propositions, and he Conclusion. These selections are here reproduced, and we have added HPB’s Preface and the Stanzas of Dzyan, as they are set out in the entire work. Also included are the last few pages of the SD, Commander Bowen’s report and, for historical purposes, ‘The Writing of The Secret Doctrine’ by Kirby Van Mater….To those who are drawn to theosophy and would like to explore the SD, An Invitation should prove welcome. Longtime students might find it useful as a refresher course on the genesis and evolutionary destiny of our solar universe and its family of planets and of human and other life-waves that compose and inhabit our earth. To some it will become a faithful companion, by the bedside, on trips, and at those moments when the power and beauty of the Stanzas yield their own blessing.” – the late Grace F. Knoche, Altadena, California, USA.


I was given a copy of this book by one of my friends for Christmas. This is a time of spiritual renewal, the birth of the Christos. My friends said: “Some creatures were put on this earth for a good reason.” These influences apply to the author, James Bowen, and to his busking companion, a young ginger cat named Bob. Their healing and mutually caring relationship, like that of a parent and child, but even more so, began when James found the cat lying injured on the doormat of the apartment downstairs. He commenced his quest to heal Bob’s wounds, and in turn be healed by his ever-loyal, all-suffering friend. The author was then a
recovering heroin addict and Bob helped him heal and become clean of his destructive addiction. The book is a rewarding and satisfying read, but beyond that you simply can’t put it down because it demonstrates that seeking a little help every now and then can change everyone’s lives – both victim and helper. This best-selling book is very inspiring in both humanistic and spiritual ways, so much so in fact, that it has been made into a movie. – Reviewed by Amanda F. Rooke, Melbourne, Australia.

TECHNICAL THEOSOPHY: Part 4: Recent Cycles and the New Age — Don Shepherd

When the wave of the distinct sui generis 4th National Race washed into the Eurasian continent from many directions some 9,000 years ago, it carried in its bosom the buddhic force from the highlands of Central Asia. The time of the descent of the Buddha neared. In 3,102 B.C., the cycle of Krishna ended—his 126-year lifespan approximating the 1,270,000 years of a Sub-Race. The 8th Avatar of Vishnu who had ruled over the five Family Races of the 3rd Sub-Race was figuratively dead; the 9th Avatar of Vishnu, or Gautama Buddha, was about to assume power. (IS 2-274) The buddhic force rolled out from Central Asia into “India and towards Europe and Northern Africa” as the 4th National Race dropped into its own kali-yuga around 500 B.C. (CW 14-270) Just at the moment that the buddhic force changed directions “backward to its old home and birthplace,” the Buddha incarnated to imprint his own 6th Round nature as the seed of the 6th Root-Race within the fabric of 5th Root-Race humanity. (CW 14-270) In closing this exploration into technical theosophy and cycles, it is necessary to bring the current investigation up to the present date by investigating the recent cycles leading into the New Age overseen by the Buddha.

The birth of the Buddha was presaged by a minor cataclysm around 1600 B.C., approximately 10,500 years after the sinking of Poseidonis. The explosion of Thera (the Aegean Sea volcano on the Cyclades islands) did not just devastate the island of Santorini but completely altered the course of European culture and migration. Thera was the largest volcanic eruption on record in the last 10,000 years and it signalled a close—though not fully effected until 1240 A.D. according to Baron Bunsen’s model—to those 3rd National Race civilizations that had previously sought refuge in the Mediterranean. (IS 2-366) It also signalled the impending split of the 4th National Race in its 4th Tribal Race. The 5th Tribal Race, a Germanic continental people as opposed to an island nation, spread across Europe and dominated the new landscape. (DIA 2-218) Soon after, many of these 5th...
Tribal Race peoples left Europe to further establish the 5th National Race in the Americas—truly a geographical as well as a cultural split.

As the 5th Germanic Tribal Race rose to prominence, the early history of the 3rd and 4th National Races faded into the background as Celtic and Mediterranean folklore. G. de Purucker confessed that “only the last of these minor sub-races of the Root-Race is known to us, the Germanic.” (ST 21) H.P. Blavatsky alluded to this 5th Germanic Tribal Race in *The Secret Doctrine* when she confided that “History—or what is called history—does not go back further than the fantastic origins of our fifth sub-race, a ‘few thousands’ of years.” (SD 2-351) This 5th Tribal Race possessed its own cyclical history, most probably originating sometime around the collapse of Santorini and progressing towards its own middle point with the eruption of Vesuvius and the burying of Pompeii in 79 A.D. The Dark Ages followed with a “cycle of spiritual barrenness” that “began to come to pass about the time of the beginning of the Christian era.” (QU 15) The 5th Tribal Race had reached its first middle point and entered its own short kali-yuga. The 4th National Race had previously entered its much longer kali-yuga with the destruction of Santorini, but with the close of the 3rd National Race around 1240 A.D. it began its rise in the higher aspects of its 5th Tribal Race. G. de Purucker wrote about the bottom points of the 5th Tribal Race and the 4th National Race in slightly different ways but, in general, the “lowest point” was “reached about the time when Christopher Columbus is stated to have made his Atlantic journey.” (DIA 2-134, FS 164, ST 702) For him, the cycle we “are now entering upon, or have been entering upon, is a rising one.” (DIA 2-135) With the conclusion of downward descent some “three or four hundred years ago,” the 4th National Race began its ascent into the 5th National Race and the 5th Tribal Race began its ascent into the 6th Tribal Race. (QU 15) H.P. Blavatsky held the same position, “the same law of descent into materiality and re-ascent into spirituality asserted itself during the Christian era, the reaction having stopped only just now, in our own special sub-race.” (SD 1-417) For her, an “era of disenchantment and rebuilding” had already begun. (IS 1-38) Mahatma K.H. explained to A.P. Sinnett that the “Western sub-race” as a “small cycle” was “running on to its apex” while the greater cycle was “beginning on its downward course”—an obvious reference to the 4th European National Race in its ascent through the 5th and 6th Tribal Races within the broader descent of the 5th Root-Race. (ML 149) Like H.P. Blavatsky and G. de Purucker, Mahatma K.H. described the “curious rush” running to its apex in the recent Tribal Races in terms of a few “dozens of centuries.” (ML 149, 150)

With the so-called discovery of America by Christopher Columbus in 1492 A.D., it became the responsibility of the “mankind” of the New World to “sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present.” (SD 2-446) While this “glorious Race” as the 6th Root-Race is still far off in the future, William Judge could not help noticing that it seemed “as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun.” (ECH 2-21) On a small scale leading up to this larger event, a portion of the 6th Tribal Race of the 4th National Race split off from its European
counterpart and planted the 6th Root-Race seeds in the soil of the New World. At the same time, these 6th Tribal Race seeds were imbedded in the vaster 5th National Race cycle that was nearing its own sui generis point as it grew out of the closing 5th Tribal Race of the 4th National Race. It was the combination of these two cycles that H.P. Blavatsky wrote about in her passage on American exceptionalism: “Thus the Americans have become in only three centuries a ‘primary race,’ pro tem., before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germ of the Sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European, or fifth sub-race, in all its new characteristics.” (SD 2-444, 445) H.P. Blavatsky’s use of the term “Sixth sub-race” applied to many different cycles, not just one. First, the 6th Tribal Race will succeed the present 5th Germanic Tribal Race; therefore, the “Sixth sub-race” corresponds to this small cyclical counterpart. Second, the 6th Tribal Race is the germ of the 6th Sub-Race and the 6th Root-Race; therefore, the “Sixth sub-race” can in a very loose way refer to these two bigger cycles—especially in the Americas. (FS 165) Third, as an intermediate approach, the “Sixth sub-race” can also refer to those seeds of the 6th National Race in the earliest forerunners of the 5th National Race. While G. de Purucker emphasized this third case, H.P. Blavatsky’s comment on the “germs of the Sixth sub-race” can refer to a Tribal Race, a National Race, a Sub-Race, and even a Root-Race. (ST 39) She elucidated this method of explanation by acknowledging that a “Yuga” may refer to a “Root-Race, and often a Sub-Race.” (SD 2-147) By the italicized term “Sub-Race,” she implied that all the Family Races, National Races and Tribal Races that blended together in overlapping cycles could be spoken of interchangeably. Gautama Buddha generated the impulse to carry us into the 6th Root-Race in all these minor sub-cycles that intersected with the influence of his birth in the 4th Sub-Race of the 5th Root-Race.

As to the future, it is Gautama Buddha’s responsibility to support the races in these minor sub-cycles as they undergo a successive series of cataclysms leading up to the massive cataclysm that splits the 5th Root-Race. H.P. Blavatsky hinted at the next major cataclysm—a more “terrible and universal geological convulsion” as opposed to the minor cataclysm of Thera—around 16,000 years from now when large portions of Europe will disappear under the waves of the ocean. (SD 2-330, CW 3-150) Although G. de Purucker’s language is veiled on the timeline, the 4th European National Race will have evolved its 6th and 7th Tribal Races and the 5th National Race will have descended into its kali-yuga to begin the 6th National Race. (FS 164) While this first series of cataclysms will destroy Europe, these National and Tribal Races will survive and prosper in the Americas. But as the 4th Sub-Race drops fully into its 4th Family Race, there will be a second series of cataclysms that will “still later” destroy “the whole Aryan race (and thus affect both Americas).” (SD 2-445, ECH 2-21) Opinion differs as to how closely this first series and second series of cataclysms overlap. G. de Purucker’s enigmatic statement that it will be “between sixteen thousand and twenty thousand years yet before the Racial Cataclysm will ensue which will cut our Fifth Root-Race in two” leaves room for interpretation. (FU 239) The word “ensue” simply means, “to follow in sequential order.” It does not imply that the two series of
cataclysms will happen concurrently. Whether the cutting of the 5th Root-Race is in 16,000 years or 160,000 years, what is clear is that the 6th Root-Race under the initial guidance of Gautama Buddha “will be said to be definitely born” in “some three hundred thousand years” while the Aryan 5th Root-Race will be ending its Kali-Yuga. (ST 640) H.P. Blavatsky described it this way: “The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.” (SD 2-445)

Gautama Buddha’s tenure over the 5th Root-Race will continue until the 6th Sub-Race of the 5th Root-Race. Then it will be time for the 9th Avatar of Vishnu to pass the reins of shared responsibility to the 10th Avatar, the Kalki-Avatar, or Maitreya Buddha. (ST 650) This transition will happen millions of years hence, “When Maitree Buddha comes, then our present world will be destroyed; and a new and a better one will replace it.” (IS 2-275) In The Secret Doctrine, H.P. Blavatsky added, “Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins—the last Messiah who will come at the culmination of the Great Cycle.” (SD 1-384) In the Jewish tradition of Kabbalah, this Kalki-Avatar, or the second Buddha of the 5th Root-Race, is the “King Messiah” or the “fifth emanation” in the Talmud. (IS 2-256) Viewing the cycles on the large scale, this is why both “Jesus and St. John the Baptist preached the end of the Age.” (IS 2-144) But there were new ages in all sorts of different cycles to which they preached as well. Jesus, as an Avatara and a Messenger in the smaller 5th Tribal Race that transitioned into the sign of Pisces in 255 B.C. within the 25,920 year Sidereal cycle, was assigned the symbol of “the Fish”—a symbol that identified him with the two Buddhas in the larger 5th Root-Race cycle as well. (CW 8-174, IS 2-256, FU 274) Gautama Buddha gave his “human soul” to the “boy-child” in Palestine to directly impress the 5th Tribal Race with an ennobling 6th Root-Race influence. (DIA 2-211) H.P. Blavatsky enumerated these cycles in relation to technical theosophy in her elaborate Commentary on the Pistis Sophia, a main text from the Gnostic tradition of Jesus and Mary Magdalene. (CW 13-1) But as for the closing of our “present cycle” in the 5th Tribal Race with the “great Sidereal year” transitioning from Pisces to Aquarius “between the years 1897 and 1898”—a shift that was accompanied by its own Avatari Messenger infilled with the “Buddhic Splendor” of her “Master”—H.P. Blavatsky reminded us that the success or failure of the New Age depends on the “few Theosophists” who, “true to their colours,” still “fight the battle.” (CW 8-174, 11-202, TP 40-475, 476, OC 136, 142) What are we fighting for? Ironically, we are fighting for the New Age to “silently come into existence” unnoticed until one day this New Age, having been formed and shaped gradually by the thoughts of all those humanities in the smallest sub-cycles of the Tribal Races that widen to influence the National Races and to include the Family Races and finally the Sub-Races, will usher in the mankind of a new Root-Race that “will awake to find themselves in a majority.” (SD 2-445)

In review, this presentation of technical theosophy has been offered as a response to G. de Purucker’s challenge to raise “honest objections” in “our own” minds that we ourselves “must solve” in relation to the very complicated
subject of cycles. (FU 289) For example, H.P. Blavatsky often subdivided a Sidereal cycle of 25,920 years by 12 instead of 7. Therefore, the general length of a Tribal Race can be given as 2,160 years as opposed to G. de Purucker’s 3,700 years. Both are correct, but the presentation varies depending on which subdivision is used. In addition, H.P. Blavatsky preferred to explain a Sidereal cycle in terms of its core 21,000 years (per Baron Bunsen’s model) without its dawn and twilight. When the dawn and twilight is added, a re-examination of the subdivisions of a Sidereal cycle must be proffered. But these are issues for another time. What has been presented here are some new ways to think about the cycles in a manner that opens up options that were not previously part of the theosophical dialogue.

Sources:

CW = Blavatsky, H.P. *Collected Writings: Vol. 3, 8, 11, 13, 14*


QU = Purucker, Gottfried de. *Questions We All Ask.* No. 15. January 7, 1930.


LAST WORD: On Family Life and Theosophical Study – from The Mahatma Letters

Many aspiring theosophical students complain that the normal circumstances of life, especially work and family responsibilities, seem to detract from putting your whole energy into theosophical studies. The Mahatma Letters comment:

“..... Does it seem to you a small thing that the past year has been spent only in your ‘family duties’? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my ‘pupil’, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity - what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage - since good and evil are not to be measured by events on the lower or physical plane.”

“Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognise that your tendency is
too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own.”

*Students seldom are able to have an accurate idea about their own spiritual progress, and the Master says:*

“Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is in itself more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on all planes - truly yours, K. H.” - from *The Mahatma Letters*, TUP edition, Letter No. 68 (LXVIII), p. 372.

*Love begins by taking care of the closest ones – the ones at home – Mother Teresa.*