

Please note:

HPB speaks to/about 2 types of humans

gray = those who hold to materialistic views

soft yellow = those who seek a deeper spiritual basis

bright yellow = HPB speaking to true Theosophists,

followed, as an extension of bright yellow, by an excerpt from 'Conversations on Occultism', where she discusses active inner unfolding: becoming one with the inner god

See also in bright yellow and blue her remarks on conscience and intuition.

H.P. Blavatsky, 'The New Cycle'

Translation of 'Le Cycle Nouveau,' article in *La Revue Théosophique*, Paris, Vol. I, No. 1, 21 mai, 1889, pp. 3-13.

in: H.P. Blavatsky, *Collected Writings* Vol. 11, pp. 131-137.

. . . Those who cannot become used to the idea of a spiritual Ego, a living soul and an eternal Spirit within their material shell (which owes its illusory existence to those principles); those for whom the great hope of an existence beyond the grave is a vexation, merely the symbol of an unknown quantity, or else the subject of a belief sui generis, the result of theological and mediumistic hallucinations—these will do well to prepare for the worst disappointment the future could possibly have in store for them.

For from the depths of the dark, muddy waters of materiality which, on every side, hide from them the horizons of the great Beyond, **a mystic force is rising during these last years of the century.** At most it is but the first gentle rustling, but it is a super-human rustling —“supernatural” only for the superstitious and the ignorant. **The spirit of truth is passing now over the face of the dark waters,** and in parting them, is compelling them to disgorge their spiritual treasures. This spirit is a force that can neither be hindered nor stopped.

Those who recognize it and feel that this is the supreme moment of their salvation will be uplifted by it and carried beyond the illusions of the great astral serpent. The joy they will experience will be so poignant and intense, that if they were not mentally isolated from their bodies of flesh, the beatitude would pierce them like sharp steel. It is not pleasure that they will experience, but a bliss which is a foretaste of the knowledge of the gods, the knowledge of good and evil, and of the fruits of the tree of life.

But although the man of today may be a fanatic, a skeptic, or a mystic, he must become thoroughly convinced that it is useless for him to struggle against the two moral forces today unleashed and in supreme contest. He is at the mercy of these two adversaries, and no intermediary force is capable of protecting him. It is but a question of choice, whether to let himself be carried along without a struggle on the wave of mystical evolution, or to writhe against the reaction of moral and psychic evolution, and so find himself engulfed in the Maelström of the new tide. At the present time, the whole world, with its centers of high intelligence and human culture, its focal points of political, artistic, literary, and commercial life, is in a turmoil; everything is shaking and crumbling in its movement towards reform. It is useless to remain blind, it is useless to hope that anyone can remain neutral between the two contending forces; one has to choose either the one or the other, or be crushed between them. **The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called**

social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations.

All of you who hesitate on the path of Theosophy and the occult sciences, who are trembling on the golden threshold of truth—the only one within your grasp, for all the others have failed you, one after another—squarely face the great Reality which is offered you.

It is to mystics only that these words are addressed, for them alone have they any importance; for those who have already made their choice they are vain and useless.

But you, Occultists, Kabbalists and Theosophists, you well know that a **Word**, old as the world, though new to you, has been sounded at the beginning of this cycle, and the potentiality of which, unperceived by others, lies hidden in the sum of the digits of the years 1 8 8 9; you well know that a **note has just been struck** which has never been heard by mankind of this era; and that a **New Idea** is revealed, ripened by the forces of evolution. **This Idea** differs from everything that has been produced in the nineteenth century; it is identical, however, with the thought that has been the dominant tone and the keynote of every century, especially the last—**absolute freedom of thought for humanity**. Why try to strangle and suppress what cannot be destroyed? Why struggle when there is no other choice than allowing yourselves to be raised on the crest of the spiritual wave to the very heavens, beyond the stars and the universes, or to be engulfed in the yawning abyss of an ocean of matter? Vain are your efforts to sound the unfathomable, to reach the ultimate of this wonderful matter so glorified in our century; for its roots grow in the spirit and in the Absolute; they do not exist, though they are eternally.

This constant contact with flesh, blood and bones, the illusion of differentiated matter, does nothing but blind you; and the more you penetrate into the region of the impalpable atoms of chemistry, the more you will be convinced that they exist only in your imagination. Do you truly expect to find therein every Truth and every reality of existence? For Death is at everyone's door, waiting to close it behind a beloved soul that escapes from its prison, upon the soul which alone has made the body a reality; how can eternal love associate itself with the molecules of matter which change and disappear?

But you are perhaps indifferent to all such things; how then can affection and the souls of those you love concern you at all, since you do not believe in the very existence of such souls? It must be so. You have made your choice; you have entered upon that path which crosses nothing but the barren deserts of matter. You are self-condemned to vegetate therein through a long series of existences. Henceforth, you will have to be contented with deliriums and fevers in place of spiritual perceptions, with passion instead of love, with the husk instead of the fruit.

But you, friends and readers, you who aspire to something more than the life of the squirrel everlastingly turning the same wheel; you who are not content with the seething of the caldron whose turmoil results in nothing; you who do not mistake the deaf echoes, as old as the world, for the divine voice of truth; prepare yourselves for a future of which but few in your midst have dared to dream, unless they have already entered upon the path.

For you have chosen a path that, although thorny at the start, soon widens out and leads you to the divine truth. You are free to doubt while still at the beginning of the way, you are free to decline to accept on hearsay what is taught respecting the source and the cause of that truth, but you are always able to hear what its voice is telling you, and you can always study the effects of the creative

force coming from the depths of the unknown. The arid soil upon which the present generation of men is moving, at the close of this age of spiritual dearth and of purely material surfeit, has need of a divine omen above its horizon, a rainbow, as symbol of hope. For of all the past centuries our nineteenth has been the most criminal. It is criminal in its frightful selfishness, in its skepticism which grimaces at the very idea of anything beyond the material; in its idiotic indifference to all that does not pertain to the personal self, more than any of the previous centuries of ignorant barbarism and intellectual darkness.

Our century must be saved from itself before its last hour strikes. For all those who see the sterility and folly of an existence blinded by materialism and ferociously indifferent to the fate of their neighbour, this is the moment to act: **now is the time for them to devote all their energies, all their courage and all their efforts to a great intellectual reform.** This reform can only be accomplished by Theosophy, and, let us add, by Occultism or the wisdom of the Orient. The paths that lead to it are many; but the wisdom is one. Artistic souls envision it, those who suffer dream of it, the pure in heart know it. Those who work for others cannot remain blind to its reality, though they may not always recognize it by its name. Only light and empty minds, egotistical and vain drones, confused by their own buzzing, will remain ignorant of the supreme ideal. They will continue to exist until life becomes a grievous burden to them.

It must be distinctly remembered, however; these pages are not written for the masses. They are neither an appeal for reforms, nor an effort to win over to our views the fortunate in life; they are addressed solely to those who are constitutionally able to comprehend them, to those who suffer, to those who hunger and thirst after some Reality in this world of Chinese Shadows. As for those, why should they not **show themselves courageous** enough to abandon their world of frivolous occupations, their pleasures above all and even their personal interests, except when those interests form part of their duties to their families or others?

No one is so busy or so poor that he cannot **create a noble ideal and follow it.** Why then hesitate in **clearing a path towards this ideal**, through all obstacles, over every stumbling block, every petty hindrance of social life, in order to march straight forward until the goal is reached? Those who would make this effort would soon find that the “strait gate” and the “thorny path” lead to the broad valleys of limitless horizon, to that state where there is no more death, because one feels oneself rebecoming a god!

It is true that the first conditions required to reach it are an **absolute disinterestedness**, a **boundless devotion to the welfare of others**, and a **complete indifference** to the world and its opinions. In order to make the first step on that ideal path, the **motive must be absolutely pure**; not an unworthy thought must attract the eyes from the end in view, not a doubt or hesitation shackle the feet.

There do exist men and women thoroughly qualified for this, **whose only aim is to dwell under the Aegis of their Divine Nature.** Let them, at least, take courage to live the life and not conceal it from the eyes of others! No one else’s opinion should be considered superior to **the voice of one’s own conscience.** Let that conscience, therefore, developed to its highest degree, guide us in all the **ordinary acts of life.** As to the conduct of our **inner life**, let us concentrate our **entire attention on the ideal** we have set ourselves, and look beyond, without paying the slightest attention to the mud upon our feet . . .

Those who are capable of making this effort are the true Theosophists; all others are but members, more or less indifferent, and very often useless.

H.P. Blavatsky, 'Conversations on Occultism'

Article in *The Path*, New York, Vol. IX, November 1894, p. 245

In: H.P. Blavatsky, *Collected Writings*, Vol. 9, p. 400H

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue.

The power to know does not come from book-study nor from mere philosophy, but mostly from **the actual practice of altruism in deed, word, and thought**; for that practice **purifies** the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends.

Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that **after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength.** Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake.

We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store.

We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Mahatma KH, *Mahatma Letters to A.P. Sinnett*,

Letter 6 (Barker edition), 12 (Chron. edition), December 1880

. . . Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

But all this will come gradually on, **and before it comes we have a duty set before us**: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the

immortal; of the temporary to the eternal; of the finite to the Infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an ETERNAL NOW, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

And now it is your province to decide which will you have: the highest philosophy or simple exhibitions of occult powers. Of course this is by far not the last word between us and — you will have time to think it over. The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. I will send you my *Essay*. **Will you be my co-worker and patiently wait for minor phenomena?** I think I foresee the answer. At all events the holy lamp of spiritual light burning in you (however dimly) there is hope for you, and — for me, also.
