

**VARIOUS AUTHORS ON
THE ASCENDING ARC and THE MOMENT OF CHOICE**

**Mahatma KH, *Mahatma Letters to A.P. Sinnett*,
Letter 65 (Barker ed.), 136 (Chron. ed.), May 1885**

My friend, I have little if anything more to say. I regret deeply my inability to satisfy the honest, sincere aspirations of a few chosen ones among your group — not at least, for the present. Could but your L.L. [London Lodge] understand, or so much as suspect, that the present crisis that is shaking the T.S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race — of *being or not being*, of annihilation, in fact — perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary world.

Helena P. Blavatsky, ‘The post-Christian Successors of the Mysteries’

In: H.P. Blavatsky, *Collected Writings*, Vol. 14, pp. 303-304

To accomplish the cycle of necessity, rather, explains the doctrine; to progress on their task of evolution, from which task none of us can be freed, neither by death nor suicide, for each of us have to pass through the “Valley of Thorns” before he emerges into the plains of divine light and rest. And thus men will continue to be born in new bodies

. . . till they become sufficiently pure to enter a higher form of existence.

This means only that Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth – now feebly echoed in the Occult Doctrines – inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, **the same law of spiritual gravity will make us slowly ascend to still higher, still purer spheres than those we started from.**

Helena P. Blavatsky, ‘Morality and Pantheism’

Article in *The Theosophist*, Vol. V, No. 2(50), November, 1883, pp. 33-34.

In: H.P. Blavatsky, *Collected Writings*, Vol. 5, pp. 340-341

Happiness has been defined by John Stuart Mill as the state of absence of opposition.

Manu gives the definition in more forcible terms: —

Sarvam paravaśam dukkham

Sarvam âtmavaśam sukham

Idam jñâyo samâsena

Lakshanam sukhadukkhayoh

“Every kind of subjugation to another is pain and subjugation to one’s self is happiness: in brief, this is to be known as the characteristic marks of the two.”

Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called “matter” towards the other pole called “spirit,” and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude.

The plane on which the activity of the first force predominates is called in occult treatises the “ascending arc,” and the corresponding plane of the activity of the other force is styled the “descending arc.” A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail.

This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent.

If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one’s nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating man’s individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha “as the realization of the True.”

William Q. Judge, ‘An Epitome of Theosophy’

In: *Echoes of the Orient*, Vol. 3, pp. 63-65 (PLP edition), 65-66 (TUP edition)

As to the degree of advancement in incarnations it [Theosophy] holds:

Fourth. That every race and individual of it reaches in evolution a period known as “**the moment of choice,**” when they decide for themselves their future destiny by a **deliberate and conscious choice** between eternal life and death, and that this **right of choice** is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The **moment of choice** is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution.

A few individuals of it will have **outstripped its progress** and attained Adeptship or Mahatmaship.

The **main body, who have chosen aright, but who have not attained salvation**, pass into the subjective condition, there to await the influx of the human life-wave into the next globe, which they are the first souls to people;

(...)

And again between the two he can choose the middle state and become a *Nirmāṇakāya* — one who gives up the bliss of Nirvana and remains in conscious existence outside of his body after its death; in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the **moment of choice**, after which his rate of progress is greatly intensified.

William Q. Judge, *Letters That Have Helped Me, Letter 3* (many editions)

You ask about the “**moment of choice**.” It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant. It is referred to in *Esoteric Buddhism* as a period not yet arrived for the race, when it will as a whole be compelled to make the choice for good or evil. But any single individual can bring on the period for himself. When it will or has come, the uninstructed cannot tell. For the student of occultism it may come in the next instant, or it may come one hundred lives after. But it cannot come this instant unless all the previous lives have led up to it. Yet as regards the student, even if it be presented to him and he refuse, he will be brought to the choice in future existences, with the whole body of his race.

Gottfried de Purucker, *Esoteric Teachings, Vol. 9, pp. 88-90* (2015 edition)

. . . Our Theosophical students, whether exotericists or Esotericists, have often heard or read in our teachings of the ‘**time of choice**’ or ‘**moment of choice**,’ and they know that either of these phrases applies to several things; for instance, to the ‘moment of choice’ which will take place at **the mid-point of the Fifth Round**. A similar ‘moment of choice’ applies to **the middle of the Fourth or lowest Round** — our own; and this last took place ages ago at the midpoint of the Fourth Root-Race, i.e., of the so-called Atlantean.

Now what is the more or less exact meaning of the ‘**moment of choice**’ when applied to the mid-point of the Fifth Round? It means the following: the Fifth Round being that in which Manas, or the Mānasic or intellectual faculty, will receive or undergo its especial evolution or unfolding, there will come a time in this development of Manas in the evolving Races of the Fifth Round when they will reach a point where they will be subjected to two contrary attractions both at their mānasic maximum, i.e., the attraction upwards or towards the higher spiritual nature of man, opposing or struggling with the attraction downwards to matter; and this will take place, as already stated, at the mid-point of the Fifth Round, to wit, and so far as this Globe D is concerned, at the middle point of the Fourth Sub-Race of the Fourth Root-Race of the Fifth Round. There and then will come the supreme choice of the evolving Egos.

Will they succeed in keeping the link unbroken each man with his Higher Self, i.e., with the Spiritual Soul within him, and thus be able to go forwards along on the Ascending Arc, and thus be ‘saved’ or ‘safe,’ and be able safely to make the succeeding Sixth and Seventh Rounds?

Or will the evolving Egos find the attractions to the Nether Pole, towards absolute matter, to be too strong? In the latter case, they will be drawn to the Pit or towards it in the worst cases; **in the cases**

less bad, they will sink into an utter intellectual oblivion and must wait their turn for future evolution until the new imbodiment of our Chain;

but if on the contrary, as already stated, spirit prevails over matter, i.e., if the Higher Nature prevails over the lower, these Egos will safely pass the mid-point, the danger-point, and begin the ascent of the Luminous Arc, 'saved,' and able to continue their pilgrimage not only through the remainder of the Fifth Round, but likewise continue it through the Sixth and Seventh Rounds, and thus reach the culmination of the present Chain-Manvantara as Dhyāni-Chohans, imbodied human Buddhas, with the light of Ātman, of the Inner God, shining in and upon and through and from them.

In conclusion, I would call the attention of all our students most earnestly and solemnly to the truth that this '**moment of choice**' is not something which will come upon the **Fifth Rounders** suddenly, unexpectedly, but is a 'moment' which has been in the making for aeons previously, even from the Fourth Round; so that we, just as we now are, are making ourselves to be what we shall in the Fifth Round become and achieve. Is my meaning clear? We are even now making our characters, making our selves to be either ready or unready for the '**moment of choice**' when it shall arrive in the Fifth Round. Every spiritual thought or yearning that today we have or follow, every intuition that we cultivate, believe in, and ennoble our lives by, every effort that now we make to be intellectually and morally and physically better men and women, continuously stronger in the spirituality of the Spiritual Soul, will by so much fit us the more surely to meet in safety and security the 'moment of choice' when it comes upon us — as it infallibly will. Need I say more? The 'choice' even now lies in its beginnings in your hands, i.e., in your will, and in your thought and in your feeling and in your aspiring imagination.

Gottfried de Purucker, *Studies in Occult Philosophy*, pp. 191-192

There will be another grave **moment of choice at the middle of the Fifth Round**, and that for us humans will be our great transition. In the middle of the Fifth Round will you and I be sufficiently dhyānized to be able to move up towards the beginning of the Sixth Round? Those who are becoming universal enough to become attracted to Dhyān-Chohanhood will make the grade. Those of us who will not have become sufficiently universalized to join the kingdom of the Dhyān-Chohans will perish **for the remainder of this manvantara**, in other words go into a Nirvāna and lose billions of years. That is what it means, the losing of billions of years.

(...)

That is why the Masters are pressing all the time. Now is your opportunity to become universal in your sympathies. Do anything you can do to be more spiritually human. Aspire upwards no matter what the attractions are here below. That does not mean lose your human sympathies. You will be standing in your own way if you think that, because your human sympathies are lofty; but it means to make them less selfish, more spiritual, raised, so that when the danger-point comes, you will pass up.

Gottfried de Purucker, *The Dialogues of GdP*, Vol. 3, pp. 438-439

Fifth Round, Time of Choice May 10, 1938

In the next or Fifth Round, the condition I am inclined to think will be worse because it will be changed from mere gross desire of the Fourth Round to more subtil, treacherous kāma of the Fifth.

As long as a man has no mind he does not commit sin. It takes mind to bring about real evil-doing involving choice: imagination and passion and thinking about it and working out ways and means. When you have no brain to do that, you cannot do much harm in the world. That is why the Fifth-Round choice is so vastly more important than the Fourth-Round choice. An animal even today, a kāmīc creature, has its temptations, but you cannot call its weaknesses sins. They become sin and evil-doing only when mind enters into the equation, on account of the immense powers of mind as compared with merely personal divagations of conduct.

(...)

Now then, what is the reason that at the moment of choice in the Fifth Round, the supreme time of choice, millions of human beings who take the left-hand choice or wrong choice will gradually die out, and go into this state of singular – because that is what it is – quasi-nirvāna, not a real nirvāna, because there is not the plenitude of self-conscious experience in spirituality?

The reason is that it being the Fifth Round, and the mānasic principle being in full flush of growth and action, the mind thereby of these millions who fail is chained to the intellectual or mānasic view and cannot rise into the spiritual or buddhic. Do you understand that point? Because even from the middle of the Fourth Round which we have passed, intensely so from the middle of the Fifth Round, the whole endeavor of nature is to make the individuals of the higher Life-waves become Dhyānīs, which means a surging upwards of the intellectual qualities into union and identification with the buddhic or spiritual, which includes the mānasic and the buddhic. Whereas in the case of those who fail during the Fifth-Round choice, it is because their life-forces, their understanding, their thoughts, and their feelings, are wholly, or relatively so, mānasic, intellectual, mental. The Life-wave passes on, leaving them behind. They cannot keep up with the procession. They cannot keep in step.
