

The Second Opening
by Zahaz D. Rudhyar

A contemporary poet wrote recently those words, "The Soul . . . which is the endless search for deeper meanings," and truly the Soul is both that Spiritual Motion which reveals to Man one key after the other to the Mystery of Life, to the Infinite Meaningfulness of Life, and this Infinite Meaningfulness itself. It is the Interpreter of Life and that alone by which Life can be fully interpreted.

The Soul, considered as that which is the sole true basis for the interpretation of Life, is Theosophy. Theosophy is ever the Key. The Hand that holds the key and dares to turn it, changes. The Temple of the New Cycle has many Gates. To every gate a Searcher comes who unlocks the gate, so that the Race may enter, after him. The Searcher is a unity yet a trinity, as the Soul is also a unity yet a trinity.

We may think of our present **Theosophical Movement** as the Soul of the New Cycle; Theosophy as the changeless Key, the Incarnators of the Cyclic Search as the Hands that open the gates of the new Temple of Man. The first gate that is flung open is the innermost. It was opened at the dawn of the Theosophical Movement by a great Heart, **H. P.**

Blavatsky and two great Hands, **Damodar K. Malavankar** and **William Q. Judge**. The heart is the manifestation of the rhythm of the Individual Atma: the link between Man and a Man. So was H.P. Blavatsky the link between the White Lodge and the new Cycle, the new humanity. Damodar K. Malavankar was the Manas-Ego of the Cycle's Spiritual Devotion, the Path made manifest. William Q. Judge incarnated the Buddhi of the Cycle, the Compassionate Truth which dwells among men, the Race shining at the core of the race. Those Three were one, as the Soul is three in one. They opened the innermost Gate, the Gate of the Atma-Vidya, the Gate of the Self directly apprehended. Damodar's and Judge's lives are perfect parables. We ought to study them, to search for their deeper meaning, to unveil the symbol in them, and thus gain for ourselves and our own lives new meaning.

Damodar symbolizes occult Fire. It rises from below to above, from South to North, from Ceylon to the Himalaya. He incarnates chelaship. His figure shines with a strange glow of purity which reminds one of Jesus. Perhaps both have the same meaning in relation to their respective cycles. His time of outer activity in the Theosophical Movement came first for deep reasons. Along the Path of occultism this Principle which Damodar incarnated has to manifest first: Purification, alchemical transsubstantiation. Then the Inmost Force rouses the other pole into activity. Devotion to the Self being fulfilled service to Humanity becomes patent. It is the same attitude spelt differently; two aspects of the same Soul, of the same Search.

By understanding those two aspects, in their separate manifestation one becomes able to understand That in which they are blended. Damodar and Judge enable us to perceive the complete H. P. Blavatsky, who is the source and synthesis of both. The Hidden HPB upon whom the letter, page 203 of **The Mahatma Letters**, may throw a light, is the Damodar aspect. (It is symbolic that we mention Damodar usually by his **personal** name, and Judge by his **family** name). Blavatsky, the teacher among men, the sufferer in the hands of men, is the Judge-aspect. H.P. Blavatsky as a whole, is the Link, the fourth term of the Spiritual Tetraktys, the Incarnated Word, the manifestation of the Hidden Mahatmic Trinity, the Servant of the White Lodge. In her we find embodied the mystery of the Auric Egg, the mystery of the Heart — even the mystery of the Body, for her body also was a symbol. This original trinity of Incarnators of the Spiritual Soul of the new cycle must be understood if this Theosophical Movement of ours, if any Theosophical Movement is to be grasped as a **life experience**. The vital meaning of such a triune Incarnation, when realized, will illumine not only the past but the future. For the Cycle unrolls itself and a new type of life is coming to the fore, a new Gate will follow the same essential LAW as the previous one.

What is this new Gate? It is the gate which corresponds to the opening of the new sub-cycle (1923-25) as the first mentioned corresponded to the beginning of the first cycle (1873-75). It is, from the point of view of the Centurial cycle, the bottom of the cycle. It corresponds in the life of Humanity to the middle of the fourth Root-Race on our globe. The correspondence may prove to be instructive. It is Patala-America facing Meru: metaphysically, Mind facing

Atma; Civilization facing Spirituality: and in a certain sense Art facing Practical Occultism. **If, facing Spirit, Mind strives in the opposition direction and denies it, then Black Magic ensues.** If, facing Spirit, Mind aspires, in devotion to Atma, its Parent-Star and source, then White Magic is the result.

Thus we have today in America those forces in mind and culture which are materialistic and deny the true Spirit; this poetry, this music, this drama, this science, which are destructive of the Spiritual Life in the race; and those which, more or less successfully, are at least aspiring toward the Spiritual Life and have recognized the inherent power and have recognized the inherent power and truth of Theosophy, at least intuitively if not in full consciousness.

Theosophy is the Wisdom of Self, as the LAW of Life, is the inspirer both of the Life of Practical Occultism and of the Life of Culture. It is the one Key which opens both doors. But human beings, according to their individual Dharma are born as potential "occultist" or as potential "civilizers." Speaking of the Fifth-Round Men, Mahatma K.H. indicates they are: "The natural-born Seers and clairvoyants of Mrs. A. Kingsford and Mr. Maitland's types; the great adepts of whatsoever country; the geniuses — whether in art, politics or religious reform." [**The Mahatma Letters**; p.117].

Here we have three types of human beings, three castes we might probably say. Caste confusion is perhaps the one great spiritual evil. The other evil, in the opposite direction, is partisanship. Harmony is that which equilibrates all forces while keeping each **intact** (in-tact). Says the Teacher:

"A universal Brotherhood, i.e. an Association of 'affinities' of strong magnetic yet dissimilar forces and polarities centered around one dominant idea." [**The Mahatma Letters**; p.20].

The dominant central idea is Theosophy. And all Theosophical Movements are **life-rituals** in which group after group performs its duty, lights the flame in those of its own caste, and merges into the Cycle. In the year 1925 the second cycle of the Theosophical Movement begins. The same forces are working now as 50 years ago, but on a different plane. Personalities change. Meanings are modified, completed. But changeless is the Law. Beyond Spirit and Matter, beyond the Path and Culture shining through both alike, is the SELF, and Theosophy Its vehicle.