

Defining the Substance of the Day



In the beginning of the day your lower self is being reborn and stands like a “blank page”.

Don't abandon it: give it a direction. In the first lines of every new page at the Book of Life, firmly write down your decision to keep along the day a self-responsible and creative attitude; a reasonable degree of self-control, and a respectful friendship for all beings.

Each cycle of 24 hours is another lesson given by Life. Human beings show discernment when they do not forget it. A wise individual seeks for opportunities to further improve himself. The Book of Life is in fact the Book of Learning.

Cacophonous Surroundings: **The Perfect Blessing**



Noisy outward situations are paradoxically propitious to retire within oneself.

The inner vision of an awakened human being includes the whole cosmos, and real bliss does not depend on geographical location. Cacophonous surroundings are a perfect occasion for one to search for the essence of being by listening to the music of silence. Such is the right time to meet that inner peace that contains the mystery of eternal time.

good will but who yet enjoys an uninterrupted prosperity can never delight a rational and impartial spectator. Thus a good will seems to constitute the indispensable condition of being even worthy of happiness.

Some qualities are even conducive to this good will itself and can facilitate its work. Nevertheless, they have no intrinsic unconditional worth; but they always presuppose, rather, a good will, which restricts the high esteem in which they are otherwise rightly held, and does not permit them to be regarded as absolutely good. Moderation in emotions and passions, self-control, and calm deliberation are not only good in many respects but even seem to constitute part of the intrinsic worth of a person. But they are far from being rightly called good without qualification (however unconditionally they were commended by the ancients). For without the principles of a good will, they can become extremely bad; the coolness of a villain makes him not only much more dangerous but also immediately more abominable in our eyes than he would have been regarded by us without it.

A good will is good not because of what it effects or accomplishes, nor because of its fitness to attain some proposed end; it is good only through its willing, i.e., it is good in itself. When it is considered in itself, then it is to be esteemed very much higher than anything which it might ever bring about merely in order to favor some inclination, or even the sum total of all inclinations. Even if, by some especially unfortunate fate or by the niggardly provision of stepmotherly nature, this will should be wholly lacking in the power to accomplish its purpose; if with the greatest effort it should yet achieve nothing, and only the good will should remain (not, to be sure, as a mere wish but as the summoning of all the means in our power), yet would it, like a jewel, still shine by its own light as something which has its full value in itself. Its usefulness or fruitlessness can neither augment nor diminish this value. Its usefulness would be, as it were, only the setting to enable us to handle it in ordinary dealings or to attract to it the attention of those who are not yet experts, but not to recommend it to real experts or to determine its value.

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The above text is reproduced from the book “**Grounding for the Metaphysics of Morals**”, by Immanuel Kant, first section, Hackett Publishing Company, Inc., Indianapolis / Cambridge, 1993, 78 pp., see pp. 7-8.

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“TRUST is the spiritual touch-stone. Lack of it, in the Line which we hold in our lives, spells dust and ashes to all apparently high endeavor.

Confidence is the first requisite to success, anywhere and everywhere. Trust in the Law of our own imperishable natures, trust that justice does rule, certainty of our ability to learn, to grow, to perform, to find answers to all problems - these are the qualities for the lack of which students suffer and fall away, to join the swelling ranks of the “disillusioned”, and to die a spiritual death that is more bitter, and more truly “death” than merely physical dying ever was or ever could be.”

[John Garrigues, in the article “**Confidence in Masters**”, which can be found at www.HelenaBlavatsky.Org and our other associated websites.]

Moses Maimonides: Choosing the Path of Truth

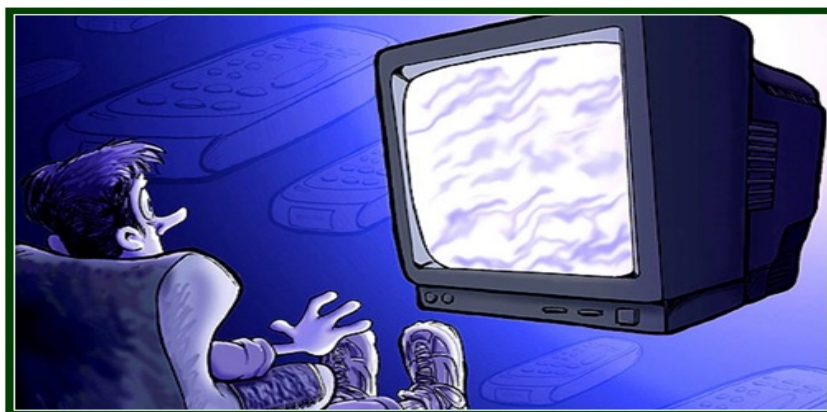


“... **W**hen I have a difficult subject before me - when I find the road narrow, and can see no other way of teaching a well established truth except by pleasing one intelligent man and displeasing ten thousand fools - I prefer to address myself to the one man, and to take no notice whatever of the condemnation of the multitude.”

[Moses Maimonides, in “The Guide for the Perplexed”, Dover publications, N.Y., p. 9.]

An Assault on Reason: Television as a Hypnotizer

Al Gore



The principal way we now tell stories in our culture is over television. As I noted, forty years have passed since the majority of Americans adopted television as their primary source of information. As we’ve seen, its dominance has become so extensive that the average American spends two-thirds of his or her “discretionary time” (time other than working, sleeping, and commuting) watching television. And virtually all significant political

communication now takes place within the confines of flickering thirty-second television advertisements.

Research shows that television can produce “vicarious traumatization” for millions. Survey findings after the attacks of September 11 showed that people who has frequently watched television exhibited more symptoms of traumatization than less frequent TV viewers. One analyst of this study said of respondents describing their reaction to 9/11, “Those who watched the most television reported the most stress.”

The physical effects of watching trauma on television - the rise in blood pressure and heart rate - are the same as if an individual has actually experienced the traumatic event directly. Moreover, it has been documented that television can create false memories that are just as powerful as normal memories. When recalled, television-created memories have the same control over the emotional system as do real memories.

And the consequences are predictable. People who watch television news routinely have the impression that the cities where they live are far more dangerous than they really are. Researchers have also found that even when statistics measuring specific crimes actually show steady decreases, the measured fear of those same crimes goes up as television portrayal of those crimes goes up. And the portrayal of crime often increases because consultants for television station owners have advised their clients that viewership increases when violent crime leads newscasts. This phenomenon has reshaped local television news.

Many of the national morning programs now lead with crime and murders, and we’ll watch them for hours because they are so compelling. The visual imagery on television can activate parts of the brain involved in emotions in a way that reading about the same event cannot.

Television’s ability to evoke the fear response is especially significant because Americans spend so much of their lives watching TV. An important explanation for why we spend so much time motionless in front of the screen is that television constantly triggers the “orienting response” in our brains.

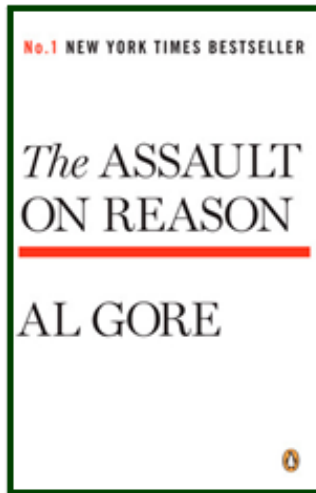
As I noted in the Introduction [*of the book ‘The Assault on Reason’*], the purpose of the orienting response is to immediately establish in the present moment whether or not fear is appropriate by determining whether or not the sudden movement that has attracted attention is evidence of a legitimate threat. (The orienting response also serves to immediately focus attention on potential prey or on individuals of the opposite sex.) When there is a sudden movement in our field of vision, somewhere deep below the conscious brain a message is sent: LOOK! So we do. When our ancestors saw the leaves move, their emotional response was different from and more subtle than fear. The response might be described as “Red Alert! Pay attention!”

Now, television commercials and many action sequences on television routinely activate that orienting reflex once per second. And since we in this country, on average, watch television more than four and a half hours per day, those circuits of the brain are constantly being activated.

The constant and repetitive triggering of the orienting response induces a quasi-hypnotic state. It partially immobilizes viewers and creates an addiction to the constant stimulation of two areas of the brain: the amygdala and the hippocampus (part of the brain’s memory and

contextualizing system). It's almost as though we have a "receptor" for television in our brains.

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The above paragraphs are reproduced from the book "**The Assault on Reason**", by Al Gore, The Penguin Press, New York, 2007, 308 pp., see pp. 33-35.

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On the Daily Life of Students

... Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS.

Put without delay your good intentions into practice, never leaving a single one to remain only an intention - expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done.

Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court - prosecutor, defence, jury and judge - whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity - your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights

[From the text "**Some Words on Daily Life**", by A Master of the Wisdom, which can be found at www.TheosophyOnline.com and its associated websites.]

The Healing Chain of Causation



Different levels of consciousness produce various chains of causation.

Personal desire leads to attachment; attachment produces narrow views and distorted opinions. Wrong views of life lead to wrong action, and wrong action produces pain to others and to oneself.

On the other hand, we have those chains of causation which heal the souls.

Liberty from personal desire leads to detachment. Detachment produces a wide view of life and right understanding. Accurate perception leads one to right action. Selfless and noble deeds slowly eliminate the cause of one's own pain and of other people's suffering.

Each good action potentially sets a trend that makes it easier for us to perform a second correct action, and a third one, and so on. Thus the chain of causation is set in motion that leads to wisdom and freedom.

True liberty is that liberty which results from being fully self-responsible before the law of karma. This implies the need to plant at each moment the Good which we would like to harvest sooner or later.

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An Italian Blog On The Original Theosophy

The blog www.ItaliaTeosofica.com has published a unique collection of the magazine “**I Quaderni Teosofici**” edited by Emma Cusani starting from 1976 up to 1992. Ms. Cusani tried through that magazine to revitalize the theosophical movement in Italy by diffusing much of the original literature. She was guided by the spirit of the U.L.T. Declaration.

Helena Blavatsky, On Brotherhood and Sisterhood



In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists.

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

[From “The Key to Theosophy”, by Helena P. Blavatsky, Theosophy Company, Los Angeles, page 234.]

Knowledge, Duty, and Responsibility

To each degree of knowledge there is a corresponding amount of duty and ethical responsibility.[1] The knowledge that is not used to do good and to remove the causes of pain is no real knowledge. So to look for truth is to look for duty. One attains to a real knowledge of truth and fulfils his highest duties at the same time and little by little, for knowledge and duty ultimately grow together and never part from each other.

NOTE:

[1] See “Helena Blavatsky’s Self-Criticism”, by C.C.A., in www.HelenaBlavatsky.Org and its associated websites

A Master of the Wisdom: Buddha Is a Planetary Spirit Now



[From “The Mahatma Letters”:]

To your question (...) I will first say that there can be no Planetary Spirit that was not once material or what you call human.

When our great Buddha - the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.* - his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body.

For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Khobilgan who reached it being Sang-Ko-Pa of Kokonor (XIV Century), the reformer of esoteric as well as of vulgar Lamaism.

Many are those who “break through the egg-shell”, few who, once out are able to exercise their *Nirira namastaka* fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming, is for some bodies. Though the human frame is lighter in its bulk than water, and that every person is born with the faculty, so few develop in themselves the art of treading water that death by drowning is the most frequent of accidents. The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies - of more or less etherialised matter, inhabiting other regions of the Universe. There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits.

[Reproduced from “**The Mahatma Letters**”, TUP edition, Pasadena, California, See Letter IX, pp. 43-44.]

Thoughts Along the Road

Observing the Sacredness of Daily Life



- * **T**he best victory defeats no one.
- * Right now is the time to focus one's mind in doing the best one can, in a self-responsible and planned way.
- * Concentration of mind widens one's horizons. It also purifies and elevates them.
- * One-pointedness allows one's mind to have wide horizons. A dispersive consciousness is narrow. Self-respect creates stability: you need a firm basis in order to observe the sky.
- * A heartfelt courtesy for all beings contains in itself the substance universal brotherhood.
- * The learned ones say: if our goals are correct, the purpose of obstacles is to strengthen our will, stimulate our discernment and expand the ability to avoid unnecessary waste of energy.
- * The accumulation of good karma must be made in no hurry. A feeling of anxiety would contaminate the substance of the karma accumulated. High goals ought to be distant: short term relief will come of its own as the right time for it emerges.
- * With each new step ahead, the need for vigilance increases. Progress can make the possibilities of self-delusion expand, unless it is seen with humbleness and detachment.
- * Renunciation is a source of peace. Self-discipline prepares victory. Responsible self-forgetfulness produces the blessing of a wider contact with one's spiritual soul.
- * Ill-informed are those who deny the past in order to live in the "Now". There is no separation between Yesterday and Today. Eternity lives in the present instant. Across the ages, happiness is always new.

- * The most decisive task in the search for wisdom is to learn how to learn. That begins by observing and questioning the actual way we learn. Are we believers, or researchers? Churches and sects want believers. The theosophical movement needs researchers.
- * Some ideas seem to be obvious but are easy to forget and require an iron will to be put in practice. One of them is that self-respect is inseparable from a feeling of good will towards all beings. Such a good will must be accompanied by severe discernment and realism.
- * Our good habits protect us. On the other hand, repetitive mistakes are threats which often remain invisible. They must be identified and carefully replaced by correct actions. For that, detachment will be necessary.
- * The Law of the Universe can be found within oneself. Theosophy is divine wisdom, and the only way to attain it is by expanding the contact with one's higher self or spiritual soul.
- * In order to achieve self-forgetfulness one must understand the movements of the entire world of selfishness and see their meaninglessness, and get tired of them, and focus one's heart and mind in that which is eternal.
- * One cannot say "Yes" to truth, unless one says "No" to falsehood. The voice of conscience tells the pilgrim which is the correct path, and what path should be abandoned.
- * By awakening from the short-term dreams and narrow horizons of the lower self, we can see reality from a higher perspective. After doing that, things change. As one looks again at the agenda of the lower self, one recognizes it as a valuable tool in a vast mission whose horizons are virtually unlimited.
- * Use your discernment. Observe and learn from the annoying factors of life, but don't give them the time and energy they don't deserve. The doors to a better life are inner. Focus your mind and heart in that which is good, true and beautiful. Build whatever you want to see being built: the bliss of life is within you.
- * A correct approach to the many-sided pedagogical processes in theosophy prevents both experienced and unexperienced students from falling into personal pride. That which one can learn must be recognized as much more important than that which one may feel he knows already. Being in *direct* touch with Sacredness is inseparable from feeling humble. Students who desire to Learn about the Universe have no time to pride or envy.
- * Inter-religious conflict and intercultural disharmony are at the very heart of the problems humanity must solve in the next years and decades. This must be done by looking at mistakes in a direct way and correcting them. The original teachings of esoteric philosophy have the key to such a task. Their fake versions are, of course, worse than useless.
- * There is a time to go ahead and a time to wait. There is a time to obtain things and another one to practice renunciation. In some occasions, one must remain in motionless vigilance. The warrior of truth lives in contact with the silence in his heart and is ready to various situations. He can work in movement and he can rest. Stability and change are both comfortable to him. He is a brother to lightning and to bliss. He is an intimate companion to that which is visible, and never separates from the unfathomable.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is “similarity of aim, purpose and teaching”, and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

“The true Theosophist belongs to no cult or sect, yet belongs to each and all.”

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The following is the form signed by Associates of the United Lodge of Theosophists:

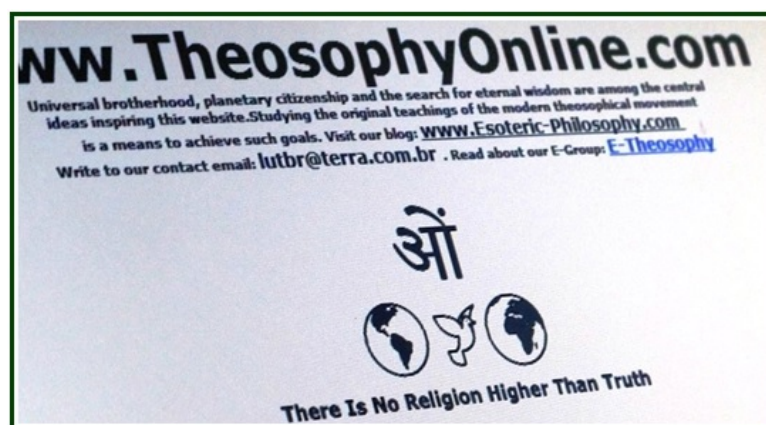
“Being in sympathy with the purposes of this Lodge, as set forth in its ‘Declaration’, I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.”

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On Facebook, see the page [United Lodge of Theosophists](#).

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The New Texts in Our Websites



This is the monthly report of www.TheosophyOnline.com and its associated websites, valid for February 21.

There are four items in French: three books and one text. In Italian, we have seventeen items, including sixteen articles and one book. In Spanish, there are 43 items, which include 40 texts and three books. [1]

