

Discernment is needed for one to avoid blind skepticism. By refusing to concentrate on the negative aspects of life we preserve our liberty and stay away from the fragmented levels of consciousness.

It is not necessary to have an opinion about every issue, all the time. It is important to admit we do not know the things we ignore, so that we can search for the truth about them. Narrowness and ignorance inspire those who pretend to know it all, about anything. In fact, one must carefully examine reality once and again, before forming an opinion. And what gives us a right to exert criticism is the noble intention that we may have, of healing the diseases of human soul and correcting our mistakes, individually and collectively. That demands self-sacrifice, for one's intention will be certainly misunderstood by many.

The practice of silence is valuable: noise prevents us from listening. One saves psychic energy by resisting the pressure exerted by premature opinions. We must avoid the energetic loss that takes place whenever we talk to someone who is not interested.

If I say nothing for some time, I may be able, later on, to transmit the whole idea in a few words, and in a better documented way. [1] "The unexamined life is not worth living", said Socrates. And we might add: "*The unexamined sentence is not worth saying*".

When I speak, I must talk about things that are valuable to me and examine to what extent I'm actually being heard. It is often more effective to speak through actions than words. True sages teach by example. Facts and actions should come before words whenever possible.

NOTE:

[1] In courses of Journalism, it has been said that "editing texts consists in eliminating words" and "any word that can be deleted should be so".

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The Unworded Reality of Bliss

Part of the search for wisdom consists in living the Void, the Silence, and the Nothing.

For these are names of the door to Plenitude, to the music of the Spheres, and to the All. When the lessons we learn are truly divine, all worded thoughts, even those regarding sacredness, are felt as noisy and tiresome; as boring, and exceedingly precarious.

There are times when the pilgrim searches for the Silence as his own and highest temple, and the practice is correct. At other times, the Silence comes to him with the strength and authority of his own conscience, and suspends much of his worded levels of awareness. Then the best thing to do is to accept looking at the outer world as if it were behind an invisible karmic glass, while we experience the unworded reality of *inner peace*.

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The Voice of the Ocean



The online encyclopedia Wikipedia says:

“A Mantra is a sacred utterance, a numinous sound, a syllable, word or phonemes, or group of words in Sanskrit believed to have psychological and spiritual powers. A mantra may or may not have syntactic structure or literal meaning.”

And it proceeds:

“The earliest mantras were composed in Vedic Sanskrit by Hindus in India, and are at least 3000 years old.[1] Mantras now exist in various schools of Hinduism, Buddhism, Jainism and Sikhism. Similar hymns, chants, compositions and concepts are found in Zoroastrianism, Taoism, Christianity, and elsewhere.”

Sounds and words that are in harmony with divine knowledge offer us ways to attain affinity with the wordless wisdom itself, the “voice of the silence”.

NOTE:

[1] Theosophy says that actually the practice of mantras is much older than 3,000 years.

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The Upanishads, on Action

When one is active, one has steadfastness. Without being active, one has not steadfastness. Only by activity does one have steadfastness. But one must desire to understand activity.

[From the Chandogya Upanishad, VII, 21, 1: “The Principal Upanisads”, edited by S. Radhakrishnan, London: George Allen & Unwin Ltd., 1974, 958 pp., see p. 485.]

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Gayatri the Mantra

Or Expanding One's Identity With the Cosmos



The Gayatri, a Vedic hymn, is one of the best-known mantras and prayers of all time. One of its translations says:

“O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and unto whom all must at last return, unveil that face of the true spiritual Sun which is now hidden by a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat.” [1]

The contents of the Gayatri relates to the teachings presented in the masterpiece of esoteric philosophy, “The Secret Doctrine”, by Helena P. Blavatsky. The founder of the modern esoteric movement comments the verses and concepts present in the *Gayatri* on pages 244-254 of the volume “Letters of H.P. Blavatsky to A.P. Sinnett” (TUP).

[Click here to listen to two versions of the Gayatri, one of them with Deva Premal](#)

NOTE:

[1] From the article “**The Return of the Sun**”, by John Garrigues, “The Aquarian Theosophist”, December 2013 edition, pp.20-21.

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“We must set limits to our wishes, curb our desires, moderate our anger, always remembering that an individual can attain only an infinitesimal share in anything that is worth having”.

[Arthur Schopenhauer, in “**Counsels and Maxims**”, a text included in the volume “**The Wisdom of Life and Counsels and Maxims**”, A. Schopenhauer, translated by T. Bailey Saunders, Prometheus Books, N.Y., item 16, p. 46.]

Helena P. Blavatsky: The Correct Use of Imagination



Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn.

Says Paracelsus:

“*Faith* must confirm the imagination, for faith establishes the *will* Determined will is the beginning of all magical operations It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.”

This is all the secret.

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

[Reproduced from “Collected Writings”, H. P. Blavatsky, TPH, volume XII, p. 403.]

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“**The letter killeth, but the spirit** giveth life”, this is the keynote of all true reform. Theosophy is the vehicle of the spirit that gives life, consequently nothing *dogmatic* can be truly *theosophical*.

[From the book “**Theosophical Articles and Notes**”, Theosophy Company, Los Angeles, 1985, 314 pp., p. 131.]

Managing the Use of Sincerity



How honest can the pilgrim be as he uses words in daily life?

In more than one occasion Helena Blavatsky wrote that sincerity offends many, and Lin Yutang says, in the opening of his book “Between Tears and Laughter”:

“...I am troubled by the question of ruthless honesty and whether it is worthwhile. The question is not whether it is worthwhile to myself, but to the public. I have decided that it is worthwhile. For every good book [or text] is worth the reader’s while when there is a real communion of the spirit, and this is possible only when he feels he is being taken into the author’s confidence and the author is willing to reveal to him the innermost searchings of his heart and talk, as it were, in an unbuttoned mood, collar and tie loose, as by a friend’s fireside. Nobody is ever misunderstood at a fireside; he may only be disagreed with. Agreement of opinion is the least important thing; disagreement is not only profitable but necessary to thinking. At the fireside of a friend there is many a heated argument, after which both friends see any things not seen before. The writer who is willing to let go is sure of being understood, and only friendship which can stand occasional plain speaking is worth having.” [1]

What gives people legitimacy to speak with plain frankness is a recognized good will.

The motives behind the dialogue or utterance should be transparent. Once the purpose of the conversation is clarified, the degree of mutual honesty can expand. An excessive care in choosing words is sometimes a sign of scarce sincerity.

NOTE:

[1] “Between Tears and Laughter”, Lin Yutang, Blue Ribbon Books, Garden City, New York, 1945, 216 pp., see page 01.

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“**The world in which** a man lives shapes itself chiefly by the way in which he looks at it, and so it proves different to different men; to one it is barren, dull, and superficial; to another rich, interesting and full of meaning.”

[Arthur Schopenhauer, in “The Wisdom of Life”, a text included in the volume “**The Wisdom of Life and Counsels and Maxims**”, A. Schopenhauer, translated by T. Bailey Saunders, Prometheus Books, N.Y., p. 12.]

The Enlightening Power of Jupiter



Jupiter's influence expands the powers of human beings

Spending one year in each sign of the zodiac, the planet Jupiter has a direct relation to philosophy.

The energy coming from this giant planet deepens and expands a universal view of things. It spreads optimism, self-confidence and a feeling of universal friendship towards all beings. Such a cosmic friendship was taught in the ancient Pythagorean School and constitutes the primary goal of modern theosophical movement.

Fifth planet from the Sun, Jupiter is more evolved than our Earth, and H.P. Blavatsky wrote:

“If, for instance, the Esoteric Philosophy teaches that the ‘Spirit’ (collectively again) of Jupiter is far superior to the Terrestrial Spirit, it is not because Jupiter is so many times larger than our earth, but because its substance and texture are so much finer than, and superior to, that of the earth.” [1]

Taking 12 years to complete its rotational cycle around the Sun, Jupiter is the ruler of Sagittarius and co-regent of Pisces. Both collectively and on an individual scale, its astrological influence expands the powers of a human being. It enlightens life, and stimulates our ability to build new structures. Helena Blavatsky wrote:

“... If Mars has been shown (...) to have been regarded by the [ancient pagan astrologers] simply as the personified strength of the one highest impersonal Deity, Mercury [is] personified as its omniscience, Jupiter as its omnipotency, and so on”. [2]

Jupiter is a friend to those who believe in themselves, have no great doubts about Life, and believe in brotherhood, wisdom and philosophy. The challenging aspect is that, under its influence, one must avoid exaggeration. We have to make sure the lessons from Saturn, involving a sense of responsibility, are duly learned.

NOTES:

[1] H.P. Blavatsky, “Collected Writings”, TPH, Vol. X, p. 342, or “Transactions of the Blavatsky Lodge”, Theosophy Co., Los Angeles, p. 50.

[2] “Souls of the Stars - Universal Heliolatry”, “Collected Writings” of H.P. Blavatsky, TPH, USA, volume XIV, see p. 335.

A Challenge in Esoteric Philosophy: The Daily Formation of Character



The idea of character relates to the mental and emotional structure of an individual. Character is the source of one's attitude towards life and reactions to it. One's average thoughts and feelings are powerfully influenced by it.

Many are content to say that character results from karma. And it has indeed to do with habits.

For a student of theosophy, however, character is not merely a fruit from the past. It is also a seed for the future. Character as it is now is above all the raw material with which the student must build his true, future character, or that specific sort of lower-self structure that can best answer to the sacred impulses of his higher self or spiritual soul.

Character results therefore not so much from previous lives or childhood and youth, although these are important factors. It also grows from our daily discipline and our attempts to live every week according to the ideal of human progression and perfection, which the secret science depicts.

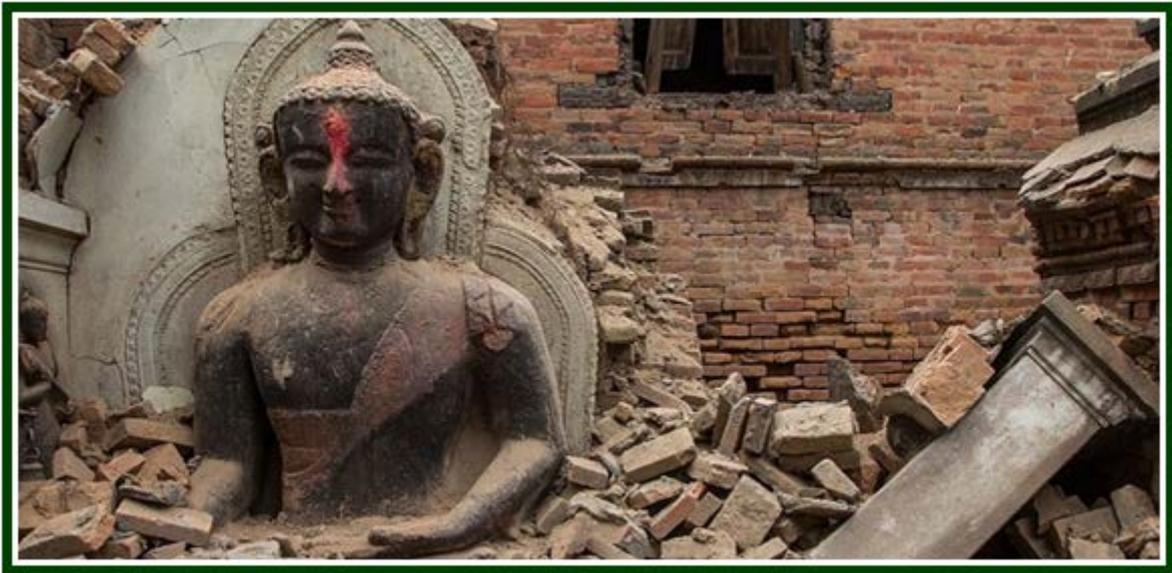
Human life is plastic and can be changed from within, for it is made of thoughts, which respond to one's will.

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In order to have access to a daily study of **Theosophy**, readers can join **E-Theosophy** e-group at Yahoo by visiting <http://groups.yahoo.com/neo/groups/E-Theosophy/info>. One can also write to lutbr@terra.com.br and ask for information on **E-Theosophy**.

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An Invisible and Decisive Correlation: **Human Ethics and Earthquakes**



A scene showing results from the 2015 earthquake in Nepal

An Editorial Note:

The following article is reproduced from “The Theosophist” magazine, India, September 1885 edition, p. 285. Signed “K.D.M.”, the text was most likely written by Damodar K. Mavalankar (D.K.M., or K.D.M.), who was a close assistant to Helena Blavatsky. Original title: “Earthquakes”.

In an article published in 1933, the North-American theosophist C. J. Ryan corroborates the idea of Damodar’s authorship.[1] It must be said that in September 1885 Damodar had already gone to live in one of the Ashrams of the Masters of the Wisdom.[2] His note on earthquakes was published a few months after he left India abandoning the visible aspects of the theosophical movement. Helena Blavatsky had left India for good a few months before him: she went to Europe in March 1885.

(Carlos Cardoso Aveline)

NOTES:

[1] “Scientific Notes and News”, by C. J. Ryan, in “The Theosophical Path”, October 1933, p. 220.

[2] See letter 29, first series, in “Letters from the Masters of the Wisdom” (TPH) and the commentaries to it.

Human Ethics and Earthquakes

The theories now put forth by the scientists as regards the cause of earthquakes are not satisfactory.

The Hindus have a superstition that the great snake *Basuki* carries the earth on its head, and when the earth becomes heavy with sins, this snake moves its head and this is the cause of earthquakes.

If we try to go to the bottom of this superstition we may get a glimpse of what was believed by the ancients as the cause of earthquakes.

According to the Tantrik yoga philosophy the earth is sustained by a force named Kundalini shakti, this force is the life of the earth. This force is symbolically represented by a snake entwined in 3½ coils round the *linga-sharira* of the earth. In the microcosm, this force is a state of strain producing a current that moves along a spiral path.

According to Professor Maxwell, electricity is a state of strain in the luminiferous ether, and all the phenomena of the magnetic force are observed when electricity flows along a spiral coil.

From these it may strike one's mind that what is called magnetism in modern science is one form of the *Kundalini shakti* of the Hindu yogis.

It is a fact proved by the scientists that this earth is a large magnet. And I think that the internal disturbance in the earth's magnetism is symbolically represented in the superstition above alluded to as regards the cause of earthquakes.

Modern scientific men can see no connection between the cause of earthquakes and events on the mental plane of the earth. But when they understand that there is no such thing as accident in this universe, that every event which appears to us as accident, is the effect of a force on the mental plane, then they will be able to understand why the superstitious Hindus look upon earthquakes as the effect of accumulated sins committed by men. [1]

The superstition of the Hindus properly understood means this: That the accumulated effect of the bad Karmas of men on the earth, impressed in the astral fire, is to produce a change in the position of the centre of the force which is earth's life. This centre of force, known by the Hindus as *Padma* or *Chakra*, is the head of Basuki. When the earth, to sustain its own life, requires to change the position of the centre of its active life, a disturbance in the internal magnetism of the earth is produced, amongst other phenomena earthquakes occur, just as nervous tremors occur in a man's body. [2]

Only one who is an adept in the knowledge of all departments of natural forces can say how far this view of the Hindus is correct. Let the reader seek the help of such a one to clear his doubts, and when I have said this I have nothing more to say.

(K.D.M.)

NOTES:

[1] Human greed causes environmental devastation and periodical climate changes. (CCA)

[2] A change in the axis of the planet. (CCA)

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“Through the practicing of Benevolence, Tenderness, Complacency, and Disregard for objects of happiness, grief, virtue, and vice, the mind becomes purified.”

(From the book “**The Yoga Aphorisms of Patanjali**”, an interpretation by William Q. Judge, Theosophy Co., India, Book I, aphorism 33, p. 13.)

Brazil Healing Itself From The Disease of Corruption



Ethics is essential to democracy and to the theosophical movement.

Brazilian population - some 205 million people in 2015 - is made of honest people, and hard-working individuals.

It is a decent nation and a country guided by good will. Moderation is part of its people souls.

The proposed Impeachment of president Dilma Rousseff, now under examination by the Senate, expresses the fact that the country is able to defeat criminal politicians and expel Organized Crime from power as many times as necessary, regardless of their “left-wing” or “conservative” ideologies.

Left-wing parties in Brazil have in 2016 a historical opportunity to do some soul-searching and recover their previous connection to ethics. They will do well in remembering that true social ideals stimulate acts of altruism and justice, and do not promote theft and embezzlement, however disguised by misleading political propaganda.

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“Correct cognition results from Perception, Inference, and Testimony.”

(From the book “**The Yoga Aphorisms of Patanjali**”, an interpretation by William Q. Judge, Theosophy Co., India, Book I, aphorism 07, p. 04.)

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The Key to Contentment Wisdom and Respect for Others



According to theosophy, all of Life is divine.

The potentialities and opportunities to see sacredness within and without are limitless, therefore. Only one's karmic limitations can make it difficult to acknowledge the fact that harmony and justice are at the core of every conflict, and universal love surrounds all human activity.

There is no serious difference between self-knowledge and the knowledge of others, or between these two and the knowledge of cosmos. Personal pride and vanity prevent real self-esteem. Having true respect for oneself is the same as having respect for everyone else.

In a letter sent in the 19th century, a Master of the Wisdom quotes these words of Alfred Tennyson:

“Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power.”[1]

These are three aspects of antahkarana, the living interaction between spiritual soul and lower self. One must respect oneself, in order to be able to respect others. True self-esteem, not blind obedience, is the source of ethical behaviour. Self-respect is no pride: actually, it has much in common with humbleness.

NOTE:

[1] “Letters from the Masters of the Wisdom”, TPH, Adyar, 1973, first series, Letters to and about Laura C. Holloway, p. 151.

In the Fifth Month of the Year: **A Blessing From the Pleiades**



During the fifth month of the year, a sacred dialogue occurs between the Pleiades and our Earth.

Mankind receives with special force in May the “sweet influences” of the Pleiades. According to Helena Blavatsky, these stars are especially connected to Sound and other mystic powers in Nature [1].

These are inspiring days. With the Sun in Taurus up to the second half of the Month, humanity’s relation with Venus, the elder sister of the Earth, is also expanded.

NOTE:

[1] “The Secret Doctrine”, HPB, volume I, p. 648, including the footnote, as to sound.

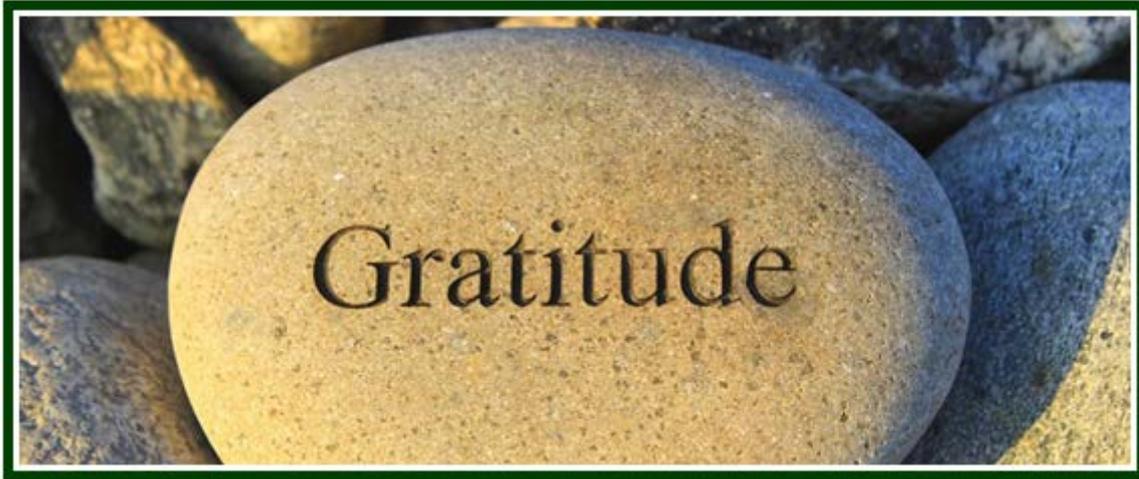
Reducing the Waste of Time

Whenever the pilgrim feels that time is not enough for him to do all things he wants to, he must reexamine the way he has been using time and his recent decisions regarding goals and planning.

The search for wisdom is not a form of idle day-dreaming. There is no use in wishing to do things that are not feasible, while abandoning realistic projects which point to the right direction. Living a contemplative life needs common sense: universal wisdom can be experienced down on earth. Therefore, if someone has less time available than he desires, he must ask himself how he is wasting time and energy right now. Maybe it is by desiring too much, in a confused way.

When time seems to be limited, one must focus one’s energies instead of wasting them with useless oscillations. The eternal rhythm exists here and now. If one’s goals are valid for the next 3,000 years, they are valid in the short term, too.

Bitterness and Good Will



Various factors can help one assess the state of the bridge to his own higher self, or spiritual soul. One of them consists in comparing the amounts of envy and gratefulness, in the way one looks at others.

Envy, of course, is shy: it tries to disguise itself under the beautiful appearance of other and nobler feelings. Frustration over other peoples' victory and positive qualities is a sure sign that our *Antahkarana* is in some sort of trouble: the contact with the real soul is being asphyxiated by the carbon monoxide fumes of personal pride, personal fear, personal ambition, greed, and so on. Envy is a form of blindness: one who feels it cannot see his own worth and would like to steal worth from someone else.

Gratefulness is different.

While gratitude is not "shy" and has no reason to remain secret, it is also not something one should take pride on. Just as the pilgrim cannot be proud of his humbleness, or joy, there will be something wrong if he makes too much propaganda of his own gratitude.

Humbleness paves the way to thankfulness, and the other way around; but these two aspects of life are noiseless.

Destructive sentiments often make too much noise in a blustering materialistic society. Friendly feelings flow in harmony with one's spiritual soul and prefer silence, or a succinct wording: especially so, if they are deep.

Competition and Mutual Help

The desire to compete and to see others as inferior to oneself along the spiritual path, or to see oneself as wiser and superior to them, is a widely subconscious form of blindness.

It also expresses the lack of courage to look at oneself in a proper way.

As soon as one has a serious decision to walk the path to wisdom, one becomes incapable of having pleasure in seeing any real or imaginary faults in his colleagues along the path. He celebrates their progress, instead. He knows he is helped by their victory.

Therefore, whenever one sees an atmosphere in the theosophical or esoteric movement in which open or covert personal attacks against members are possible, a psychological atmosphere where people may want to compete and see “who is the wisest around here”, it is important to acknowledge that such an atmosphere is poisonous and directly related to the spiritual death of esoteric associations.

Sincere and long-standing mutual help is the law of blessing and of good karma. Honesty includes examining mistakes from the point of view of correcting and healing them. But there is no true sincerity, unless there is good will.

My colleagues in the spiritual effort and journey are my mirrors; I must be able to see and respect their higher selves at all time, in order to preserve contact with my own.

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See in our associated websites the articles “**Envy and Friendship**” and “**One for All, and All for One**”, by C.C. Aveline.

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Brazil, India and The Future of Civilization

Political scientist Samuel Huntington proposes that the future will be shaped by the interactions among some major civilizations: Western, Confucian (China), Japanese, Islamic, Hindu (India), Slavic-Orthodox (Russia), Latin American and African. Bilateral relations between them are in some cases conflictive and in other cases less conflictive (...).

In his view, Latin American civilization has strong relationships with the Western civilization of the North Atlantic (North America and Europe) and has no significant links with the other ones. In this scheme, Brazil is not visible and is perceived as part of the Latin American civilization.

Brazilian civilization (...) has peculiarities and its own identity. It can be seen as a differentiated culture in Latin America and can be virtually considered as one of world civilizations in flourishing. Brazil has strong potentialities for future development and evolution.

Brazilian civilization has no conflicting relationships with any of the others. Being a melting pot, with a strong miscegenation, Brazil has the freedom and the inclination to relate positively and cooperatively with every other civilization.

Brazil is rich in renewable natural resources and vast spaces; it is tolerant with cultural, ethnic and social diversity. It has a willingness to become a holistic culture devoted to peace, and it

has no violent conflicts with neighboring countries. These qualities can be valuable in Brazil, seen as a cradle for a distinct tropical civilization in Latin America, and also for the building of a new kind of civilization for the Third Millennium.

[Click [here](#) to see the full article “**Brazil, India and the Future of Civilization**”, by Maurício Andrés Ribeiro.]

The Karmic Flow in the Wheel of Life

The wheel of life includes karmic circles of thoughts, emotions and actions.

Higher ideas and feelings, as well as noble deeds, are near the axis of the wheel, the Monad, the higher self or Atma. But the lower ones gravitate around the periphery of the Wheel, which is represented by the physical world.

As the mind of the pilgrim gets elevated, the Geometry of his soul undergoes a subtle and fundamental change. The focus of his consciousness goes away from the outer, noisy levels in the wheel of life. It gets near the most stable center and axis of the soul, which is made of peace. From such center, one can easily see the blessed unity of all in the universe.

Thoughts Along the Road Observing the Sacredness of Daily Life



* The law of Karma expresses itself through the law of cycles.

* While it is always the right time to plant good seeds, their germination and the harvest of its fruits will have to take place in the right timing and not when one might wish from a personal viewpoint.

* The decisions as to what exactly we plant, and how we do that, should take into consideration the cyclic season during which the planting goes on, and the karmic situation, or soil, where this is done.

* When the time comes for the harvesting work, one must remember that this task is to be done with great calm and care, for the harvest usually contains the seeds to be used in the next planting season.

* It is false to think that “everything is impermanent”. Outward change, for instance, is eternal. The fundamental laws of Nature are permanent. The succession of cycles is endlessly real, just as the Ocean of Universal Life itself.

* The phrase “the voice of the silence” means that whenever there is silence on some level of perception, the subtler sounds and voices of higher levels can be heard. He who stops making noises to himself becomes able to listen to the higher realms of Life.

* Everyone wants to have a stable existence, whose roots are on permanent soil. Few are those who know that such roots and foundations are only permanent when situated in the celestial consciousness of one’s own higher self. The real Tree of Life has its soil in the infinite sky.

* Absolute justice is unavoidable: the Law of Karma takes no bribes. It cannot be propitiated by prayers, or rituals, or verbal repentance. No personal saviours will protect anyone from the consequences of his actions. Each one should therefore examine his own degree of loyalty to ethics and truth. Good deeds have consequences and sooner or later generous thoughts fructify.

* When we are in the presence of that which is divine, there is always peace within, even if the outward battle is intense. Whenever a pilgrim gets emotionally uncomfortable, he must look for and recover the inner presence of sacredness. The right kind of life can only be lived as a probationary event which unfolds while one keeps in harmony with one’s conscience. And that is the same as having peace.

* It is false to think that a theosophist has nothing to do with political and social issues. Theosophy must enlighten every aspect of daily life, individual and collective. It has to do that from within, so as to dismantle illusions, which are predominantly external and short-term. Ethics, self-restraint and self-responsibility are three major sources of healing in all human activities.

* As the pilgrim discovers the higher pleasure of contemplating universal Law and the harmony of the spheres and cycles, personal questions will get tiresome to him. The contrast between higher, impersonal states of mind and the lower world of human mediocrity and selfishness is painful to him and even dangerous at times. Hence he has to develop the consciousness and vigilance of a warrior, so as to avoid the traps created by the diversity and contrast between different levels of consciousness.

* An impersonal view of life is no artificial attitude. It has little to do with the world of appearance and social skills, for it belongs to the higher self. There is an intermediate space in the bridge between one’s spiritual soul and lower self. At this transitional area one still has an individual self, and is responsible for it, and yet one is not limited to this self any longer. One has already an anonymous or universal self - indescribable, unlimited, eternal - and can learn from it any time. In this region true impersonality is born.

