

The Theosophical “missionaries” aim also at a social revolution. But it is a wholly ethical revolution.

It will come about when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries, that he is happy who works for others, for those others work for him, and when the rich realize that their felicity depends upon that of their brothers - whatever their race or religion - then only will the world see the dawn of happiness.

(Helena P. Blavatsky)

[From “Collected Writings”, H. P. Blavatsky, Vol. VIII, TPH, USA, 507 pp., article “Misconceptions”, pp. 86-87.]

Good Will is the Key Factor



Keeping an active good will and expanding the generous confidence with which we look at life are two decisive factors as the pilgrim treads the path to wisdom.

Anger is worse than useless. Optimism is the substance of life. Generosity prepares the victory of one’s soul.

Although discernment of true and false is necessary, seeing mistakes is not quite as good as seeing positive qualities. One’s main goal must be to build that which is worthwhile, ethical, luminous and friendly. Theosophists follow the wisdom of the *Dhammapada*:

“All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with a pure thought, happiness pursues him like his own shadow that never leaves him.” [1]

NOTE:

[1] “The Dhammapada”, Theosophy Company, Los Angeles, Chapter 1, page 01.

Of Steel and Inner Peace



Steel needs a certain temperature to be produced, which is relatively high.

In the same way, inner peace can only be built and firmly established if it goes through the necessary amount of tests under the fire of probation.

There is no use therefore in making lamentations regarding the obstacles one may face in life. We should say “welcome” and “thanks” to the outward difficulties and their lessons, for they help us sow the seeds of inner happiness.

A Master of the Wisdom, On Islam, Christianity and Violence

“.... The world’s real Revelators have been few, and its pseudo-Saviours legion; and fortunate it is if their half-glimpses of the light are not, like Islam, enforced at the sword’s point, or like Christian Theology, amid blazing faggots and in torture chambers.”

[From “[The Mahatma Letters](#)”, published by T. Fisher Unwin Ltd., in London, 1926, UK, Letter LIX, 493 pp., p. 348.]

The Practical Philosophy of the Amish Mottoes and Axioms of Schools That Follow the Original Teachings of Christianity

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Dvivedi, on the Language of Symbols



Symbology is the language of humanity, nay it is the language of nature. It is pre-eminently the universal language known to antiquity - the language whose alphabets are indelibly fixed on the tablet of the human mind, and whose eternal volume is the ever unalterable book of nature. Nothing but a clear, careful, and patient study of the alphabets of this language can lead us nearer that day in the history of the world, when all the different creeds will melt into one universal basis of belief and love.

(M.N. Dvivedi)

[From the article “The Puranas”, by M.N. Dvivedi, published at “Lucifer” magazine, London, May 1891 edition, p. 200.]

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A Jewish Esoteric School

For almost 2,000 years, anti-Semitism has been a self-inflicted wound and a disgrace in human civilization.

Through the systematic persecution of Jewish nation and tradition, Western Culture has deprived itself of some of its greatest treasures, in ethics, in wisdom, humanism, and spirituality.

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The Religious Monuments of Old



Egyptian Sphinx, a painting by Chilean artist Guillermo Muñoz Vera

...**A**ll the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine.

It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia.

If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

(Helena P. Blavatsky)

[Click to see "[Isis Unveiled](#)" Volume I, by Helena P. Blavatsky, p. 561.]

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Can a drop of clean water recover the quality of life in a polluted lake? Each step in the right direction makes the difference. Join and help "[Theosophy and Future](#)" on Facebook and [E-Theosophy at Yahoo](#). You can create a small focus of spiritual light in the world by regularly studying and sharing theosophical ideas with friends.

The Duty of the Independent Lodge

Strengthening the Ethical Basis of Theosophy



The great equation of Karma, for the friends of the Independent Lodge of Theosophists and readers of its websites, lies in the relation between words and facts, ideal and action, esoteric literature and daily life.

And this depends on the emotional patterns of each individual.

The challenge is approximately the same for anyone who searches for the truth and divine knowledge.

In the 19th century, Helena Blavatsky wrote that after the year 1900 Psychologists would “have some extra work to do”.[1] In the Mahatma Letters, a master clarifies that the entire process of tests in discipleship takes place in the modern society through the psychological challenges, which stimulate the self-knowledge of the lower self, in its silent interaction with the higher self.

The teacher wrote:

“The aspirant is now assailed entirely on the psychological side of his nature. His course of testing - in Europe and India - is that of Raj-yog and its result is - as frequently explained - to develop every germ good and bad in him in his temperament. The rule is inflexible, and not one escapes whether he but writes to us a letter, or in the privacy of his own heart’s thought formulates a strong desire for occult communication and knowledge.” [2]

Our websites offer articles and recommend books on Psychology to a wide and growing public. Friends of the Independent Lodge debate how to strengthen the inner unity of

theosophy, ethics, altruism and self-knowledge. The issue is a priority in terms of Pedagogy. It is not enough to study and repeat the ideas of theosophical knowledge. Each student must change in daily life both the direction and the substance of his emotional goals. This will inevitably occur if the average focus of his consciousness is firmly elevated.

As selfish pride and personal fear die out in the soul of the pilgrim, the law of Karma opens the door to the birth of good will toward his fellow beings. True brotherhood germinates when anger and the absence of self-confidence disappear.

He who abandons the cultivation of “favorite sufferings” and “secret resentments” can live theosophy indeed. One should eliminate the process of self-boycott. A proud individual, or one who envies others, is no true friend of himself. Vanity and personal ambition must be unmasked before one can experience a feeling of humbleness before the Kosmos and the Sages.

The pleasant sensation of “looking like spiritual” is identified by theosophists who have good sense as being a narcissistic fraud, essentially similar to the other forms of personalistic falsehood which are typical of present day materialism.

When personal frustrations are recognized as unattractive neuroses and get duly disposed of in the dustbin of Karma, one attains the unlimited satisfaction of pursuing a noble ideal.

The pleasure of criticizing things that one considers wrong (whether in oneself or in other persons) is then replaced by the enduring joy of healing, repairing, improving, rescuing and sowing that which is good, beautiful and true.

Thus the citizen builds the right relation between whatever he says and what he does, between his thoughts and his feelings, his goals in life and actual deeds. A healthy self-esteem enables him to have respect for his fellow citizens and an unconditional contentment regarding life.

The challenge before the Independent Lodge and its allies is not to decide that they will study universal wisdom from the points of view given by the writings of Helena Blavatsky and the Mahatma Letters. This choice has been made already.

The duty of the student is to constantly observe and improve his direct relation with the ideal he has made his own. It is not worthwhile to indefinitely postpone the actual effort.

What form of self-discipline can make a silent revolution in the life of the student, so that he awakens in time?

And, as the Jewish tradition says, *if not now, when?*

Each new day offers us a few seeds of eternity, a number of lessons from the past, and practical means to build a correct future.

NOTES:

[1] See the essay “The Esoteric Character of the Gospels” in “Collected Writings”, H. P. Blavatsky, volume VIII, TPH, USA, p. 174, footnote. She mentions the moment when the equinox would enter the sign of Aquarius, which happened in the year 1900: see the book “Secret Doctrine Questions & Answers”, by Geoffrey Barboroka, Wizards Bookshelf, San Diego, CA, 2003, p. 100.

[2] From Letter LXV, pages 365-366, in “The Mahatmas Letters”, T. Fisher Unwin Ltd., London, UK (with 493 pages and Index). The book is available in PDF in our associated websites. Numbers of letters and pages are the same in the TUP edition.

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See in our websites the articles “[Resistance to Change in Theosophy](#)”, “[Social Self and Deep Self](#)”, “[Freud on Freedom From Delusion](#)” and “[Awakening from the Opium War](#)”.

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The Universe in Every Atom

Helena Blavatsky wrote:

“Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy (...).” [1]

NOTE:

[1] From the article “Kosmic Mind”, by Helena P. Blavatsky, published at “Lucifer” magazine, April 1890 edition, p. 90.

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A Glance at the Future

I Didn't Found Any Priest, for Conscience Had Become the High Priest

Kahlil Gibran

From behind the wall of the Present I heard the hymns of humanity. I heard the sounds of the bells announcing the beginning of the prayer in the temple of Beauty. Bells moulded in the metal of emotion and poised above the holy altar - the human heart.

[Click here to see the full text](#)

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The Writings of an Eastern Master - 10

Transcriptions from the Letters of Blavatsky's Teacher

Editorial Note:

This is number ten in the series of articles reproducing letters written by the master of Helena Blavatsky. The following text corresponds to the Letter XLII, or 42, in "The Mahatma Letters" (non-chronological editions). In order to make a contemplative reading easier, we divide the first, long paragraph of the letter into smaller ones.

(CCA)

Letter No. XLII (42) [1]

Received about February, 1882.

I say again what you like me not to say, namely that *no regular* instruction, no regular communication is possible between us before our mutual path is cleared of its many impediments, the greatest being the public misconception about the Founders. For your impatience you cannot nor will you be blamed. But if you fail to make a profitable use of your newly-acquired privileges, you would indeed be unworthy, friend. Three, four weeks more - and I will retire to give room with you all, to him to whom that room belongs, and whose place I could but very unadequately occupy, for I am neither a scribe nor a Western scholar.

Whether the Chohan finds yourself and Mr. Hume more qualified than he did before to receive instructions through us - is another question. But you ought to prepare for it. For much remains yet to break forth. You perceived, hitherto but the light of a new day - you may, if you try, see with K.H.'s help the sun of full noon-day when it reaches its meridian. But you have to work for it, work for the shedding of light upon other minds through yours. How, will you say? Hitherto of you two, Mr. H. was positively antagonistic to our advice, you - passively resisting it at times often yielding against what you conceived your better judgment - such is my answer. The results were - what they had to be expected.

No good or very little came out of a kind of spasmodic defence - the solitary defence of a *friend* presumably prejudiced in favour of those whose champion he had come out and a member of the Society. Mr. Hume would never listen to K.H.'s suggestion of a lecture in his house during which he might have well disabused the public mind of a part of the prejudice at least, if not entirely. You thought it was unnecessary to publish and spread among the readers *as to who* she was. Think ye, Prinrose and Rattigan are likely to spread the knowledge and give out reports of what they know to be the case? And so on. *Hints* are all sufficient to an intelligence like yours. I tell you this for I know how profound and sincere is your feeling for K.H. I know how bad y'll feel, if when among us again you find that communication between

you has not improved. And it's sure to pass when the Chohan finds no progress since he made *him* have you.

See what the *Fragments* - the most superb of articles - has done; how little effect it will produce unless the opposition is stirred up, discussion provoked and spiritualists forced to defend their foolish claims. Read editorial in *Spiritualist* November 18, "Speculation-Spinning" - she cannot answer it as either he or you might and the result will be that the most precious hints will fail to reach the minds of those craving for truth for a solitary pearl is soon outshone in the midst of a heap of false diamonds, when *there's no jeweller to point* out its worth. So on again. What can we do! I hear already K.H. exclaiming.

It is so, friend. The pathway through earth-life leads through many conflicts and trials, but he who does naught to conquer them can expect no triumph. Let then the anticipation of a fuller introduction into our mysteries under more congenial circumstances the creation of which depends *entirely upon yourself* inspire you with patience to wait for, perseverance to press on to, and full preparation to receive the blissful consummation of all your desires. And for that you have to remember that when K.H. shall say to you, Come up hither - you should be ready. Otherwise the all powerful hand of our Chohan will appear once more between you and *Him*.

Send both portraits sent to you from Odessa back to H.P.B., the O.L. when you done with them. Write a few lines to the old *Generaless* [2] to Odessa - for she sorely wants *your autograph* - I know. Remind her that both you belong to one Society and are - *Brothers* and promise help for her niece.

NOTES:

[1] This letter is unsigned but is in M.'s handwriting. (A. Trevor Barker, editor and compiler of the ML)

[2] The Chronological edition clarifies: *HPB's aunt*. (CCA)

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The above text transcribes Letter XLII in "The Mahatma Letters", A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 257-258. The whole book is available in PDF at our websites. The pages are the same in the TUP edition. In the Chronological edition of the compilation, this is letter 43.

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A Kabalist, on the Law of Couples

"We live in this life, in an ambient, intellectual centre, which entertains between human beings and things a necessary and perpetual solidarity; every brain is a ganglion, a station of a universal neurological telegraphy in constant rapport with the central and other stations by the vibrations of thought. The spiritual sun shines for souls as the material sun shines for bodies, for the universe is double and follows the law of couples."

[The above words were written by a Kabalist and are quoted by Helena P. Blavatsky in "[Isis Unveiled](#)" Volume I, p. 324.]

Five Poems That Are Also Songs

Collie Ryan



We were born from a hand from the Sun

1. The Ancient Story

There is the Ancient Story,
they tell about,
The knowers of all
There is to be known.
Reassuring it is,
That some do care,
For the untouchable essence,
Of all men,
Flowers,
Dreams, and
Wood.
From one end to the other -
With every passing thought.

2. One Brief Life

One brief life, one solitary life,
 Live it beyond all of our confusion and strife.
 Cause we're living forever
 Never passing the same mirror twice.

One brief day, one solitary day,
 lived without longing for some other way,
 Will show you forever, is your Soul,
 And it's never the same day twice.

One brief man, one solitary man,
 Born over and over, till he understands,
 That living is one side,
 Dying only the other side of forever.

3. Who Am I?

Over the mountains
 Over the trees...
 I go as I wander, and wander I please
 I'm the wind, I'm the wind
 Know not where I've been.

I fall on the valleys
 I fall on the fields,
 The year in its journey
 reveals what I yield.
 I'm the rain, I'm the rain,
 I'm returning again.

All over the earth
 Upon death, upon birth,
 I shine upon all,
 come returning the call.
 I'm the Sun, I'm the Sun,
 I'm the Heart of the ONE.

Thru the deepest of dark,
 Aim the bow,
 Hit the mark
 In the depth of the earth
 Hear the song of the Lark.
 I'm the caller,
 I'm called,
 I'm the archer ...
 I'm All.

4. What Can I do for You

On a fair and fortune windy day, the road to make my way,
I paused awhile upon the mile with a traveller going my way
And there be nothing left to do, I asked him Who are you??
Neath a tall tree shady, sun shone thru.

Oh I have traveled round the world in search of love and gold
I've wakened on the shores of love and seen my dreams unfold
And lost it all upon the world, a common tale I'm told
Neath a tall tree shady, sun shone thru

And I've walked the long and weary miles, a beggar bound in chains
And stood upon your greeny hills and felt your flower rains.
And there be nothing left for me to do, What can I do for you
Neath a tall tree shady, sun shone thru

I'm searching for the pictures there upon your magic screen
of time and I am seeking mine and love the world seems
such a fair and fortune windy way, the road so bright by day
Neath a tall tree shady sun, shone thru

But soon the wings of darkness wrapped around the road by night
So deep the dark, I could not see, the left road from the right
And there be nothing left to do I asked him show me thru
Neath a tall tree shady sun, shone thru

Oh I will when you have gone around the world and found your gold
Oh I will when you have wakened on the shores of dream unfold
And when you've nothing left to do, Go help another thru
Neath the tall tree shady, sun shone thru.

5. We Were Born from a Hand from the Sun

We were born from the palm of a hand from the Sun
That rose out of the core of the sea.
And we lived in a round, ever-changing green sound,
By the shore of the Infinite Sea.

From the sound grew a tree, seven arms, seven seas,
Seven lands for the people to be,
Seven eyes turning round, they beheld not a sound
But a mirror of light on the sea.

And the earth turning round, in the eyes of the sun
And the winds were the wings of desire

Through the eye on the breath of a dragon we'd sail
Till the child of our journey was born

And down through the mirror shone light from the sun
And the people below lived as one.
And the distance between valleys, flowed from a rhyme,
To be travelled along in a song.

But the distance bred time and the time it bred hunger,
And hunger, it never knows light,
And the people in darkness, they soon had forgotten,
The sun in the mirror of light.

But the few who remembered the light in the mirror,
were known as the children of gold,
Till the hand from the sun it returned to the sea
And it gathered the Seven of Old.

And the Seven of Old and the children of gold,
They returned to the eye of the sun,
And the light that it shown on the darkness below,
Turned the hearts of the people to one.

And the earth turning round, in the eye of the sun,
And the winds were the wings of desire.
Through the eye on the breath of a dragon we'd sail,
Till the child of our journey was born.

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Collie Ryan is a theosophist. She was born in the United States in August 1946 and lives in Texas.

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The New Texts in Our Websites

This is the monthly report of our associated websites. On 21 January, we had 2122 texts in our websites. Of these 4 items were in French, 57 in Spanish, 1022 in English and 1039 in Portuguese.

The following items were published in English and Spanish between 22 December and 21 January:

(The more recent titles above)

1. **The Practical Philosophy of the Amish** - *Carlos Cardoso Aveline*
2. **Awakening from the Opium War** - *Carlos Cardoso Aveline*
3. **Is Denunciation a Duty?** - *Helena P. Blavatsky*
4. **El Desafío de la Logia Independiente** - *Carlos Cardoso Aveline*

