



dedicated to boundless friendship and that concludes with the inauguration of the New Year.  
[1]

From the beginning of December up to the beginning of January, there is an expansion of the feelings of compassion and forgiveness in human soul, and of noble love, understanding and universal thinking.

In non-religious minds, however, not all that expands itself is good; exaggeration should be avoided.

Astrologically, the last days of 2013 present rather severe aspects in the sky. The fact creates an opportunity for human difficulties to be seen with realism, under the light of universal compassion.

(Carlos Cardoso Aveline)

NOTE:

[1] In Theosophy, an occult day of the New Year is 4th of January.

## How Peace Comes Unto Us



Peace comes to us with a sort of friendly detachment.

An expanded contact with our own conscience prevents us from ascribing too much importance to astral disturbances, and an unconditional harmony comes from within one's soul healing it all. (CCA)

## Adversaries Are Our Teachers: Theosophy and the Metaphor of War



Learning esoteric wisdom implies a sort of conflict.

The Bhagavad Gita, the New Testament, the Dhammapada, the Mahatma Letters and other classical teachings use the metaphor of war and of the warrior against ignorance, and H. P. Blavatsky wrote about this silent battle:

“We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes?”

HPB goes on:

“Yet, again, there are more insidious foes, who ‘take our name in vain’, and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all - those of a man’s own household,- Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the ‘Valley of Death’, and we have to charge upon our enemies - right upon his guns - if we would win the day.”

And HPB concludes with a question:

“Cavalry - men and horses - can be trained to ride almost as one man in an attack upon the terrestrial plane; shall we not fight and win the battle of the Soul struggling in the spirit of the Higher Self to win our divine heritage?” [1]

Adversaries are fundamentally within our own consciousness; secondarily, they are outer forms of collective and organized ignorance. They are but expressions of our common and accumulated karma of un-wisdom. Their weak challenges help us win in an ever brighter way.

In Theosophy, there are no friends or enemies: all are our teachers, as “Light on the Path” clarifies.

(Carlos Cardoso Aveline)

NOTE:

[1] “Five Messages”, H. P. Blavatsky, Theosophy Co., 1922, pp. 13-14.

## On Joining E-Theosophy E-Group

Steven H. Levy, M.D.



Steven H. Levy, M. D., is an Associate of the U.L.T.

There are enough books, magazines, articles, tapes, movies, and videos in libraries and online to occupy even the most serious student for a lifetime.

Theosophists find enough opportunities in their jobs, homes, relationships, communities, and inner lives to practically apply the fundamental principles of Theosophy in true work for Humanity. What is the value, importance and contribution of the Yahoo e-group “E-Theosophy”?

The group is for those who want the opportunity to interact in the spirit of unity, mutual help and assistance in understanding Theosophy, any time, from any place, anywhere.

E-Theosophy is for those who want to share information and discuss the state of the Modern Theosophical Movement and its pulse and influence in the modern world.

It is for those who want access to an archive of important excerpts, thoughtful commentary, honest opinion, open discussion, and practical insight on Theosophical ideas relevant to the life of the Soul and the affairs of living in the world.

E-Theosophy is for those who are convinced that through contact and association with like-minded thinkers, every individual can contribute to the strength and progress of the group and in turn be helped by the collective effort.

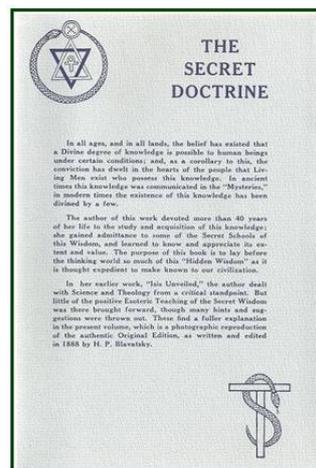
To join E-Theosophy, at Yahoo, visit <http://groups.yahoo.com/neo/groups/E-Theosophy/info>

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## How to Read “The Secret Doctrine” On the Challenge of Understanding A Masterpiece

John Garrigues



### Question:

Is it possible for a great intellect to understand The Secret Doctrine?

### Answer:

The Three Fundamental Propositions are a part of The Secret Doctrine. So, if we understood The Secret Doctrine, we would understand the Three Fundamental Propositions. But, in any event, let us examine the term “intellect”. We habitually use it to mean that our intellect exists apart from other intellects, and apart from the other elements in our nature.

Certainly, any ordinary man of average intelligence, of good intellectual comprehension, could follow clearly everything that H.P.B. has written. But it would do good only so far. He

would derive merely an intellectual benefit from it, because intellect was the only one of the elements in him that he had exercised. He might see that all *The Secret Doctrine* statements are correct. There are very able men in the Theosophical field, and always have been - able men in our sense of the word - who know *The Secret Doctrine* intellectually. What is the matter with them? They have forgotten a more important element than the intellect - the Will. What is the good of all the knowledge in the world, without the Will to apply what we see, what we know? Theosophy is devoted primarily not only to the education of our minds, but to the arousal of the will. The Will cannot be aroused from outside; the intellect can.

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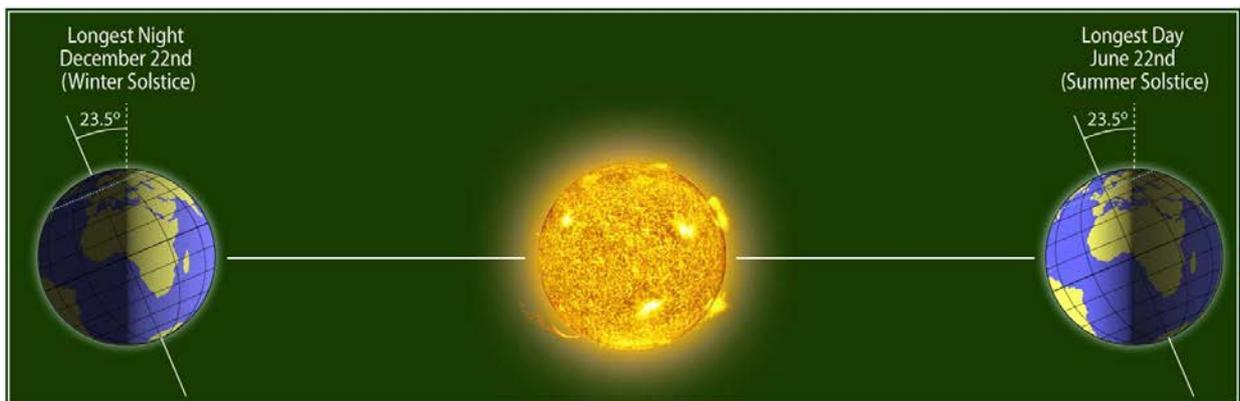
The fragment above is reproduced from “*The Aquarian Theosophist*”, December 2000 edition, p. 3. It belongs to the book “*Point out the Way*”, which transcribes talks delivered by John Garrigues in the early 1930s, and was published anonymously in Los Angeles by associates of the United Lodge of Theosophists.

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## The Atmosphere of the End of the Year

### The Real Christ-Mass Is The Awakened Communion With One’s Own Higher Self

Steven H. Levy



The Two Solstices, From the Point of View of the Northern Hemisphere

The realization of what is real and enduring is an important step along the path of spiritual progress, because it is knowledge which is prerequisite to formulating the highest aspirations and to generating the will to achieve the end in view.

It is not an easy step to take.

There are so many obstacles and pitfalls that distract and deceive the mind into believing that the meaning and purpose of life can be found in the changeable objective forms of matter or the gratification of the desires of the personality. The mind needs the right inner atmosphere to see the real and true through the haze of physical sensations and the clouds of illusions of separateness.

There are many ways for the devotee to create a favorable atmosphere any time for the rays of truth to illuminate the mind.

Associating with other searchers for truth, united with them by a bond of similarity of aim, purpose, and principles, is a proven method. A daily quieting and focusing of the restless mind for a period of self-analyzing reflection is another time-honored means to create the right inner atmosphere for meditation on that which is true, real, and enduring in oneself.

Aside from these self-induced and self-devised efforts, Nature herself periodically creates a favorable atmosphere without and within for the pursuit of Self-knowledge and the Higher Life. The December Solstice is one such special time of year.

Universal Brotherhood and interdependence as a fact in Nature is based on the unity, spiritual identity and oneness of all beings. There is a natural correspondence and analogy that exists between the cyclical sidereal phenomena in the "Vault of the Heavens" and cyclical ebb and flows of higher psychic and spiritual impulses with the inner "Chamber of the Heart".

At the time of the Solstice on December 21st, the direct rays of the Sun fall directly on the Tropic of Capricorn in the Southern Hemisphere. From that date the direct rays of the sun fall on the earth at progressively more northern latitudes until they fall on the Tropic of Cancer in the Northern Hemisphere on the Solstice on June 21st. The December Solstice is a time of transition and movement in a new direction. The sun is the highest source of life physical and spiritual on earth. The distinct change in the influence of its rays on earth corresponds to distinct changes in the atmospheric conditions physically around and within the earth, as well as changes in the mental atmosphere of humanity.

At this time of year, the change in the inner atmosphere of humanity allows the divine ray of the Higher Self, our true spiritual sun, to permeate the darkness of the lower mind. The Higher Self is the Christos principle within, or above. It is the summit of our being and the source of spiritual light and life. As such, it is our true saviour as an impersonal universal principle, not as an external Supreme Being.

The awakened communion with the Higher Self, felt in the heart as love, peace, and hope, is the real Christ-Mass. It is at this time of year that Nature aids us in seeing clearer what we have learned from the past and how we need to change in the future. Fortunate are those who take advantage of the rising tide of spirit rather than allow themselves to be swept into the whirlpool of materiality and selfishness. The real significance to the soul of all the symbols associated with the Christmas season is to echo the celebration of the heart and mind to the light of the divine spirit, made possible by the inner atmosphere of the Christmas season.

# Animals, Persons and Deities

## In India, Animals Are Seen As “Non-Human Persons”

Maurício Andrés Ribeiro

**“The greatness of a nation and its moral progress  
can be judged by the way its animals are treated.”**

(Mahatma Gandhi)

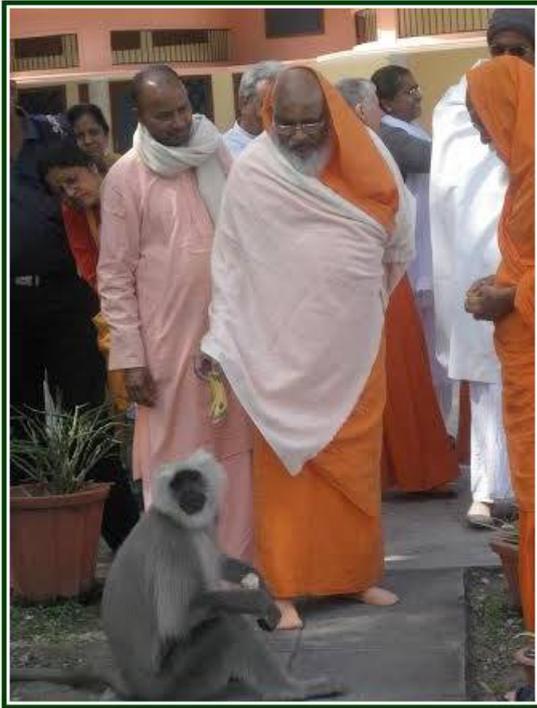


In 2013, India has informally recognized the dolphins as non-human persons and has banned the theme-parks that use them for entertainment. India recognized that they have a high level of intelligence and their own rights to well-being, and that it is unacceptable to keep them captive.

The perceptions and attitudes of humans towards animals vary over time and from culture to culture. Some civilizations hold an anthropocentric approach, while others have a bio or ecocentric cosmivision. For some cultures, they are things and objects, commodities, properties of humans. For others, on the other extreme of the spectrum, they are deities. Some are concerned with their welfare, emphasize the animal condition of *Homo sapiens* and consider them as non-human animals. Others elevate them to the status of non-human persons.

Formally or informally, the status of persons has increasingly been extended to animals. This attitude removes from them the condition of things and brings them closer to the human condition.

In pantheistic or polytheistic religions, the gods take the form of animals. Among the great civilizations and spiritual traditions that exist today, the one that makes this more clearly is Hinduism, which has several deities such as Ganesh, elephant and man; the bull Nandi, used as a vehicle by Shiva; Hanuman, the monkey, and the snake Subramanian, among others.



In Jain, Buddhist and other various traditions humans are seen as one form of life and all life is respected and has a right to live in the world.

The *sacred cow* is a well-known phrase in Brazil; it symbolizes the relationship between Indian citizens and animals. Gandhi said that the ancient sages of his country chose the cows to be sanctified because of the importance of the services rendered by them. They were useful as a second mother to millions of people, giving milk, fertilizer, the energy to pull the plow and the bullock-cart. For him, the cow meant the entire sub-human world.

The extension to animals of the status of non-human persons, their sacredness and deification, as well as the care to those of them who provide valuable economic services, all these are aspects of a respectful relationship towards them.

In India, two-thirds of the energy used in rural areas to plow or in transportation come from draft animals and is provided by over 80 million cattle and buffaloes, horses and a million camels. Working with animals and conducting 13 million bullock carts employ 20 million people.



The Indians use science and technology to foster rural development and to enhance traditional practices. When I studied in India, I met researchers who developed a project to reduce the waste of animal energy, diminish the cruelty to animals, and modernize the bullock carts and other implements powered by animal energy. The vehicle was redesigned in order to reduce suffering, damage and unnecessary effort. The project estimated that the capacity of the bullock cart could be increased without overloading the animal. The reduction of friction by a lighter platform, the redesign of the wheels using tires and the decrease of the vertical component of the weight on the animal, are factors which increase the life of the vehicle, reduce damage to roads and avoid the appearance of cancer in the neck of the bulls.

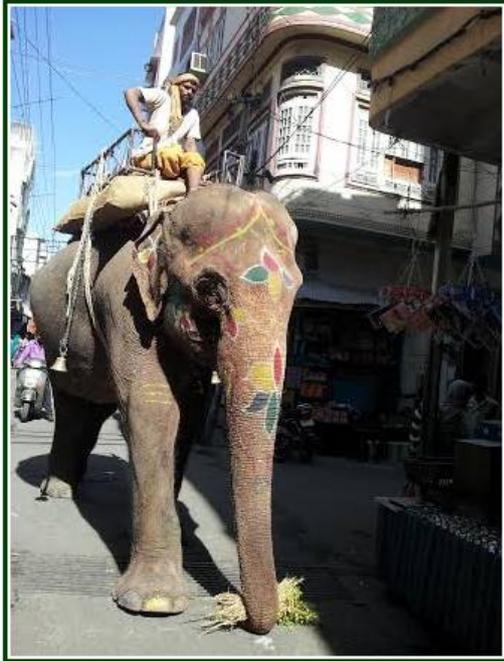
India has a long history of respect for animals both due to their intrinsic value and due to the services they provide. Villagers respect the religious codes created by their ancestors. Even nowadays there is great devotion for animals, which is rooted in religious tradition and the principle of *ahimsa* or non-violence, regarding humans and animals. In temples and in some governmental research centers one can get specimens with high genetic quality. The good quality of dairy cattle in temples meets the need to feed the poor.

In villages, each buffalo or cow is taken good care of. Feeding and grazing cattle are daily activities of children and women. In the evenings, they are taken to graze at the edges of roads or public lands; and then they are brought inside the houses of their owners, so that the precious manure can be collected in the mornings. In Indian cities, there is a diversity of vehicles on the streets: autorickshas, horses, camels, elephants, bulls. There is a peaceful coexistence in cities among men, oxen, buffaloes, monkeys, peacocks, crows and other animals.

India uses cattle for transportation, plowing and fertilizer, but avoids killing them to serve as food. Vegetarianism is based on the principle of non-violence extended to the animal world. Present in the Vedas, ancient sacred texts, this principle has been updated by Buddhist ethics, that teaches people to refrain from causing harm to living beings.

Energetic ecology reveals the superiority of plants over animals for energy productivity in the food chain. The vegetarian diet has much less impact on the environment than other dietary habits: the amount of water, the amount of agricultural inputs and the area of land needed to feed vegetarians are lower than those necessary to feed carnivores. A leading Indian scientist, Mr. Rajendra Pachauri, head of the Intergovernmental Panel on Climate Change - IPCC, recommended that people should reduce meat consumption in order to reduce the emission of greenhouse gases. The Indian civilization has been the guardian of values such as the

sacredness of animals, non-violence extended to them, and vegetarianism. Such values and practices today influence people from other cultural backgrounds in many parts of the world.



Scientists study the sensitiveness, intelligence and consciousness in humans, and the cognitive abilities and emotional behavior of animals. They study the nervous systems of octopuses, birds such as the African gray parrot and of mammals. Also terrestrial and marine mammals (whales, dolphins) have sensitivity, affection, consciousness, and intelligence. Scientists see similarities in brain functioning between these various species and highlight similar evolutionary processes.

Animals are not things. They are living beings with affection, sensitivity, and they feel pain and fear. They have intrinsic value. Scientific studies redeem this way of considering them. The status of non-human persons that India now informally granted the dolphins is a reference to attitudes in the same direction to be taken in other countries and societies. Artists and environmentalists of note, such as Paul McCartney, plead for the cause of animals and sensitize the society which increasingly appears more open to questioning the utilitarian assumptions on the basis of the mercantile view of animals as material goods.

We are moving from a mentality in which they are considered things, to a mindset where they are valued as non-human beings.

Such changes in our relationship with animals lead us to recognize their intrinsic value and are part of the cultural change required for the coming of an ecological age in our evolution on this planet.

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## Knowing That One Does Not Know: The Courage of Humbleness



The first step in any real learning is to be humble enough to know that one does not know, and thus desire to learn.

The second step consists in making a sincere attempt to start learning how to learn.

We do not learn by blind belief. We learn by study and research, by trying to live what we study, and by observing our own mistakes in such attempts.

It is enough to look at the theosophical movement to see that its main organized currents have made a number of mistakes. Because making mistakes is part of life, anyone who does anything noble and useful makes mistakes. It takes courage to admit them.

Since the United Lodge of Theosophists, the Adyar Theosophical Society, the Pasadena Theosophical Society and the Point Loma Theosophical Societies are not churches, they do not need to pretend any sort of popish infallibility. They can take lessons from their failures. They may have a lot to learn in this department, which is good. The movement is not a federation of perfect sages or wise men; it must define itself as a community of truth-seekers and researchers. Identifying mistakes is important. One must find faults, in order to correct them and expand the levels of effectiveness in the action.

(Carlos Cardoso Aveline)

Light On the Path:  
**The Invisible Rope of Karma**



Consider with me that the individual existence is a rope which stretches from the infinite to the infinite and has no end and no commencement, neither is it capable of being broken.

This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colourless, are perfect in their qualities of straightness, strength and levelness.

This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered, and it disorders the whole.

Sometimes one is stained with dirt or with colour; and not only does the stain run on further than the spot of contact, but it discolours other of the threads.

And remember that the threads are living - are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless, but golden; once more they lie together, level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived.

This illustration presents but a small portion - a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

(From "Light on the Path", Theosophy Co., India, pp. 85-86.)

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## Selfless Work as Occupational Therapy



In the world today, most citizens suffer from the severe illness called selfishness. To this, there is a new and ancient cure.

Occupational therapy has been used since antiquity to heal psychological pain in human beings. Ignorance and selfishness are among the roots of all emotional pain.

Volunteer work for a noble cause, combining an intense effort and a giving up of all personal gain, puts into action the healing energies of selfless love and friendship, which come from one's immortal soul and heal every wound.

(CCA)

# List of Books in the Associated Websites

## The Editors

[ Either in PDF or in Word, texts of books listed below are complete, except when indicated otherwise. ]



## ENGLISH

### 1) A Book of Quotations

*Some Insights for Each Day of the Year*

Robert Crosbie

<http://www.theosophyonline.com/ler.php?id=3686#.UpSJHcTp2So>

### 2) Esoteric Writings

T. Subba Row

<http://www.theosophyonline.com/ler.php?id=3662#.UpSSMMTp2So>

### 3) H.P. Blavatsky: A Great Betrayal

*How Treason Took Place In the Theosophical Movement*

Alice Leighton Cleather

<http://www.theosophyonline.com/ler.php?id=3839#.UpSKvMTp2So>

4) **A Lonely Disciple***Monograph on T. Subba Row, 1856-1890*

N. C. Ramanujachary

<http://www.theosophyonline.com/ler.php?id=444#.UpSQtsTp2So>5) **The Real H. P. Blavatsky***A Study in Theosophy, And a Memoir of a Great Soul*

William Kingsland

<http://www.theosophyonline.com/ler.php?id=3694#.UpSRz8Tp2Sp>6) **The Dream of Ravan***A Mystery*

An Eastern Sage

<http://www.theosophyonline.com/ler.php?id=355#.UpSU2cTp2So>7) **The Tell-Tale Picture Gallery***Twenty-One Occult Stories By Two Founders of the Modern Esoteric Movement*

H. P. Blavatsky and W. Q. Judge

<http://www.theosophyonline.com/ler.php?id=3664#.UpSWhcTp2So>8) **The Yoga Aphorisms of Patanjali***An Interpretation*

William Q. Judge

<http://www.theosophyonline.com/ler.php?id=3681#.UpSWMcTp2So>**ESPAÑOL**9) **Diálogos de la Logia Blavatsky***La Fundadora Del Movimiento Teosófico Moderno Contesta Preguntas de Sus Alumnos, En Londres, Sobre la Obra "La Doctrina Secreta"*

Helena P. Blavatsky

<http://www.filosofiaesoterica.com/ler.php?id=1192#.UpTJUMTp2So>10) **Filosofía de la Felicidad***Un Filósofo Francés del Siglo 19 Examina El Camino Práctico del Bien-Estar Interior*

Paul Janet

<http://www.filosofiaesoterica.com/ler.php?id=1569#.UpTJa8Tp2So>11) **Autobiografía y Otros Escritos**

Maine de Biran

<http://www.filosofiaesoterica.com/ler.php?id=1770#.Upi7e8Tp2So>**ITALIANO**12) **Il Movimento Teosofico Moderno**

La Loggia Unita dei Teosofi

<http://www.theosophyonline.com/ler.php?id=3824#.UpTP-MTp2So>

## **FRENCH**

13) **La Merveilleuse Légende de Bouddha**

*Racontée Pieusement au Monde Occidental*

Claude Aveline

<http://www.theosophyonline.com/ler.php?id=3786#.UpSTe8Tp2So>

14) **Journal**

*The 1814-1816 Diary of a French Philosopher*

Maine de Biran

<http://www.theosophyonline.com/ler.php?id=3725#.UpSUFcTp2So>

15) **Mémoire Sur les Perceptions Obscures**

*Ou Sur les Impressions Générales Affectives et les Sympathies en Particulier*

Maine de Biran

<http://www.theosophyonline.com/ler.php?id=3843#.Upi5b8Tp2So>

## **PORTUGUÊS**

16) **A Chave da Teosofia**

Helena P. Blavatsky

(Apenas os três capítulos iniciais)

<http://www.filosofiaesoterica.com/ler.php?id=1241>

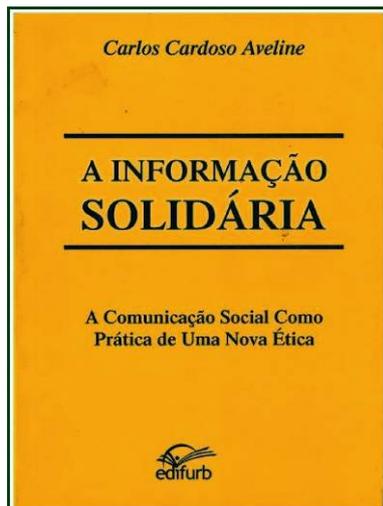
17) **A Doutrina Secreta**

*A Síntese da Ciência, Religião e Filosofia*

Helena P. Blavatsky

(Tradução em andamento, com a parte inicial disponível)

<http://www.filosofiaesoterica.com/ler.php?id=1442#.UpTJucTp2So>



18) **A Informação Solidária**

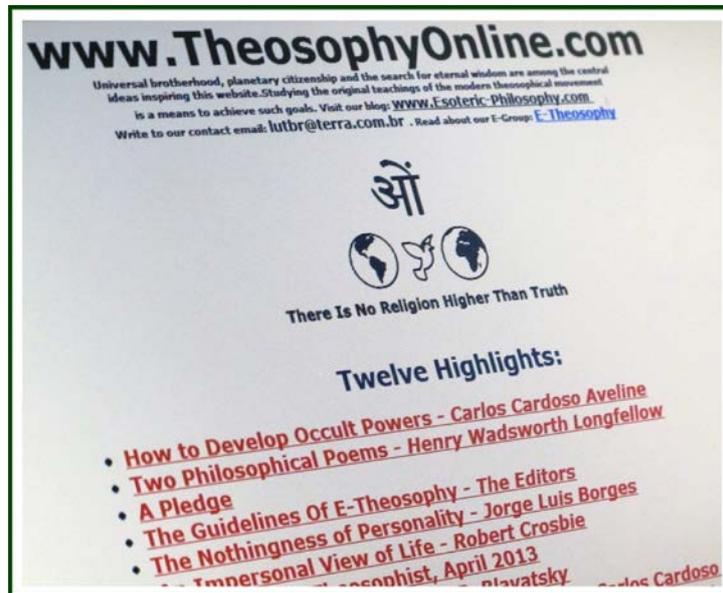
*A Comunicação Social Como Prática de Uma Nova Ética*

Carlos Cardoso Aveline

<http://www.filosofiaesoterica.com/ler.php?id=1775#.UqmADsTp2So>



# The New Items in TheosophyOnline.com



We reproduce below the monthly report of [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and associated websites, valid for December 22th.

There are four items in French: three books and one text. In Italian, we have nine items, including eight articles and one book. In Spanish, there are 31 items, which include 28 texts and three books. We have 751 items in Portuguese language, of which 7 are books.

In English, we have **676** items, which include 8 books. The following items were published between 23 November and 22 December:

(The more recent titles above)

1. **The Choice for Truthfulness** - A Mahatma of the Himalayas
2. **Why One Should Disdain Hardships** - Musonius Rufus
3. **The Future President of the Adyar Society** - Carlos Cardoso Aveline
4. **A Silent and Invisible Work** - Steven H. Levy, M. D.
5. **The Adepts in America in 1776** - William Q. Judge
6. **Wherein Is Love, Therein Is God** - Leo Tolstoy
7. **Difendendo la Vecchia Signora** - Carlos Cardoso Aveline
8. **Consciousness and Self-Consciousness** - Helena P. Blavatsky
9. **Mémoire Sur Les Perceptions Obscures** - Maine de Biran (book)
10. **Autobiografía y Otros Escritos** - Maine de Biran (book)
11. **The Aquarian Theosophist, November 2013**

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## THE POINT IN THE CIRCLE



An open mind depends of having a firm, stable, elevated point of view, from which to look at all life.

## The Return of the Sun

John Garrigues

**“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.”**

*Gayatri*

Cometh the day when the recurrent cycle of the seasons brings us nearer to the Sun [1]; he seems to return to the earth, when in truth it is our own inclination brings us more directly under his influence. Then the dead earth and the sleeping life are quickened and all things reproduce after their kind. Without the Sun they are, and yet are not.

It is the same with the life spiritual within us. Fed upon the things of sense and thought, which seem to be the whole universe of man, comes a day when these wither and decay, so that the soul sleeps the sleep of stupefaction or freezes in the drear winter of its discontent. Life ceases to be the burden bearer and itself becomes a burden hardly to be borne. The consolations of religion fall like dead leaves and the stripped heart beats with an icy pulse.

