



pain - a teacher of our mankind -, and walk along the path to liberation from it, toward higher levels of learning.

The first step is to observe each aspect of life from the point of view of our sacred potentialities.

Unchecked materialism is difficult to uproot because desires and impulses are not entirely voluntary. The “automatic wishes” do not consult with the persons they haunt and misguide. Energetic vampires rarely have any respect for their victims. The roots of mistakes in human behavior are largely involuntary and involve a philosophical sort of diagnosis, prescription, and healing.

Selfish behavior and unethical personal decisions are to be fought and shown as unproductive, self-defeating and harmful to others. However, they result from something much bigger than themselves: ignorance.

In order to heal the disease of selfishness, or ignorance, the theosophical prescription is simple.

It is by regaining one’s conscious contact with the Universe that one heals oneself from spiritual blindness and its numerous forms of visible suffering. Such afflictions are generated by fear (which is a form of desire); by ambition (also a form of desire); and by attachment to other feelings of a narrow, personal nature.

Esoteric philosophy teaches us that to be in touch with our own higher nature is the same as being in unity with the substance of stars and galaxies. Our spiritual souls are made of celestial light, just as our bodies belong to the Earth.

The Earth itself is eternally traveling around the center of the local galaxy, while the galaxy follows its longer path through cyclic horizons of cosmic space and time.

By contemplating the universe, one expands the strength of individual self-understanding. And there is no hurry about that.

The healing effects of studying theosophy slowly liberate students from attachment to the sources of personal pain. Truth-seekers discover inner happiness as they see the way their individual and planetary cycles are situated in an unlimited ocean of life, across infinite time.

(CCA)

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## SELF-RESPECT, FRIENDSHIP AND BROTHERHOOD

**T**he Book of Life gives us lessons about Unity in Diversity, and discernment enables us to read its pages.

He who tries to understand his own pain must investigate the suffering of those who are dear to him, and the pain of humanity as a whole.

This is a search in three dimensions. It leads one inevitably to the understanding of a central point: honesty is painful in the short-term, but it eliminates the causes of suffering.

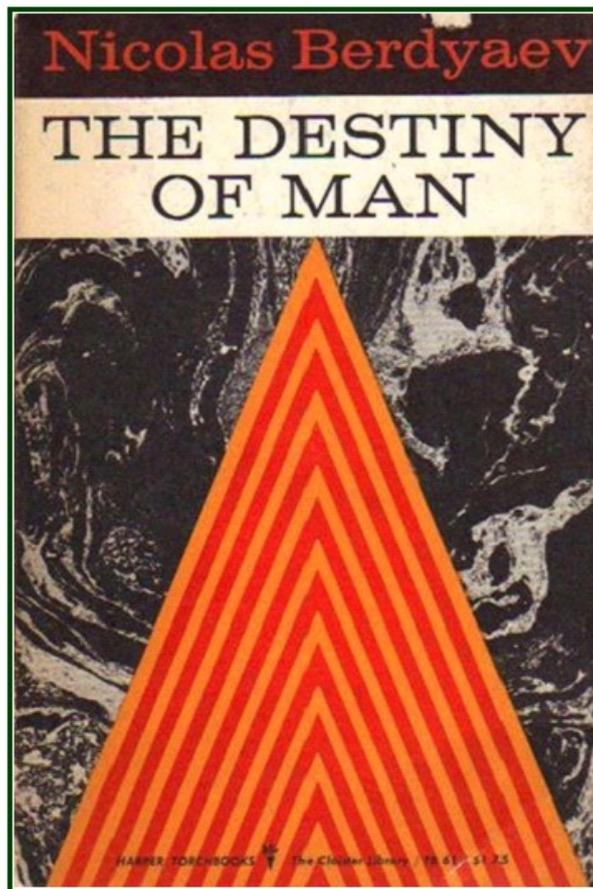
Falsehood, be it conscious or subconscious - and whether *said* to oneself or to others - is an anaesthetic. It provokes an immediate relief. It makes the situation become worse.

Self-confidence enables one to be confident about the others. Self-respect is the foundation of the feeling of solidarity. The love for *truth in itself* establishes a high-level unity between thought and feeling, and this is the basis of universal brotherhood.

## On the Ethics of Creativity

### Fragment of a Book by a Russian Philosopher

Nicolas Berdyaev



The ethics of creativity differs from the ethics of the law first of all because every moral task is for it absolutely individual and creative. [1] The moral problems of life cannot be solved by an automatic application of universally binding rules.

It is impossible to say that in the same circumstances one ought always and everywhere to act in the same way. It is impossible if only because circumstances never are quite the same. Indeed, the very opposite rule might be formulated. One ought always to act individually and solve every moral problem for oneself, showing creativeness in one's moral activity, and not for a single moment become a moral automaton. A man ought to make moral inventions with

regard to the problems that life sets him.

**NOTE BY BERDYAEV:**

[1] See M. Scheler, “Der Formalismus in der Ethik und die materiele Werthethik”. In my book “Smyl Tvorchestva” (“The Meaning of Creativeness”) I said long ago that moral acts are creative and individual in character.

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[Reproduced from “**The Destiny of Man**”, by Nicolas Berdyaev, Harper Torchbooks, USA, 310 pp., 1960, p. 132.]

## The Future is Plastic: Theosophy, Democracy and Creativity



The Statue of Liberty, in New York City

**O**uter world and inner world are deeply interconnected.

For some, it is a passing yet unfortunate circumstance to see a significant number of theosophists adopting political ideas in an automatic and unexamined way. And it is not by a coincidence that many of such friends are presently unable to seriously discuss the future of the theosophical movement, or the future of human civilization. They behave as if they had nothing to do with it.

To get rid of a paralyzing feeling of attachment to routine and to “authorities” [1], we need the Ethics of Creativity as proposed in different words by both Nicolas Berdyaev and Helena Blavatsky: the ethics of the heart.

The future is plastic. It is not to be merely “known”. Most of it can be and has to be built and made by us all, according to our possibilities, to our sense of duty, and in accordance with the One Law.

Theosophy relates to mutual help in the creation of a desired future. Esoteric science is the philosophy of love for life. From far-right anti-Semitism and anti-Zionism to various lines of “popular groups” and “progressive action”, the blindly following of political ideologies and propaganda is as lifeless and void as some of the top-down power structures in the present-day esoteric movement. The habit of hating and blaming helps no one. And there is no point in protecting frauds, religious or not. We must all think for ourselves, and adopt philosophies of love for peace and for truth.

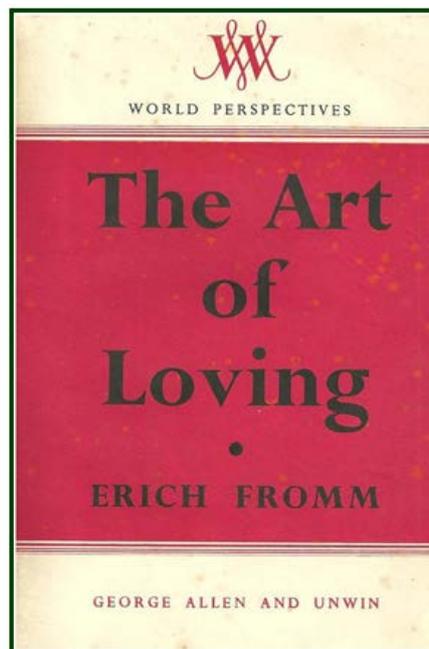
NOTE:

[1] These two factors often go together.

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A New Online Edition, in PDF  
**The Art of Loving**

Erich Fromm



The reading of this book would be a disappointing experience for anyone who expects easy instruction in the art of loving. This book, on the contrary, wants to show that love is not a sentiment which can be easily indulged in by anyone, regardless of the level of maturity reached by him. It wants to convince the reader that all his attempts for love are bound to fail, unless he tries most actively to develop his total personality, so as to achieve a productive

orientation; that satisfaction in individual love cannot be attained without the capacity to love one's neighbor, without true humility, courage, faith and discipline. (...)

[From the Foreword by Erich Fromm. Click to see the complete work "THE ART OF LOVING":  
<http://www.esoteric-philosophy.com/2014/01/the-art-of-loving.html> .]

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## There's Always Something to Improve Vigilance and Effectiveness Along the Path to Peace



If one is trying to do the right thing, it is correct to keep trying as long as it takes for results to come and right action to emerge.

There are no defeats, in fact: every "defeat" is but a victory that has not happened yet. However, examining our goals and our methods should be a permanent activity. There is always something to improve, in the way we search for noble goals. The Dhammapada says:

"Vigilance is the path to Life Eternal. Thoughtlessness is the path to death. The reflecting vigilant die not. The heedless are already dead. The wise distinctly understand this. Therefore they delight in wakeful watching." [1]

### NOTE:

[1] "The Dhammapada", Chapter Two, Theosophy Co., Los Angeles, p. 6.

## One's Soul as a Page to Write On



As the pilgrim searches for wisdom, he must remember and record the lessons learned. He can write them down on paper, in a computer, or register them while talking to friends. But they must be written down above all in his own soul, as Plato recommends in “Phaedrus” [fol. 276]. The ultimate, enduring pages on which to write are the walls of our conscience; and while the right intention is the pen, the ink is given by actions -, mental, emotional and physical. (CCA)

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## Who Are The Few in Theosophy?



H. P. Blavatsky dedicated her book “The Voice of the Silence” [1] to “The Few”. That masterpiece is of course a great source of information about spiritual learning; but why did HPB dedicate it to a Few?

HPB did so because the Few make every difference, and the “many” usually but follow the current.

And who are “The Few” HPB wrote about?

They are those who dedicated their entire lives, not to “obtain spiritual knowledge” for themselves, but to help mankind and all beings along their evolution.

They are innovators. They see ahead and question routine. They work for the opening of new ways to reduce mankind’s unnecessary suffering. Their only and great privilege is that of selflessly serving all beings at the same time, and silently stimulating the long-term causes of human liberation.

NOTE:

[1] The book was not actually written by her. She translated, added notes and edited it.

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## The Light of Intuition is Bright



Robert Crosbie wrote:

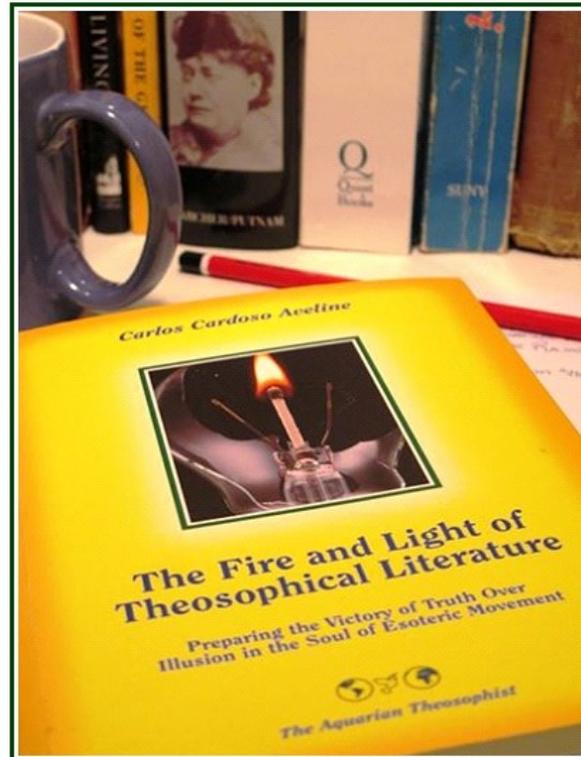
“Our intuition is not so asleep as we think. It is shining in us all the time.” [1]

The challenge is to have a strong spiritual will and to be in a state of consciousness where the light of intuition will be easily seen.

NOTE:

[1] “A Book of Quotations from Robert Crosbie”, Theosophy Co., p. 38.

# Optimism in Esoteric Philosophy



... Philosophical optimism can appear to be too severe to some. Being profound, it does not have to appear on the surface for everyone to see and supposedly to applaud it, out of short-term emotional considerations.

Confidence in the future is a deep source of that understanding that sustains a long-term self-sacrifice.

One needs to have true optimism before making a vow to dedicate one's life to a noble ideal, thus leaving aside all attachment to personal comfort. True theosophy is not an anesthetic. It eliminates the source, not the symptoms, of human pain.

The ultimate source of optimism is to be found perhaps in the intimate relationship existing between each individual and the whole universe. Ancient tradition says that every human soul has its star in the sky. And "Light on the Path" adds:

"When you have found the beginning of the way the star of your soul will show its light; and by that light you will perceive how great is the darkness in which it burns. (...) Be not appalled and terrified by this sight; keep your eyes fixed on the small light and it will grow. (...) Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight." [1]

Optimism in esoteric philosophy is the ability to see the blissful essence of Life and to get in harmony with it, regardless of outer difficulties.

All beings exist in the realm of universal law. A conscious unity with that One Law constitutes the key to transcendent happiness.

NOTE:

[1] “Light on the Path”, M. C., Theosophy Company, Mumbai, India, 90 pp., see p. 19.

[Reproduced from the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline, The Aquarian Theosophist, Portugal, 2013, 255 pp., Chapter 25, pp. 232-233.]

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## The Theosophical Movement: A Community of Learners and Researchers



The theosophical movement is for some of its members a sort of church, an assembly of believers in a given teaching.

Others consider it an assembly of *opinionators* and distinguished doctors of themselves, each one an owner of truth.

A third group of members of the theosophical movement defines it as a community of learners and researchers who work on the basis of the teachings given by H. P. Blavatsky and the Mahatmas. Such individuals are self-responsible and see their own lives as research-laboratories.

For them, the teaching is alive. They see that each new generation can use the classical writings of HPB as a tool to better understand the world as it is, and to understand ancient literature as well. Musonius, Plato, Cicero, Marcus Aurelius, Seneca, Epictetus and other thinkers - Western and Eastern - can be approached in a broader and deeper perspective when brought into the theosophical “continent of thought”.

HPB’s writings are not something to merely memorize and repeat. They constitute practical instruments for one to gradually expand his connection to his own immortal soul, thus being able to look at life with a deeper understanding and sharper discernment. (CCA)

## Learning in Direct Action: The Metaphysics of Altruistic Service



Learning to learn is the main challenge in searching for wisdom.

The planet Earth is a living book. The best human literature can only teach us how to read Life directly.

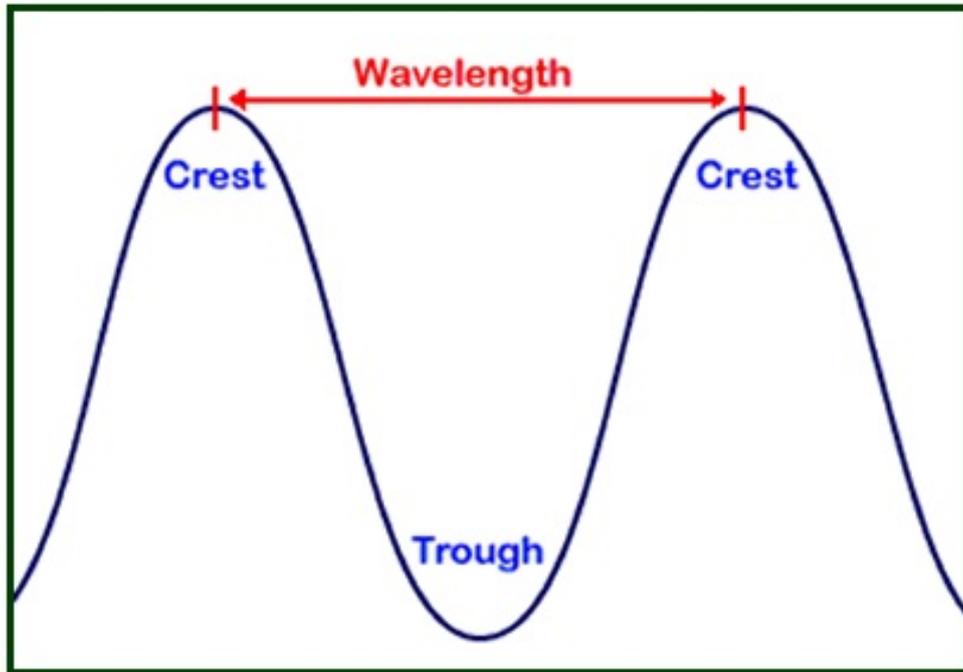
The world around us is our classroom, and one must examine the tools of one's learning. It is also necessary to observe the very nature and substance of the wisdom we look for.

If the knowledge of universal wisdom has a *substance* akin to the laws of universe, then it must be altruistic and transcend personal interests.

There can be no philosophical knowledge whatsoever in selfishness, for whited sepulchres know nothing and spiritual farces are childish games that only make people lose time.

Theosophical and esoteric associations will save energy and attain better results if they make it clear from the start to any student approaching them: wisdom is not in books. It results from combining the study of authentic teachings with altruistic action. Both activities must be presided by a noble intention that is dynamic and creative, and which is the object of a constant self-observation from the point of view of human sacred potentialities, individual and collective. Learning not only includes action: it also needs identifying and correcting our mistakes, as individuals and as associations.

# The Secret Power of the Weakest Point



The greatest victories are forged during the moments of lowest tide and when one perseveres amidst overwhelming difficulties.

It is due to the accumulated taste of defeat that the ultimate will to win gets ready. A lasting victory must be prepared and made possible on a subtle level, first. It is during the night that the dawn starts almost invisibly to take place.

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“The Universe itself illustrates the actuality of perpetual motion; and the atomic theory, which has proved such a balm to the exhausted minds of our cosmic explorers, is based upon it.”

(H.P. Blavatsky in **“Isis Unveiled”**, original editions, vol. I, p. 502.)

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## WISDOM IS NOT FOR SALE

True sacred knowledge is like the air we breathe, or like the water of the Oceans. It belongs to All. Who could sell or buy a part of it? (CCA)

# On Effective Action

## A Few Words From the Dhammapada



Effectiveness in one's efforts depends on concentrating one's energies on the goal. That implies a detachment with regard to other topics.

Thinking of short term results is an obstacle.

The philosophy of Buddha teaches:

“Even a good man, mayhap, suffers evil so long as his good deeds do not ripen; but when his good deeds ripen, then he perceives the good accruing to him.” [1]

An important work must be done little by little, with deep attention, step by step, and having a humble simplicity in one's heart.

NOTE:

[1] “The Dhammapada”, Chapter Nine, item 5, Theosophy Co., 139 pp., Los Angeles, pp. 27-28.

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## Respect for the Lower Self



One's "lower" personality is [...] the temple and the tool of a sacred life. An important aspect of self-respect means that one must care for his lower self and for the state of its thoughts and feelings. It will improve not by hate. It will improve by esteem and consideration. Feelings, actions and ideas that are hostile to the personality's role as a vehicle of the higher self should be recognized as disrespectful towards life.

Self-respect produces respect for all. It also demands a deeper consideration from anyone who is in a position to be accepted as one's friend. In every circumstance of life, the right relationship between one's personality and other individuals must be based on the principle of mutual respect, not as mere social courtesy, but at the heart-level.

A decisive aspect of self-respect is directed at one's monad. It is the feeling that one naturally has for the voice of his own conscience, for his spiritual soul, the essence of his being, his immortal Atma.

Like any other form of light, respect must go in every direction. Self-respect is the basis of that brotherly feeling one must have for all beings. Both celestial and terrestrial aspects of human life deserve a friendly care, and these two dimensions of respect are inseparable. In a way, human beings can be said to be the antahkarana, the bridge, among higher and lower levels of love for Life. The "individual" is above all the focus of that living consciousness which oscillates throughout the whole field of his own aura, and which includes it all.

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Reproduced from the text "Respect for the Lower Self", by Carlos Cardoso Aveline. Link: <http://www.theosophyonline.com/ler.php?id=3655> .

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## The Nature of the Effort

### There Is a Price to Pay for Having Confidence in Life



**D**eveloping a long term action allows you to gradually regulate it towards decreasing levels of inefficiency and energy waste.

Accumulated experience entitles you to do the same effort as before, working in a more relaxed way and with less anxiety. You get more prepared to run risks - which is the price to pay for having confidence - and at the same time you peacefully persevere. One decisive idea is not to abandon vigilance when there are signs of progress and victory. In Theosophy, each appearance of progress comes with traps and tests; but the strengthening of a noble will is good in itself.

## When Victory Becomes Visible The Rebirth of Brotherhood



The present change of civilization is taking place from within. A new sort of human “ethos” or identity is being born which is more individually responsible and more solidary.

The pioneers can be found in every area of activity, from Medicine to Agriculture, Economics, Sociology and Physics. They are still “numerous pioneers” at this point, and seem to be a minority in 2014. However, light has already won the battle. It is now only a question of making the victory visible to all. With or without a severe crisis - social and planetary - Brotherhood stood the test.

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## On the Art of Starting Again



There are moments in life when making a new beginning is unavoidable. The ULT magazine “The Theosophical Movement” says:

“We are reluctant and even afraid to make a new beginning because it might involve leaving behind the familiar, and certainly, it calls for effort. When we make a new beginning, we

carry with us the knowledge, experience and errors of the past, but we are now given an opportunity to do better, by taking a fresh look at the situation, and by altering our attitude. We get these opportunities, cyclically. ‘Cycle’ means return of that which was before. There is the cycle of day and night, the cycle of four seasons, and the yearly cycle. Every day and every year is a cyclic opportunity to make a new beginning.” [1]

NOTE:

[1] “The Theosophical Movement”, December 2013 edition, p. 3. The magazine is published in Mumbai, India.

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## How to Benefit Mankind: A Deeper Renewal Than Meets the Eye



**Radha Burnier (1923-2013)**

**T**he theosophical movement is undergoing a deeper rebirth than can be easily seen. The process is connected to the present change in our global civilization, which is silent in its decisive aspects.

In the years 1875-1891, the original programme and teachings of the theosophical movement established the philosophical foundations for a global civilization based on the principle of

universal brotherhood.

Today the idea seems quite simple, but it is still easier said than done.

As soon as H. P. Blavatsky died, the Adyar movement was taken by a cycle of illusions which had almost total power up to 1930-1934.

Then, with C. Jinarajadasa, a cycle came of a very slow transition back to truth and ethics and away from fraud.

Under the leadership of Mrs. Radha Burnier, from 1980 to 2013, a few small and silent steps were taken away from the Besantian and Leadbeaterian ritualisms and talks to imaginary Masters of the Wisdom. It was not enough, but it was something.

Mrs. Burnier was the seventh president since 1875. She did not destroy the fraud, but she did not defend it, either. She silently admitted that the Besantian view of theosophy was a mistake, but half-heartedly sustained it as a matter of loyalty to her own predecessors, while trying to stimulate other aspects of theosophy.

From 2014 on, the popish and priestly version of theosophy, fabricated by Annie Besant, is basically out of the equation. It cannot control the Adyar Theosophical Society any longer. It may remain as living relics, an involuntary lively museum of the 20th century movement and its frauds.

Esoteric popery is no more.

A rebirth of the loyalty to ethics and the original programme of the theosophical movement is visible already in the Adyar Theosophical Society. It should grow and spread. No part of the theosophical movement owns truth, of course. Theosophists are truth-seekers: they are not church-goers, or truth-owners.

The Pasadena Society, the United Lodge of Theosophists, the Point Loma Societies and every theosophical group or association must all renew themselves every day towards a more intense effort to discharge their duties towards mankind and its future.

This can be done in the first place by being truthful in every aspect of the theosophical effort.

Priestly structures - relics of the Middle Ages - are obstacles to that. It is therefore a fortunate circumstance that they are mainly dysfunctional already.

(Carlos Cardoso Aveline)

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“Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense to do all that they can. On this account they lose in every way.” [ **Robert Crosbie** in “**The Friendly Philosopher**”, Theosophy Co., p. 119. ]

# The Unknown Corners of Life

N. C. Ramanujachary



Life is a continuous process, whether we like it or otherwise. Every period of Life is transitory, “Change” being a permanent factor in it.

Human endeavor is to find out, constantly explore “newness” in things every moment, and apply such new-finds in daily behavior. In the process, certain rigid, outworn, and useless practices are weeded out.

Creativity is the key-note in the new way and wave of life. It requires a dispassionate, critical examination to ensure we do not throw out “the baby with the bath-waters”. Search for new ways to bring about harmonious and sustaining existence is dependent upon mutual tolerance and understanding.

The growth of “mutual misunderstanding” and “mistrust” needs a constant combat. Universal character of Life, its necessary divergences and diffusion of numerous contents, cannot, at any time, be ignored or neglected. Unfolding of new lights and focus in bringing up the Inner Potentiality of Human structure do need recognition in assessing the systems of life.

Creative energy, an essential segment of the potential, needs upsurge to flower “in full”. Flowering into a “full blossom” depends upon the incessant capacity to allow the “flow” of life, without inhibition, unhappy compliance and distortion.

Movements, in whatever name and style we call them, are to make the “move” unhindered and unregimented. Holistic, absolute and inviolate Living Aspiration retains the “Spirit of Life”.

Organizations, Forms and Systems do exert to withstand the incessant flow of life. One stands up, at times, beyond these and effectively watches, supervises and guides them intelligently.

# The Light of Stars

Henry Wadsworth Longfellow



[Image: Royce Bair]

The night is come, but not too soon;  
And sinking silently,  
All silently, the little moon  
Drops down behind the sky.

There is no light in earth or heaven  
But the cold light of stars;  
And the first watch of night is given  
To the red planet Mars.

Is it the tender star of love?  
The star of love and dreams?  
Oh, no! from that blue tent above  
A hero's armor gleams.

And earnest thoughts within me rise,  
When I behold afar,  
Suspended in the evening skies,  
The shield of that red star.

O star of strength! I see thee stand  
And smile upon my pain;  
Thou beckonest with thou mailed hand,  
And I am strong again.

Within my breast there is no light  
But the cold light of stars;

I give the first watch of the night  
To the red planet Mars.

The star of unconquered will,  
He rises in my breast,  
Serene, and resolute, and still,  
And calm, and self-possessed.

And thou, too, whosoever thou art,  
That readest this brief psalm,  
As one by one thy hopes depart,  
Be resolute and calm.

Oh, fear not in a world like this,  
And thou shalt know ere long,  
Know how sublime a thing it is  
To suffer and be strong.

[“The Light of Stars” is reproduced from [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and from the book “Favorite Poems”, Henry Wadsworth Longfellow, Dover-Thrift-Editions, Dover Publications, Inc., N.Y., USA, 1992, 85 pp., see pp. 4-5.]

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## The New Texts in TheosophyOnline.com



We reproduce below the monthly report of [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and associated websites, valid for January 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 762 items in Portuguese language, of which 7 are books.

In English, we have 685 items, which include 10 books. The following items were published



