



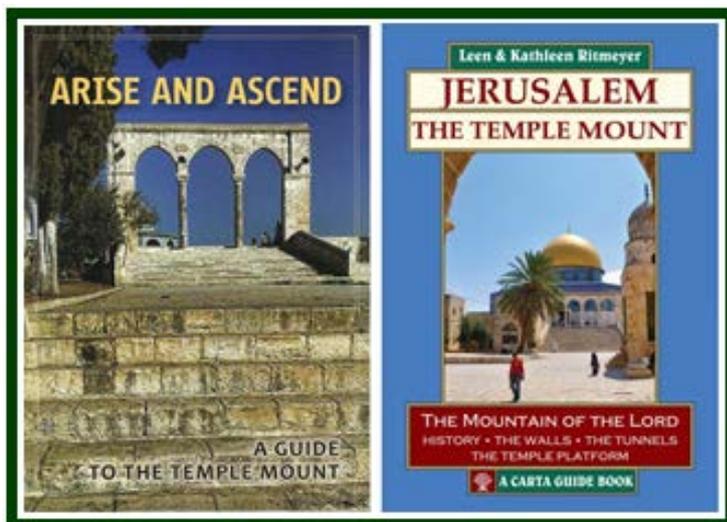
American Andes. Each country has special magnetic points in its territory. In esoteric circles, there is no need to mention the Himalayas.

The Karma of present civilization seems to be significantly magnetized by Jerusalem, the city considered sacred by the three best known monotheisms, of which Judaism is the oldest one, and the one with the strongest Ethics. In the city of Jerusalem one finds the Mount Moriah or Temple Mount. It constitutes the holiest site for Jews. It has worked across the centuries as a worldwide magnet for noble feelings as the search for a divine view of the world and respect for all life. It has also inspired war, conflict and violent fanaticism.

Sensible efforts for world peace must take into consideration the central role played by Mount Moriah in human history, from a karmic, cultural, religious and magnetic point of view. It is the *natural right* of the Jews, of Muslims, Christians and men and women of every faith or philosophy to safely pray and contemplate there if they want.

True devotion does not include hatred or violence: the Temple Mount must be dedicated to the inter-religious, cross-cultural practice of peace.

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There are two interesting, carefully prepared guides to the importance and reality of the Mount Moriah. One is “**Jerusalem: The Temple Mount**”, by Leen & Kathleen Ritmeyer, published by *Carta Jerusalem*, Israel, 2015, 160 pp. More information can be obtained here: <http://www.amazon.com/Jerusalem-Temple-Mount-Kathleen-Ritmeyer/dp/9652208558> .

The other book, equally interesting, is “**Arise and Ascend: A Guide to the Temple Mount**”, published by The Meeting Place Association and Temple Mount Heritage Foundation, Jerusalem, 2015, 76 pp. See more on the book: <http://templermountheritage.com/the-book/> .

Richly illustrated, the two volumes are respectful of the inter-religious complexities of the issue.

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## Fragment From the Secret Doctrine: The Mystery of Eternity



Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but “lies asleep”.

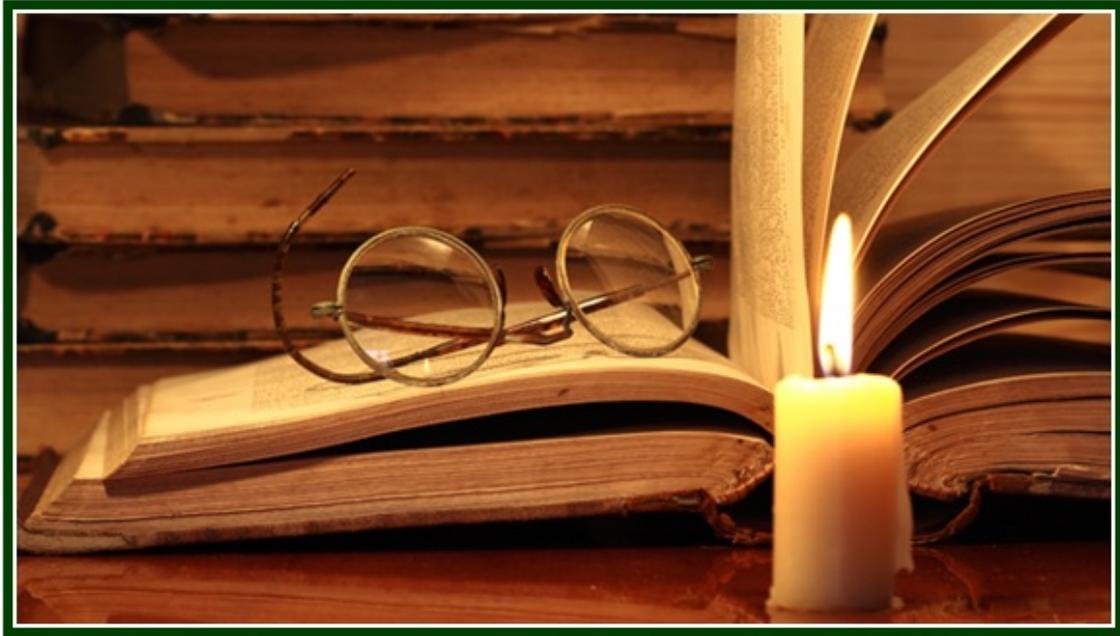
The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change - or the same - for the billionth part of a second; and the sensation we have of the actuality of the division of “time” known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past.

In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these “sum-totals” that exist from eternity in the “future”, and pass by degrees through matter, to exist for eternity in the “past”.

No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past - present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that “duration” in which alone anything has true existence, were our senses but able to cognize it there.

[Commentary to Sloka 2 of Stanza I, volume one, “The Secret Doctrine”, Helena Blavatsky, Theosophy Company, p. 37.]

## Various Levels of Reading Perceiving the Inner Silence Above Thought



Reading is not a merely physical, formal or “logical” event.

It is potentially a septenary process; something that unfolds simultaneously on seven levels of consciousness. Through reading books or texts written by great sages, one can get in tune, as much as one’s soul is entitled to, with the vibrational patterns of Universal Wisdom.

The tuning in with the inner aspect of works which convey spiritual wisdom often occurs during the silence between one idea and the next. In such a silence, the understanding brings about unity between the observer and the truth being observed.

Yet there is another silence which takes place all the time *above* the logical succession of the reading. This higher and uninterrupted level of *silence* can be part of one’s conscious experience, and it is especially effective in the tuning process.

### Contentment in Study

There is a sort of pleasure in studying the book “The Secret Doctrine” and understanding little by little the way the Universe works and the manner Life unfolds in one’s soul and the soul of everything.

Something in us starts to die and an awareness is born of our essential immortality, as we understand that we partake of the essence of every star and of limitless cosmic Space.

# Of Monotheism and Violence

## There Has Never Been a Religion With Such a Bloody Record as Christianity

Helena Blavatsky



Actress Rachel Weisz as Hypatia, in the 2009 film AGORA

\* The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed and taught by all the ancient peoples. The punishment of the Christians for despoiling the Jews of their records and refusing the true key to them began from the earliest centuries. And thus is it that we find the holy Fathers of the Church laboring through an impossible chronology and the absurdities of literal interpretation, while the learned rabbis were perfectly aware of the real significance of their allegories. So not only in the *Sohar*, but also in other kabalistic works accepted by Talmudists, such as *Midrash Berasheth*, or the universal *Genesis*, which, with the *Merkaba* (the chariot of Ezekiel), composes the *Kabala*, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession. [1]

\* With the death of [Hypatia,] the martyred daughter of Theon, the mathematician, there remained no possibility for the Neoplatonists to continue their school at Alexandria. (...) There has never been a religion in the annals of the world with such a bloody record as Christianity. All the rest, including the traditional fierce fights of the “chosen people” with their next of kin, the idolatrous tribes of Israel, pale before the murderous fanaticism of the

alleged followers of Christ! Even the rapid spread of Mahometanism before the conquering sword of the Islam prophet, is a direct consequence of the bloody riots and fights among Christians. It was the intestine war between the Nestorians and Cyrilians that engendered Islamism; and it is in the convent of Bozrah that the prolific seed was first sown by Bahira, the Nestorian monk. Freely watered by rivers of blood, the tree of Mecca has grown till we find it in the present [ 19th ] century overshadowing nearly two hundred millions of people. The recent Bulgarian atrocities are but the natural outgrowth of the triumph of Cyril and the Mariolaters. [2]

\* The cruel, crafty politician, the plotting monk, glorified by ecclesiastical history with the aureole of a martyred saint. The despoiled philosophers, the Neoplatonists, and the Gnostics, daily anathematized by the Church all over the world for long and dreary centuries. The curse of the unconcerned Deity hourly invoked on the magian rites and theurgic practice, and the Christian clergy themselves using *sorcery* for ages. Hypatia, the glorious maiden-philosopher, torn to pieces by the Christian mob. And such as Catherine de Medici, Lucrezia Borgia, Joanna of Naples, and the Isabellas of Spain, presented to the world as the faithful daughters of the Church - some even decorated by the Pope with the order of the "Immaculate Rose", the highest emblem of womanly purity and virtue, a symbol sacred to the Virgin-mother of God! Such are the examples of human justice! How far less blasphemous appears a total rejection of Mary as an immaculate goddess, than an idolatrous worship of her, accompanied by such practices. [3]

## NOTES:

[1] "Isis Unveiled", Helena P. Blavatsky, Theosophy Co., Los Angeles, volume II, p. 424.

[2] "Isis Unveiled", H. P. Blavatsky, vol. II, pp. 53-54.

[3] "Isis Unveiled", H. P. Blavatsky, vol. II, p. 54.

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# An Opportunity to Awaken

A countdown is ticking. As announced by Helena Blavatsky in the 19th century, humanity is fast developing new mental abilities. However, consciousness of the process is scarce.

The amount of spontaneous telepathy among people expands. The conscious use of the power of thought quickly spreads. Lower kinds of intuition emerge. Citizens are getting more and more sensitive to the astral world, and their worldview is still materialistic and selfish, if not increasingly so.

This might be a recipe for disaster, unless Ethics emerges as a healing factor and the souls realize that people must peacefully sow whatever they wish to harvest later. In this, the daily practice of each citizen makes the difference.

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# Truth and the Law of Love

## Three Fragments From Alexei Khomiakov



Moscow, Cathedral Square, 19th century, part of a painting by Fyodor Alekseyev

\* The most profound truths of thought, the whole higher truth of the will's striving are accessible only to a reason inwardly organized in full moral harmony with the all-existent reason, and the invisible mysteries of Divine and human things are revealed only to a reason thus organized.

\* Of the universal laws of the willing reason or the reasoning will, the first, supreme, most perfect law is, for the undistorted soul, the law of love. Consequently, accord with this law can preeminently strengthen and expand our mental vision, and to this law we must subjugate and with it we must harmonize the stubborn discord of our intellectual powers. Only by performing this feat can we hope for the most complete development of reason.

\* Communion in love is not only useful but wholly necessary for the attainment of truth, and the attainment of truth is based on this communion and is impossible without it. Inaccessible to individual thought, truth is accessible only to the combination of thoughts linked by love. This feature sharply distinguishes Orthodox teaching from all other teachings: from Latinism, which depends on external authority; and from Protestantism, which emancipates the individual into the desert of rational abstraction.

(Alexei Khomiakov)

[ In the above paragraphs, Russian Orthodox Christian philosopher Alexei Khomiakov (1804-1860) is quoted by Nicolas Berdyaev. Reproduced from the book "On Spiritual Unity: a Slavophile Reader", compiled, translated and edited by Boris Jakim and Robert Bird, Lindisfarne Books, NY, , 365 pp., 1998, pp. 338-339. See more on Khomiakov in the article "Alexei Khomiakov, on Brotherhood", by Carlos Cardoso Aveline.]

# The Use of Knowledge



It does not make a great difference how much “knowledge” one thinks one has.

The meaning of knowing is in what we do with whatever knowledge we may have. Spiritual wisdom is non-verbal. It can only be obtained by those who deserve it, and as long as they do so. Others are limited to the wording of spirituality, and often to wrong and distorted wording.

Right action makes us deserve real wisdom. As we use our knowledge in the proper way, out of right intention, it expands.

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## The Power of Music: Ave Maria, with Helene Fischer



[https://www.youtube.com/watch?v=S29R\\_A19HtY](https://www.youtube.com/watch?v=S29R_A19HtY)

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# The Gradual Process of Victory

## Mutual Help, Self-Forgetfulness and Bliss



The feelings of friendship and good will among fellow truth-seekers are sacred - just as they are among all beings.

The inner reality of affinity must be protected from any use of verbal adornments whose weight, if excessive, would destroy the energy of communion.

The nurturing of brotherhood must occur more in silence than in words. Generous emotions deserve due respect and must be observed with a degree of impersonal severity, lest they come from one's lower self.

Avoiding an irrational flourishing of personal eagerness prevents moments of despondency. Unnecessary avidity produces needless moments of discouragement. A lasting enthusiasm is nurtured by moderation.

The act of searching for truth is quite different from looking for information.

One can look for information and accumulate a vast amount of data without ever renouncing misleading views and false assumptions.

In order to look for truth, one must be able to make decisions regarding true and wrong. One has to give up attachment to whatever previous information one may have, if it turns out to be wrong. As we make progress towards truth, we get away from illusion, which is seldom too easy to do.

### **Insignificance as a Blessing**

Accepting personal meaninglessness is as important in theosophy as the courage and ability to correctly challenge organized ignorance.

The acknowledgement of meaninglessness can be obtained after one realizes that there is nothing really meaningless about life. One must never automatically reject something that appears to be a meaningless task or duty, a void moment, a tasteless obligation, or boring activity. Because it is not: there are always lessons in everything.

However, one must be happy to be seen as meaningless individual. Humbleness paves the way to freedom and detachment. The simple mind renounces every unnecessary form of sophistication, thus transferring its focus to the higher self. As to the brilliance of spiritual soul, it is externally invisible, silent, and largely unperceived.

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## **Saturn, the Master of Karma**

### **A Time for Learning Self-Discipline and For Developing a Practical Approach to Life**



**The planet of the rings has dozens of Moons**

**P**lanet Saturn, as the other planets in our solar system, is spiritually alive, and its spirit is seen as a Master of Time and Karma; a sacred teacher which inspires us with self-responsibility and self-discipline.

After one studies the occult and astrological influences of Saturn, one may arrive to the following two-sentence motto:

1. All that is correct I do, within my possibilities.
2. All that I do is correct, within my possibilities.

The first sentence points to duty. The second sentence, to self-respect, and self-respect entitles the student to fulfil his duty. Knowing our limitations allows us to have a realistic view of life.

[ Chapter 28 of the book “The Fire and Light of Theosophical Literature”, by C.C. Aveline, is dedicated to Saturn’s influence over human history and future.]

## Before a Bright Dawning



A reader writes about psychological suffering.

There is no doubt that we are living challenging transitional days. Just before a bright dawning, night can be very dark.

However, psychological pain is nurtured by attachment to lower-self events. Personal emotions are semi-intelligent: they play tricks to call one's attention, and boycott one's transferring the focus of consciousness to the higher aspects of life. Hence the need for renunciation.

Pain is a teacher. Suffering is not something to which one should get masochistically attached to. Once the lesson is learned, it's time to say good-bye to psychological pain. As long as the lesson is not learned, one should look for it. This is something the theosophical movement should teach in a way that is as clear as possible.

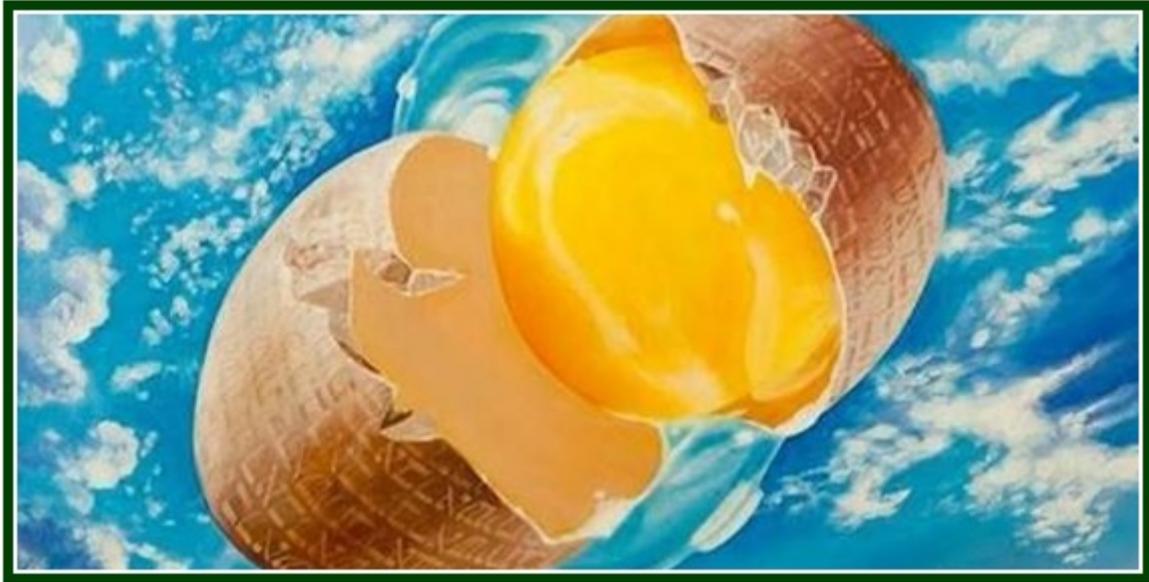
While suffering is part of life, one can always observe the mechanisms of attachment to pain through self-pity, fear-for-oneself and so on. Freedom comes from seeing the illusion of personality, and its rather tedious succession of short term events.

## Human Transmutation Towards 2023

Since 2008 civilization has been undergoing strong changes and this will go on up to 2025 at least, when Neptune is set free from present probation. Pluto transiting Capricorn until 2023, as well as the cycles of every planet and luminary are part of such a karmic Alchemy.

The dialogue now taking place in the sky demands from everyone a high degree of self-vigilance, alertness, right action and unconditional peace. The higher qualities of human soul must be developed in the next years. This is better done in silence. An absence of inner noise provides one with the correct atmosphere for the unfoldment of wise deeds.

## The Cornerstones of Time



Creativeness in theosophy implies a degree of indifference regarding all things material, and determination to open a path where there is no visible path yet.

Creative action is not an obvious process to see. It means accepting routine insofar as it is harmless to the process of life-renewing. A creative individual is unconditionally patient in healthy situations, not because he loves sameness in itself, but because he has a deep relation with Time and with Detachment.

Duration has its own cornerstones.

A student who knows where he is going is able to provoke sudden change if the karma of a situation demands it, if the timing is appropriate, and provided that the change will lead to an enduring improvement of life and learning.

## A Spiritual and Psychic Renewal

Unconsciously to ourselves, it may be, we have a natural perception of occult law in our observance of this particular period of the year. The ancients celebrated and understood what was called by them “the birth of the Sun”, or the return of the Sun on its northern course, beginning the 21st of December. They knew that all the occult forces in nature have an upward and increasing tendency at the return of the Sun. When the Sun’s rays become warmer and stronger, all the other forces behind the Sun itself, and behind ourselves, become stronger within us. In the rising wave of spiritual and psychic renewal, all that we desire to do has a greater impulsion than at some other time of the year.

[Robert Crosbie, in the article “New Year’s Resolutions”, which is available in our associated websites.]

# Thoughts Along the Road

## Observing the Sacredness of Daily Life



- \* The acceptance of *voidness* liberates us. “Emptiness” is blessed. Laya centers contain the universe: all numbers are present in the zero, and every sound will be found in silence.
- \* Perhaps it is because souls have no physical weight, that the way to heaven is made of Void Space. By “having nothing”, *id est.*, by honestly acknowledging the fact that we ultimately “have” nothing, we can get to be consciously one with the Cosmos and its Law.
- \* Eternity is here and now. One must not leave for others to do that which one can do by oneself. And it is not correct to leave for tomorrow what we can do today. Where does the here-and-now exist? It exists in eternity.
- \* Balance and equilibrium are necessary in everything. Love includes severity, friendship needs frankness, and dialogue is about listening as much as about talking - if not more.
- \* A sense of peace comes from simplicity of heart. An open mind results from perceiving life’s unity. A strong intellect needs purity of emotions, and true blessings can be received by those whose souls are like the soul of a child.
- \* There is an invisible equilibrium between the earth and the sky. The more one acquires, the more one must give up or renounce. There is no such thing as obtaining something - especially on the spiritual plane - without leaving aside something symmetrically opposed to that.
- \* Self-renewal needs perseverance. Mental dispersion does not stimulate real change: true innovation requires a deep focus. Creativity results from right effort and right concentration. Confidence in the future must be associated with a respect for the past and an ability to learn from it.

\* A courageous dialogue prevents war. The most diverse nations, cultures and systems of thought will learn from each other during a long-standing and free dialogue and debate. Contrast is culturally and spiritually enriching. The best remedies to ignorance and hypocrisy are an open mind, frankness and tolerance regarding the paradoxes and conflicts between different views.

\* The quality of detachment or independence from routine and circumstances allows the pilgrim to know better than obeying to mere outward forms of mechanistic discipline. While a daily practice is necessary to attune one to wisdom, it must be a creative and living effort, not a frozen repetition of blind actions. One's daily practice will evolve in an intense and natural way if one has a clear sense of duty towards mankind, and to Those who work for its deliverance from unnecessary pain.

\* Peace of mind expands little by little as a result of continuous right intention, correct action, and detachment regarding circumstances. One must remember that effective action and a noble purpose will have to challenge and be challenged by increasingly large circles of ignorance or negative karma. The blessing is mainly internal. The evolutionary purpose of facing renewed challenges is to teach us ever new levels of wisdom. Obstacles are temporary, while the lessons learned endure.

\* There is a chain of interdependent causes that leads students to the perception of universal truth. Such Nidanas of spiritual path can be described in various ways. The following is one of them. *The right point of view* deepens the effectiveness of one's attention. *The right kind of attention* produces understanding. *Right understanding* leads us to freedom from attachment. *Freedom from attachment* expands one's affinity to wisdom, and *affinity to wisdom* provides us with a *point of view* regarding life that improves and expands all the time.

\* Every Life is a combination of different cycles, and human beings exist in many interlaced lines of karma and of time, often contrasting with one another.

\* The student of esoteric philosophy learns how to plan and develop actions that have harmonious effects in the higher, lasting dimensions of space-time karma. Planning is part of life and a higher planning results from a wider knowledge of time and space.

\* There is a Plan of Evolution: the Universe does not move by chance. One's actions must remain totally independent from the blind routines of superficial space and short-term time.

\* While esoteric philosophy uses words, it cannot be grasped or transmitted at their level. In theosophy, concepts and phrases are but outer vehicles for true understanding. It is by being one with the object of understanding that we really learn about it. Words are the messengers of truth, unless they are its jailers. Ideas and sentences can point to facts; they can't replace them. Utter sincerity is needed in actual communication.

## What is Theosophy?

Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a visible bubble.

[From the article "On What Is Theosophy", by "A Paramahansa of the Himalayas".]

# Taking Possession of Our Own Nature

## How the Modern World Repeats the Path of Ancient Suffering

Ivan Aleksandrovich Il'in



In recent years the books by Hegelian philosopher Ivan Il'in (image) have been quite influential in Russia, and within Russian government

The historical epoch now being experienced by the nations must be comprehended as an epoch of great *spiritual unmasking and revision*.

The calamity of world wars and revolutions, which has overtaken the world and shaken the entire life of nations to its very root, is in essence a natural phenomenon, and therefore it can have only natural causes and grounds. But everywhere nature flares up, where it, once ignited, seizes possessions of people's affairs and fates, everywhere that people find themselves helpless before its blind and shattering upsurge, there is everywhere hidden the imperfection, or immaturity, or degeneracy, of the *spiritual culture* of humanity: for the business of this culture consists precisely in subordinating every element of nature whatever to *its law, to its development and to its end*. A natural calamity always reveals the *defeat*, the limitation and the failure of spirit, for the creative transformation of nature remains its highest task. And however great this calamity, and however vast and overwhelming the sufferings caused by it, the human spirit must *accept* its failure and in very acuteness of its suffering discern a call to rebirth and regeneration. But that means comprehending the disaster befalling us a great *spiritual unmasking*.

The nature that by now has involved humanity in the immeasurable misfortune of great wars and upheavals is the nature of a *disordered and embittered human soul*.

However great the significance of the material factor in history, with whatever power the needs of the body rivet to themselves the interest and attention of the human soul, the human spirit is never reduced, and never will be reduced, to a passive, non-acting medium subordinated to material influences and the demands of the body. Moreover, a blind, unconscious obedience to these influences and demands diminishes spirit's dignity, for its dignity consists in being *a creative cause, creating* its life in accordance with higher ends, and not in being a passive medium of natural processes in matter. Every influence entering into the human soul ceases to be a dead weight of causality and becomes a living inducement, attraction, reason, subject to spiritual transformation and rational guidance. To the very essence of the human spirit belongs this gift: to apprehend, interpret, transform, and direct anew every influence intruding from without. And to the extent that the human spirit does not possess this gift in sufficient measure, to that extent natural elements of the world oppress it and fracture its life; to that extent its *immaturity* is unmasked and revealed, to that extent new *tasks* and the possibility of new *achievements* open up before it.

But in order to take possession of this gift and use it in all its world-transforming power, the human spirit must take possession of *its own nature*: the nature of the irrational and semi-rational soul. It is impossible to organize the world of matter not having organized the world of the soul, for the soul is the essential creative instrument for organizing the world. A soul submissive to chaos is powerless to bring about a cosmos in the external world: for a cosmos is created in accordance with higher *ends*, while a psychic chaos rushes about, confused, among a multiplicity of trivial, contradictory "ends", obedient to blind instinct. The unsettled soul retains a real potentiality for spirit: it perceives and refracts, but does not transform and direct anew the influences intruding from without. Its "ends" remain passive marks of causal pressures, and their confusion is always fraught with new calamities. Internally unsettled in its tasks, strivings, and abilities, the human soul vainly seeks salvation in mastery over the external world: in technically conquering matter, it creates for itself only a new helplessness; in overcoming external nature, it prepares an insurrection of internal chaos; its successes forge the mould for a new, unexpected defeat.

Presently, before our eyes, the modern world repeats the path of ancient suffering; the new experience leads to old conclusions. These conclusions once again teach that self-knowledge and the self-transformation of the human spirit must lie at the basis of all life, so that life should not fall victim to chaos and degradation; they teach that the inner disintegration of the human soul renders social order impossible and that disintegration of social organization leads the life of a people to ignominy and despair. And still more, these conclusions teach that the formal orderedness of the individual soul and of the social economy doesn't make the life of a human being secure from substantive degeneration and criminal ways. Through all the sufferings of the world the ancient truth arises and flares up, and summons people to a new understanding, recognition and realization: *the life of a human being is justified only when his soul lives from a single, objective center, moved by an authentic love of Divinity as the supreme good*. This love and the will born of it lies at the base of the entire developing spiritual life of a human being, and outside of it the soul wanders, becomes blind, and stumbles. *Outside of it* knowledge becomes a parody of knowledge, art degenerates into an empty and banal form, religion is converted into a dishonest self-intoxication, virtue is replaced by hypocrisy, law and the State become instruments of evil. Outside of it a human being cannot find a single suitable *end in life* that would convert all of his "activities" and "business" into a single *affair of Spirit* and would assure the human spirit of its victory. Only a vital and authentic craving for Perfection ensures this victory, for it is itself the source of the greatest *power*, invincible by any "circumstances" whatever, and introducing order into the

inner and the outer world. This is explained by the very nature of spirit: it is that *creative power of the soul that seeks authentic knowledge, virtue and beauty, and intuiting the Divinity as the real focal point of any perfection whatsoever, cognizes the world in order to realize His law in it as its own*. But the soul, ever preserving within itself the potentiality for spirit, can convert this possibility into actuality only when within the soul flares up, as a holistic and joyous fire, a love for the Divine and a craving *to become Spirit*, to find a path to it, and to reveal it to others.

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Reproduced from the book “On the Essence of Legal Consciousness”, by Ivan A. Il’in; Wildy, Simmonds & Hill Publishing, 2014, UK, 391 pp., see pp. 115-117. Edited, Introduced, and Translated by William E. Butler, Philip T. Grier and Vladimir A. Tomsinov. Notes of the editors are not included in the present transcription. Ivan A. Il’in was born on 28 March 1883. He died on 21 December 1954.

## **Closing 2015, Inaugurating 2016**

### **Change of Cycle Brings a New Horizon to All**



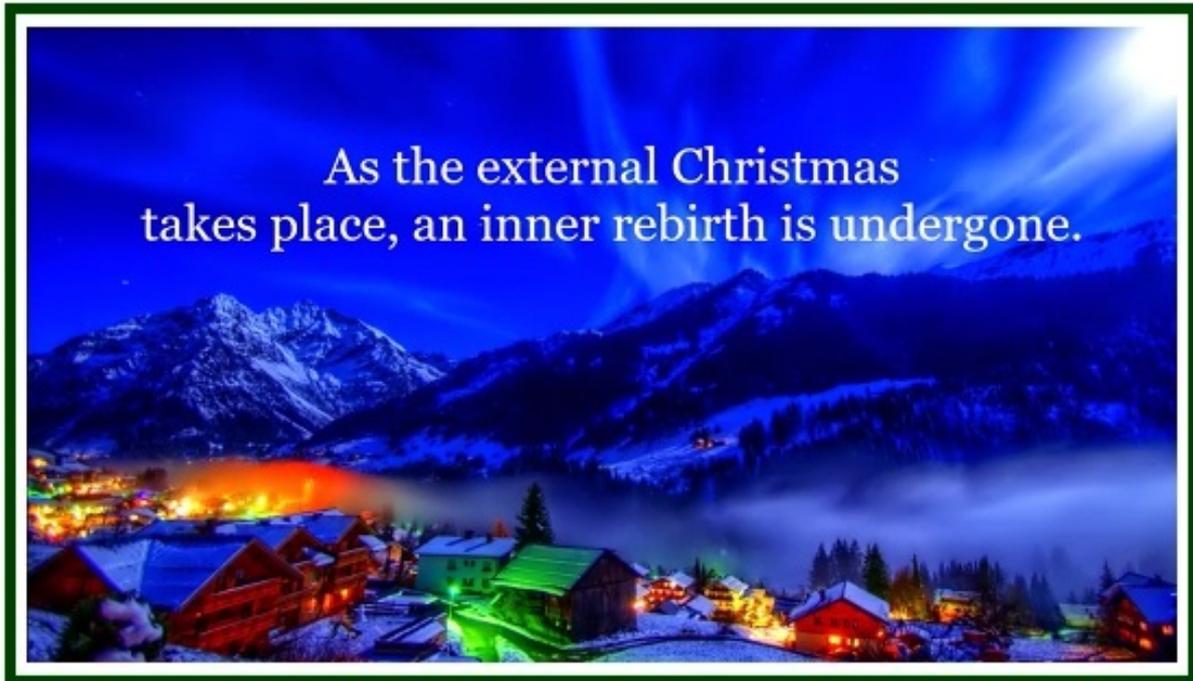
**A**t each New Year, our relation to the sky and the earth changes. And many decide to get things better organized during the last days of the year.

As the Sun enters Capricorn, life invites us to clarify our agenda on various levels. It is correct to leave aside whatever ceased to be useful, while renewing half-forgotten factors which mean something decisive to us.

The earlier we get organized, the easier the organizing can be. Ideally we will get to the door of the New Year with a blank page in our karma and ready to open the cycle with impeccable actions. According to H. P. Blavatsky, the year occultly starts on January 4th.

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## A Video on Christmas



We have produced a video of 110 seconds on the spirit of Christmas, which can be seen here:

<http://www.theaquariantheosophist.com/2015/11/christmas-inner-rebirth.html>

Do share it with your friends and colleagues.

## A Broadening Mind

The Yoga of Patanjali teaches that one's mind and soul take the form of whatever they focus or concentrate upon. A narrow mind is that which gravitates around narrow subjects. A wise mind is so because it is focused in universal realities and law.

As a result, the calm study of classical theosophical books has powerful practical effects in one's life. Its revolutionary consequences are not necessarily visible in the short term.

There are challenging aspects in studying the theosophy of cosmos and of the long term evolution of our mankind. They refer to complex ideas which only a mind that is simultaneously broad and finely tuned can grasp. The ethical tenets of theosophy liberate a student from illusory points of view and allow him to fully understand esoteric philosophy. As the pilgrim studies, his mind and heart broaden little by little; his life gets simpler, and he begins to learn the true alphabet of mystical wisdom.

