

The Aquarian Theosophist

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The deeper the silence one is capable of, the more perceptive one’s view of reality.

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Independent Studies: A Research Project Unfolds



The associates of the Independent Lodge of Theosophists develop studies in various areas of theosophical interest and share the results of the search with readers through their associated websites and publications.[1]

A number of Facebook pages are kept in relation with the research, and two monthly publications circulate: “**The Aquarian Theosophist**” and (in Portuguese) “**O Teosofista**”.

Other aspects of the work include physical plane meetings, the Yahoo e-groups “**E-Theosophy**” and “**SerAtento**” and a study-group on the search for lay discipleship. The library that constitutes the foundation and anchor of the independent lodge researches is

spread across two countries and interconnected in various ways, including physical plane mail.

Working on a voluntary basis, the co-editors invest their time and money to obtain significant and rare books in various languages, online and in paper. Although resources are limited, the acquisition of books for the library is intense on both sides of the Atlantic Ocean.

Study is combined with research. The editorial work, the online publications and wider circulation of materials constitute a multidimensional process whose highest point is the inner individual search. The production of texts resulting from the investigation also develops in more than one language.

These interconnected tasks activate higher levels of consciousness. The illusion that time is “scarce” constitutes an obstacle in the learning. There is no such scarcity from the point of view of the higher self. Before the vast network of information gathered, one must proceed with calm and evaluate each idea, listening to the silence of his own soul.

The associates of the independent lodge think Helena Blavatsky established long-term guidelines for the theosophical effort. Referring to the original Society which she founded in 1875, she wrote:

“As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists those who find matter ‘the promise and potency of all terrestrial life’, or spiritualists - that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest.”

According to Blavatsky, “be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought - Godward - he is a Theosophist; an original thinker, a seeker after the eternal truth with ‘an inspiration of his own’ to solve the universal problems.” And she adds: “With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man’s relations to it, and nature’s manifestations of it, Theosophy is allied.” [2]

These words say much about the correct attitude of the student, regarding the theosophical teachings. He is not invited to *believe*. He must search, research and gradually *know* by his own merit.

NOTES:

[1] www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.TheosophyOnline.com, www.Esoteric-Philosophy.com, www.TheAquarianTheosophist.com, among others.

[2] From the article “What Are the Theosophists?”, which is published in the “Collected Writings”, H. P. Blavatsky, TPH, USA, volume II, pp. 102-103.

Effective Study in Philosophy: **The Nature of an Independent Lodge**



Each lodge or group of truth-seekers must be independent in the sense of perceiving its own duty, and in the sense of listening to its own members more than adjusting itself to external orders. However, for a lodge to be independent, its associates must share the same characteristic.

Independence does not mean separation. There is nothing separate in the universe: everything interacts in various ways. An independent individual is aware of his specific self-responsibility before Life and has a knowledge of his higher potentiality, which must be developed.

There is a noble karmic price to pay for believing in ethics and inner freedom. Individual independence means listening to one's own conscience. A citizen thinks and acts with independence when he has self-knowledge enough to listen to his own conscience and to move in the world in obedience to it. Independence is necessary for Antahkarana, the bridge to the higher self, to be duly respected. Antahkarana is the source of individual creativity and gives students an ability to renew life at each instant.

The Lodge

An independent theosophical association strengthens the autonomy of its associates and friends. The lodge must be a process of cooperation in which everyone learns and all of them teach, in one way or another, while preserving a sense of respect for the differences in knowledge, insight and accumulated experience. An effective leader learns from each and every one. He takes lessons from all events. On the other hand, the well-advised student knows that he is his own master in the first place, and that he also teaches and influences other beings, secondarily.

A lodge of independent students does not see the theosophical movement as a church or “community of believers”. It recognizes that the movement is a continuous process of free research and learning. The teaching adopted by the lodge has to be authentic according to the best criteria available. The Pedagogy used must be clear-cut, unambiguous, transparent, open to discussion, free from blind belief. It must teach self-responsibility and direct individual verification of what is taught, in accordance with the original teachings of theosophy as given by Helena Blavatsky and the Masters of the Wisdom.

While all are frank and brotherly among them and towards Life as a whole, each individual is self-responsible before the Law. The truth-seeker attains victory by his own merit, and he does so in a gradual way, at the same time as he helps others and is helped.

Movement Was Founded in September

September 7th can be seen as the birthday of the modern theosophical movement. On September 7th, 1875, in the place where Helena P. Blavatsky lived in New York, 17 persons heard a lecture by George H. Felt on the “Lost Canon of Proportion” of Egyptians, Greeks and Romans.

After the lecture, it was decided to create a Society to continue those studies. William Judge moved that Henry Olcott be elected president, and he was; and Olcott moved that Judge be elected Secretary, and so he was.

Among those present were two distinguished Jewish religion scholars (one of them the editor of an organ of reformed Jews); several spiritualists; a high-ranking mason; one physician and two or three lawyers. [1]

In the book “A Guide to Theosophy” there is a description of the movement’s creation, and the statement that the Theosophical Society was founded on 17 November 1875. HPB had a copy of the book and on page 51 of the volume she added, in ink: “Formally; Yet in truth it was founded on 7th September 1875 at my house in 46 Irving Place, New York.” [2]

And Boris de Zirkoff, the editor of H.P.B.’s Collected Writings, writes:

“There seems to be no reason (...) to doubt that the *actual* formation of the Theosophical Society took place on September 7th, 1875 (...).” [3]

[The above paragraphs open the article “**New York, September 7th, 1875**”, which is available at our associated websites.]

NOTES:

[1] See the volume “HPB, The Extraordinary Life & Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement”, by Sylvia Cranston, G.P. Putnam’s Sons, New York, 1994, 648 pp., Part Four, Chapter Seven, pp. 143-148.

[2] “Formation of the Theosophical Society”, a text by Boris de Zirkoff, in “Collected Writings” of H.P. Blavatsky, TPH, Adyar, India, Volume I, 1988, 570 pp., see p. 123.

[3] “Formation of the Theosophical Society”, in “Collected Writings” of H.P. Blavatsky, volume I, p. 122.

Neptune and Saturn: Lessons from a Tempest



The Tempest: a painting by John William Waterhouse

♄ Saturn and ♆ Neptune are in a severe square in the sky during 2016, and more exactly so in the month of September.

♿ Mercury direct clarifies things starting September 22-23.

The well-meaning soul of ignorance gets destroyed against the rocks of facts and knowledge. The Spirit of Truth, Goodness and Beauty safely observes the changes from the point of view of eternal wisdom.

The ocean of time and karma must eliminate illusory dreams from time to time, so that people can put their feet on the ground again and look at the sky from an enduring perspective.

♆ Neptune is the heart experience, the wordless spiritual perception, transcendence, universal brotherhood, and in a negative aspect vagueness, dependence, the saviour-victim syndrome, defenselessness, irresponsibility.

♄ Saturn means practical action, planning, a notion of limits, realism, responsibility, long term view, organized power, and on a negative dimension materiality, stubbornness.

A square between the two unmasks falsity and forces a synthesis between dream and reality. It provokes a painful progress toward a better relation among intentions and actions.

An unconditional detachment from every form of falsehood protects citizens of good will from the traps created by ignorance. A love for wisdom and ethics leads them into the law of truthfulness, the brotherly universal rule obeyed by Neptune, Saturn and the other planets, including our own.

A Fragment from Ken Keyes, Jr.: **Dwight Eisenhower On Peace**



Dwight Eisenhower

Dwight D. Eisenhower, who served as a five-star general in World War II and who also served as President of the United States, could speak as "... one who has witnessed the horror and the lingering sadness of war - as one who knows that another war could utterly destroy this civilization which has been so slowly and painfully built over thousands of years....".

In 1953, Eisenhower said, "every gun that is made, every warship launched, every rocket fired, signifies in a final sense a theft from those who hunger and are not fed - those who are cold and not clothed. This world in arms is not spending money alone - it is spending the sweat of its laborers, the genius of its scientists, the hopes of its children."

By 1959, this general and statesman said, "I like to believe that people in the long run are going to do more to promote peace than are governments. Indeed, I think that people want peace so much that one of these days governments had better get out of their way and let them have it."

The Council for a Livable World has pointed out that military expenditures of themselves are destructive to human life - even if the weapons they stockpile are never used.

(Ken Keyes, Jr.)

[Reproduced from the best-selling book "The Hundredth Monkey", by Ken Keyes, Jr., Vision Books, Oregon, USA, 1989, 176 pp., see pp. 81-84.]

On the Roots of Spiritual Life

Ivan A. Il'in



Il'in in 1921, part of a painting by Mikhail Nesterov

History shows that it is not easy for a human being to find this path [to Spirit], that it is difficult to follow it, and easy to lose it.

The chaos of trivial desires and petty ends imperceptibly disperses the powers of the soul, and human passions extinguish its fire. The soul loses its access to spiritual contents and therefore cannot maintain the form of spirit: for it can be in the shape of spirit [1] only when it lives authentically by means of spirit's real contents.

Having lost the shape of spirit, it becomes a victim of its own chaos and gets carried away by its spinning to collapse and calamities. And then its task is to perceive in these very calamities and sufferings its own falling away from God, to hear His call, to recognize His voice [2], and subject its own false path to unmasking and reexamination.

At present philosophy has the great and responsible task of initiating this reconsideration and unmasking. Such a staggering spiritual failure of humanity as a stream of unheard of wars and unprecedented revolutions witnesses with unquestionable power and clarity to the fact that *all* aspects of spiritual existence lived and developed along false paths, that *all of them* are in a state of deep and severe crisis. Humanity lost its way in its spiritual life, and chaos overtook it with unheard-of calamity. This witnesses to the fact that the *very mode of spiritual life was false*, that it must be reexamined to the roots, and renewed and regenerated from the roots up.[3]

And if the task of organizing a peaceful and just community of people on earth is a task for law and legal consciousness, then the contemporary crisis lays bare above all the *profound disease of contemporary legal consciousness*.

NOTES:

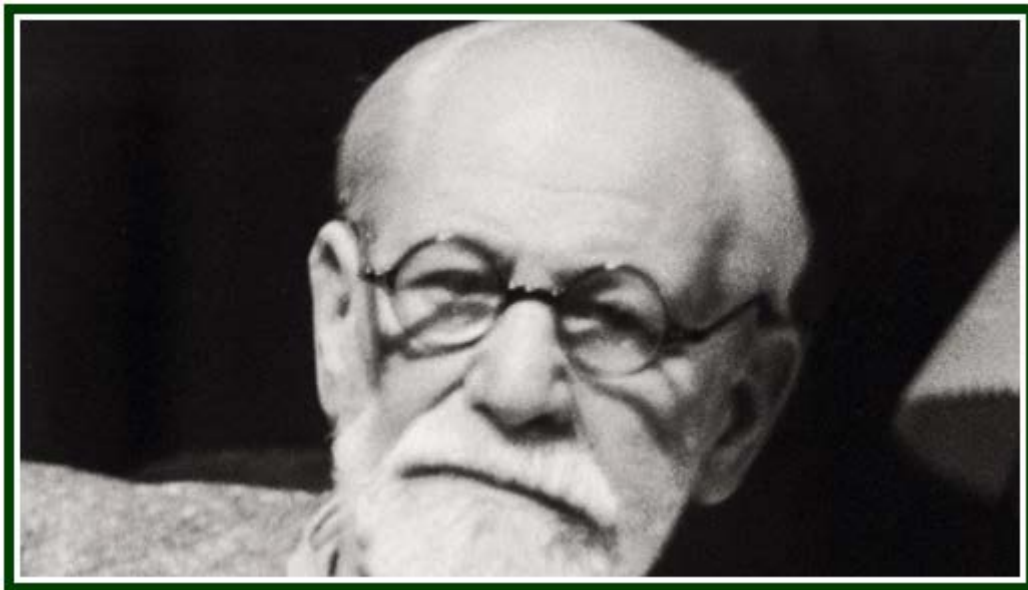
[1] The Yoga Sutras of Patanjali say, Book I, aphorism 4: “In other times than that of concentration, the soul is in the same form as the modification of the mind.” According to Raja Yoga, the mind adopts the form of that on which it dwells. (CCA)

[2] The term “God” can only make sense in philosophy as a symbol of one’s own higher self or spiritual soul, and of the universal Law. The pilgrim must hear the wordless voice of his own Monad. (CCA)

[3] In the Letter 10 of “The Mahatma Letters” one reads: “Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods.” (“The Mahatma Letters”, TUP edition, Pasadena, Letter X, p. 58.) (CCA)

[Reproduced from the groundbreaking book “**On the Essence of Legal Consciousness**”, by Russian philosopher Ivan A. Il’in: Wildy, Simmonds & Hill Publishing, UK, 391 pp., 2014. See p. 117.]

How Freud Helps Theosophists



Sigmund Freud (1856 - 1939)

One’s approach to universal wisdom is made easier by comparing words and deeds, in oneself, in the first place, and then in others.

What kind of distance is there between professed intention and actual practice, in the individual and in groups?

Is there a continuous attempt to reduce the distance between ideal and action? Or does the noble view of the world which people promulgate constitute a sort of cover-up operation serving egotistic purposes?

One should make no mistake: both factors are present in the esoteric and theosophical groups. It is up to each student to decide for himself which of them is the easier to find in life nowadays, and how one can improve the situation.

In the process of observing the many varieties of truthfulness and falsehood around us, an impersonal point of view is needed. As one looks at theosophical groups, esoteric circles and churches, a careful reading of Freud's essay "Group Psychology and the Analysis of the Ego" will be useful.

The Mystery of Right Action



Don Quixote of la Mancha, the well-known character of a novel by Cervantes, attacks the windmills of materialistic routine.

The metaphor is useful to every pilgrim who looks for wisdom. He must defeat his own ignorance. Sancho Panza, the loyal lower self, accompanies his taller and more elevated Lord granting him whatever support he can.

The lesson involved is simple. Peace cannot be found by doing nothing. It is the result of right action instead, and right action includes actively challenging for a duel the windmills, the cycles of ignorance.

That which is reasonable often seems to be its opposite.

The decisive factor is not in appearance: it depends on inner discernment. One needs self-control in order to fight the Wheels of lower karma and create better ones. Such action, however, rarely looks like outwardly elegant.

Living the Search for Truth As We Learn Something, We Become Aware of the Infinite Dimension of Nature

Farias Brito



Man has a spontaneous and natural tendency towards knowledge. One can even say that this trend is his own destiny, or at least his highest destiny. Thus, as soon as intelligence starts to develop in man, his curiosity begins to manifest. The child makes a continuous effort to understand the meaning of the words and the reasons and motives behind facts and things. And if such a [human] curiosity [regarding truth] expresses itself in some exceptional cases in an intense and deep way, it soon becomes a passion, and forces everyone who is dominated by this passion to think all the time, to make constant, unlimited efforts to interpret the meaning of reality. To this one gives the name of passion for knowledge, or philosophy. And this is really the specific quality of the philosopher: he wants to understand and explain everything.

In his anxiety for finding the truth in all things, and above all for understanding the occult meaning of existence, he will never think he has learned enough. He never considers his work as something complete. He is always interrogating the unknown. He works around the clock, making a constant effort to satisfy the curiosity that devours him as an unquenchable thirst. From this endeavour, science results. Thus it becomes easy to attain an accurate concept of philosophy, looking at it in its relation to the concept of science.

Philosophy is Spirit itself as it investigates the unknown. It is the very Spirit looking for the true meaning of reality and trying to elaborate its knowledge. And the knowledge that is produced is what one calls "science". In other words, philosophy is the knowledge *in fieri*, or the knowledge that is being made; science is the knowledge after it was produced, the organized or systematized knowledge.

On this topic, I explained my viewpoint in a precise way in the book on *Philosophy as Permanent Activity of Human Spirit*:

“Nature is the great, endless problem which human spirit must solve. Our ignorance is like a long veil hiding it. Since we know next to nothing about reality, everything has the appearance of a mystery. And, as we lift a corner of the veil and obtain the first glimpses of reality, Nature turns out to be so great and wonderfully rich and complex that the mystery seems to get ever deeper. The words of Socrates are well-known: ‘I only know that I know nothing’. And this means that into the extension that we learn something, we become aware of the infinite dimension of Nature.”

[Translated from the book “Inéditos e Dispersos” (“Unpublished and Scattered Texts”), by Brazilian philosopher Farias Brito (1862-1917), Editorial Grijalbo, São Paulo, 1966, 550 pp., see pp. 410-411.]

Feeling Respect for the Future



Skepticism may give some people a feeling that they are very clever

Self-respect and courage are necessary for anyone to think of a better future and work for it.

One must at least love himself, love his children and respect mankind, before making an effort for the improvement of human condition.

It is of course much easier to adopt the attitude of a know-all and say:

“I have reasons to be a skeptical regarding any idea that is noble, or altruistic”.

And then one may call himself a “post-modern thinker”.

In fact, “post-modern” individuals are lazy minds who got “disappointed” with all things human, because of their disappointment with themselves, and believe this form of self-delusion to be smart and sophisticated, if not leftist and fashionable.

It is not too hard to find such an attitude within the theosophical movement.

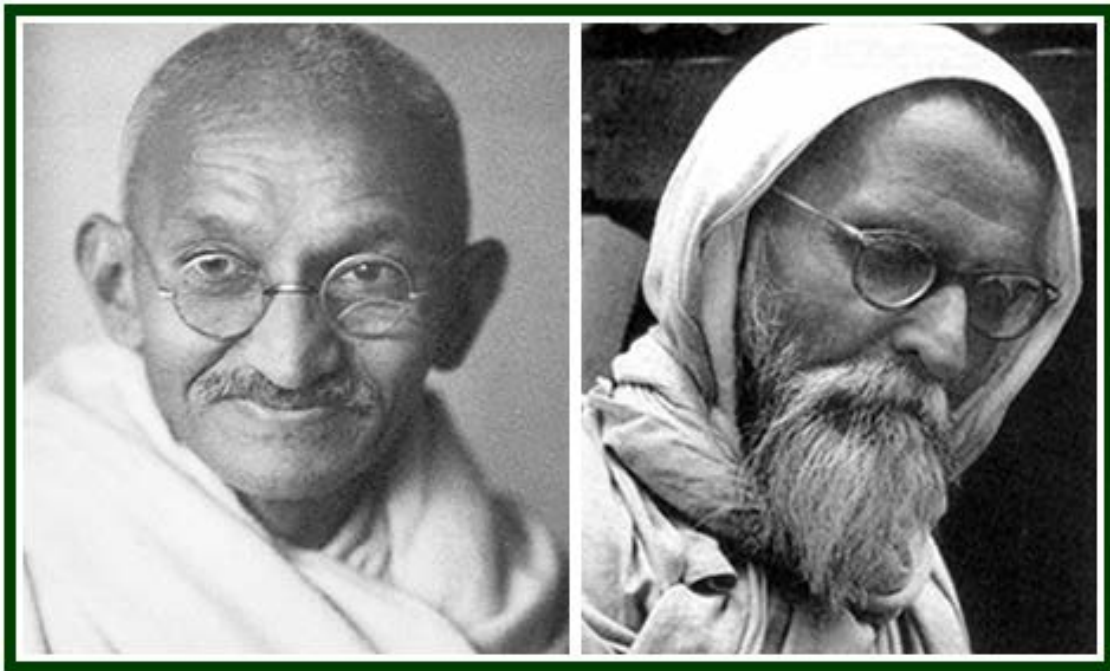
Those who respect themselves, on the other hand, also respect human future and make the necessary efforts to build lives based on ethics and truthfulness. They dispel and defeat the clouds of negative emotions and thoughts, heavily stimulated by commercial TV, fake journalism and other mechanisms of mass-hypnotism.

The world exists for the learning of the soul.

Organized ignorance exists so that the human Spirit can grow by defeating it. And post-modernism was created for those who work for mankind to grow in wisdom by unmasking its falsity.

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The Light of Goodness



Gandhi and Vinoba

Vinoba Bhave, the spiritual heir of Mahatma Gandhi, wrote:

“The light cannot see darkness because it lights up all it looks at. In the same way the good man sees only goodness around him. But he does not live in a fool’s paradise, for his work rouses, sows, and gathers the goodness he wills to see everywhere.” [1]

Vinoba (1895-1982) worked mainly to articulate the active feelings of good will and compassion in society.

(CCA)

NOTE:

[1] From the document “Thoughts of Acharya Vinoba Bhave”, issued by the Research and Reference Division of the Ministry of Information and Broadcasting, India, on 13 November 1982, with 4 pages. I received a copy of it in 1983 from the Embassy of India in Brazil, after requesting information on Vinoba. See p. 4.

Naive Views Dating From 1789

Since the French Revolution of 1789, it has been fashionable to believe that a radical change in the structure of a society and its government can give people total happiness, limitless social justice, enduring ethics - and prosperity.

History has shown, however, that such outward changes use to create catastrophic disasters which totally defeat their noble intentions - examples starting with the French Revolution itself.

Real change comes from within. It is the individual citizen that must become wiser in the first place, and then society as a whole will heal its wounds. Social struggle should be limited to the goal of avoiding major mistakes. It is too early to demand perfection, but a slow process of self-perfectioning can be experienced and stimulated any time.

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Independent Lodge: the Influence of Numbers

Pythagoras revealed that the universe is built on the basis of subtle Geometry and Mathematics. Helena Blavatsky thought the same as the Pythagoreans and Jews regarding the power of numbers. Her whole life occurred in relation to numerological influences, and “**The Secret Doctrine**”, her best-known work, examines the numerical cycles presiding over the periods of manifestation and repose of the cosmos and significant celestial bodies.

The cycles of cosmic life also guide the evolution of each human being, and social activities.

The influence of the cycle of one hundred years is well known in Theosophy. Many, however, do not pay attention to the fact that the Mahatma Letters refer to the existence of an occult cycle of 107 years, which combines the power of the one hundred years’ cycle and the energy of number seven.

(From the article “**The Independent Lodge of Theosophists**”, which is published in our associated websites.)

The Invisible Power of Good Will



The pilgrim who wishes the best for his country must not worry too much about the opinion of the majority regarding short term issues. It often is artificially fabricated.

Most things of real importance are invisible to a superficial mind.

However, there are in every country a certain number of persons with a correct view of the unity of life. These individuals acquired knowledge by their own merit.

The ethical and elevated energy produced by the small number of deeply ethical citizens flows through the various sections of society. It permeates all of the culture and karma of the community. When the number of those Few individuals gets to a certain minimal “quota”, the collective karma as a whole gets to be “subconsciously” guided by the feeling of good will.

More than struggling for the visible dominance of any “political opinion”, therefore, whoever aims at the good of a community must give the silent, invisible example of a citizen who lives in altruism and looks for eternal knowledge.

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A Few Words from Robert Crosbie:

“There has been no change in our identity from childhood up to the present day. The body has changed; the surroundings have changed; but the identity remains the same and will not change from now on through all changes of body or mind or circumstance. That in us which is itself unchanging is the only real. Nothing is real that changes. It is only the real that perceives change. Change cannot see change. Only that which is constant perceives change; only the permanent can perceive impermanence. However dimly we may perceive it, there is that in us which is eternal and changeless. (From the article “**What Reincarnates?**”, by R. Crosbie, available in our websites.)

The Ancient Philosophy of Taoism

Five Fragments from the ‘Wen-Tzu’



Lao-tzu, an image according to legend

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Editorial Note

In “The Secret Doctrine” (volume I, p. XXV), Helena Blavatsky reports that Lao-tzu is said to have written *one thousand books*. The most famous among them is, of course, the *Tao Teh-Ching*. Two other valuable books with Lao-tzu’s teachings are at present available in Western languages: “Wen-tzu” and the “Hua Hu Ching”. The following paragraphs are reproduced from the “Wen-tzu”.

(CCA)

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1. Contentment

Lao-tzu said:

Nothing in the world is easier than doing what is good, nothing is harder than doing what is not good. Doing what is good means being calm and uncontrived, suiting your true condition and refusing the rest, not being seduced by anything, following your essential nature, preserving reality, and not changing yourself. Therefore doing what is good is easy.

Doing what is not good means assassination and usurpation, fraud and deception, agitation and covetousness, denial of human nature. Therefore it is said that doing what is not good is hard.

That which now causes great troubles arises from lack of a normal degree of contentment. Therefore it is imperative to examine the grounds of benefit and harm, the borderline of calamity and fortune. [1]

2. The Mind

The vital essence of mind can be influenced spiritually but cannot be guided by talk. The fact that sages can govern the world without leaving their chairs is because feelings reach farther than words.

So when there is trust in verbal agreements, the trust is there before the words. When there is action on common directions, the sincerity of the action is there apart from the directives.

When sages are in positions of leadership, the people are influenced as if spiritually, being led by means of feelings. [2]

3. Common Sense

Lao-tzu said:

Noncontrivance means mastering the strategy of noncontrivance, looking after uncontrived affairs, and employing uncontrived wisdom.

The master hides in formlessness, acts without laziness, does not initiate prosperity or start misfortune.

Beginning in formlessness, acting when there is no choice, if you want good fortune, first let there be no calamity; if you want what is beneficial, first remove what is harmful.

So those who are at peace by noncontrivance are endangered when they lose that whereby they are at peace. Those who are orderly by noncontrivance fall into chaos when they lose that whereby they are orderly. Therefore they do not want to be lustrous like jewels or plentiful like stones. [3]

4. Humaneness

When Wen-tzu asked about humaneness, Lao-tzu said:

If you are in a superior position, don't be proud of your success; if you are in a subordinate position, don't be ashamed of your problems. If you are wealthy, don't be arrogant; if you are poor, don't steal.[4] Always keep impartial universal love and do not let it fade. This is called humaneness. [5]

5. The Sages

Sages do not want anything and do not avoid anything. When you want something, that may just make you lose it; and if you try to avoid something, that may just bring it about. When you desire something in your heart, then you forget what you are doing. [6]

NOTES:

[1] From “Wen-tzu, Understanding the Mysteries”, Further Teachings of Lao-tzu, translated from the Chinese by Thomas Cleary, Shambhala, Boston and London, 1992, 184 pp., see chapter 131, pp. 126-127. The book has very short chapters.

[2] “Wen-tzu, Understanding the Mysteries”, Thomas Cleary, chapter 25, p. 30.

[3] “Wen-tzu, Understanding the Mysteries”, chapter 45, p. 46.

[4] In order to adapt these sentences to modern nations, we would have to add: “And if you are wealthy, also do no steal.”

[5] “Wen-tzu”, chapter 74, p. 65.

[6] “Wen-tzu”, chapter 131, p. 127.

Thoughts Along the Road Observing the Sacredness of Daily Life



* **A** calm attention shows us the secret unity of all life.

* Deep silence includes the implicit perception of every aspect of reality. It provides us with an accurate view of the past which includes lessons for the present and the future. The true teacher, our highest soul, Atma-Buddhi, only speaks from inner silence.

* Every sentence said or written is surrounded by a silence, which can be physical, emotional or mental, or may sometimes combine the three levels. It is only in silence that the meaning of things said will be perceived, in the various layers of facts and life.

* Each of the seven main levels of human consciousness has at least seven sublevels. One can say that Silence is septenary, and that will mean that a silent perception of reality potentially comprehends 49 sublevels of observation. The deeper the silence one is capable of, the more perceptive one's view of reality. Right view results from renouncing externalities and from dwelling in the essence of things.

* The Law of Karma is the Law of Symmetry. One can only make progress towards truth into the extent that one rejects untruth. It is never correct, therefore, to remain associated with errors and illusions which one recognizes as such.

* In order to be effective, the search for wisdom must be a balanced effort. Different factors have to be combined with a sort of creativity in which there is no hurry. The ability to see moral beauty and moral ugliness is part of the process.

* To each form of happiness something painful or a certain form of austerity corresponds. There is a symmetry connecting inner and outer gestures and actions, so that everything gross and subtle is inter-related in some way or another.

* Boring, challenging and unattractive tasks are among the most useful in theosophy. By carefully performing them the pilgrim develops his power of concentration, strengthens his unconditional contentment, and becomes better able to observe the active movements of laziness, pride and other forms of resistance to wisdom, in his own lower self.

* The true sense of wonder must come from within. Real greatness belongs to the soul and derives from the degree of selflessness with which the pilgrim fulfils his daily duty on the various levels of consciousness.

* Being able to adapt ourselves to the ever-changing circumstances is as necessary as remaining connected to our highest and central goal. We must make progress towards it through our chosen method of action. The law of the universe is the principle of Dynamic Perfection. By strengthening our affinity with it, we get in harmony with the Sacred currents in the Ocean of Karma and Time.

* Many comment on the current situation of their nation and have strong personal opinions, often rigid ones. They defend their descriptions of reality as one who expects his football team to win a championship at any price. Such a point of view is irrelevant. The number should increase of citizens who think with independence, who look at their nation from the point of view of its sacred potentiality, who are ethical and non-sectarian. Only the truth remains: distortions are fortunately short-lived.

* The sort of harmony a theosophist or truth seeker can obtain is not based on the denial of tests, mistakes, probation or suffering. The peace he attains in due time consists in the dynamic harmonization of all aspects of life, pleasant and unpleasant. This takes place as he learns to reduce his mistakes, to do good, and to help others awaken.

* An axiom belonging to Eastern tradition states that each time ethics is forgotten and decay spreads in human affairs, the Law of Wisdom and Justice manifests itself again and restores

the equilibrium. At times the way this pendulumlike motion takes place can be surprising, but is never entirely sudden.

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September 2016: **A Message to the ULT in Los Angeles**

[The following message was sent on 16 September, 2016, to the United Lodge of Theosophists in Los Angeles, on behalf of the Brazilian-Portuguese Lodge of the ULT.

To the General Registrar of the ULT in Los Angeles,

Fraternal greetings.

Two days ago, on 14 September, the associates of the ULT who are active in the theosophical work in Brazil and Portugal decided to form an independent lodge of students of theosophy, not affiliated with the ULT.

Although the future lodge will have much in common with the ULT - everything that is essential, in fact - the decision is to build an association which has no nominal links with Los Angeles.

We ask you therefore to kindly erase our name from the List of Lodges of the ULT to be published in the next bulletin of Los Angeles Lodge, and from any other Lists of ULT Lodges that may exist in your files and archives.

We remain true friends of the ULT. We remain individually associated to it. We are still colleagues and co-workers of the ULT, and we see with respect and admiration, as always, the work of the ULT around the world. Our action is specific: we want an absence of nominal affiliation with the United Lodge of Theosophists - defined as an external thing - starting 17 September 2016. We will remain open to dialogue as always.

Fraternally yours, Joana Maria Pinho

The New Texts in Our Websites

This is the monthly report of the associated websites [1]. The following items were published in English language between 23 August and 22 September:

(The more recent titles above)

- 1. Independent Lodge and the Movement - Carlos Cardoso Aveline**
- 2. The Vitality of the Effort - Carlos Cardoso Aveline**
- 3. The Independent Lodge of Theosophists - Carlos Cardoso Aveline**
- 4. Kahlil Gibran on the Middle East - Carlos Cardoso Aveline**
- 5. Brazil on Nuclear Proliferation - Michel Temer**
- 6. Theosophy and the Mystery of Trust - John Garrigues**
- 7. The Trees of the World - Helena Blavatsky and a Forester**

