

which will encompass the whole immediate family and extend in the progress of time to neighbor, to community, to state and nation and thus to the world. Upon reflection it becomes evident that *no* action would be instituted by beings, were it not for an underlying, spontaneous trusting that “Life sustains all forms requiring life”.

Can a nation survive which has not this basic quality as foundation? The answer must be in the negative, well attested and corroborated by history. The same sad results accrue where there is not spontaneous and sustained trust between nations or between individuals: a rupture of friendship and a separative basis becomes the rule. The history of the past affords valuable enough criterion, but for the student of Theosophy there is abundant, immediate history yielding lessons of the greatest import on the principle and application of Trust.

The teacher, H. P. Blavatsky, came into a distrusting and a mistrusting world carrying a Message of Trust from Those whom she trusted and who trusted her. Her life and work bear witness to the fact that H.P.B. also trusted in humanity, in her own power to teach and in humanity’s power to learn; therefore, her Great Sacrifice. Humanity in the mass failed to trust her, as is well known by the few students of the philosophy she brought.

If Trust is innate, why does it lack expression? This is not an unsolvable mystery, for Man has the self-conscious power to choose - a power used for untold centuries to place trust in anything and everything *outside* the man himself. Mankind in its infancy and periodically thereafter was instructed as to “right behaviour” by those Elders Brothers of the race who themselves reached their high estate through observation and experience, and who in their turn had been helped in their progress by still other Elder Brothers of a Line which reaches back and yet further back into the night of time.

The Path of self-induced and self-devised exertion being thus plainly marked, mankind has had to make efforts on its own account, else no lesson would be truly learned. It was, then, in efforts at application where failures occurred; with failures came a gradual loss of the sense of individual responsibility; concurrent with this loss came some to set up claims as teachers and guides. Trust in this manner misplaced, there sprang up ideas of personal gods, formal religions, vicarious atonements and in time the reign of the doctrine of irresponsibility. But even these evils besetting man - brought on by himself - come to the end of their cycle.

It was at the closing of such a cycle that H.P.B. struck a fresh key-note for a better and brighter era. She knew the time as a transition period in the history of man, when every system of thought, science, religion, government, and society was changing; that such a period lends itself to the promulgation of true ideas, but also opens the door to abuses of every description, especially of those who volunteer to direct the newly-shaping current of thought into constructive channels. Distrust and mistrust become equally powerful forces with Trust. But, just as in the case of those few brave souls who risked all to establish this Republic [*the United States of America*], so H.P.B. found a few volunteers to help found and foster the theosophical movement once more in the world of men. She found a very few who trusted her, and who kept alive the Movement she started. There are more now than in her time to carry on, but not too many as yet! It is evident that the spontaneous Trust does not yet find expression as it ought, after more than fifty years. [1]

William Q. Judge, who trusted H.P.B., and whom she trusted, once quoted some words to arouse that Trust innate in the heart of everyone who reads them:

“We appeal therefore, to all who wish to raise themselves and their fellow creatures - man and beast - out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day: but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Such a study leads us to accept the utterance of Prajapati to his sons: ‘Be restrained, be liberal, be merciful’, it is the death of selfishness.” [2]

And Robert Crosbie, who founded the United Lodge of Theosophists in Trust to the Teachers, said: “... To me it seems that ‘trust’ is the bond that binds, that makes the strength of the Movement, for it is of the heart.”

NOTES:

[1] The theosophical movement was founded in 1875. The present article was first published in 1934. (CCA)

[2] Garrigues is quoting an article entitled “The Path”. See “Theosophical Articles”, W. Q. Judge, Theosophy Co., Los Angeles, Vol. II, p. 572. (CCA)

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The above text was first published at “Theosophy” magazine, Los Angeles, in May, 1934, pp. 307-308. It had no indication as to the name of its author. A 2015 analysis of its style and contents indicates it was penned by John Garrigues (1868-1944). Original title: “**Trust**”. Regarding the criteria used in identifying texts by J. G., see the article “Life and Writings of John Garrigues”, by Carlos Cardoso Aveline. The text is available at www.TheosophyOnline.com and its associated websites.

The Head and the Sun

In astrology and theosophy, the correspondence is well-known between the sun and the human heart. Not everyone takes into consideration the fact that an enlightened mind becomes one with the heart and emerges, by its own dynamics, as a miniature of the sun. The teaching is present in the Mahatma Letters.

The Patience of a Lightning

In seeking the truth, patience is as necessary as vigilance, for some facts have the speed of a lightning.

Although one must develop detachment and a sort of indifference regarding the external world, it must be compensated by the ability to quickly respond in an intense way to any new situation that may be significant.

Envy and Friendship

The Alchemical Fever in Esoteric Circles



As the path to wisdom is made of challenges and opportunities, humbleness is of the essence.

One must see the mistakes, before correcting them. And it is inevitable to correct mistakes before one can ever get rid of the defeats they cause.

The apparent death of ethics in significant circles of esotericism is not an isolated fact. [1] It also does not occur by chance.

Facing the opposite of spiritual intelligence constitutes the price to pay for evoking the highest levels in human nature. To believe that “all is nice” about the path to wisdom is the surest way to failure: the alchemy of the search for wisdom cannot be done except in a high temperature. In groups, as in individuals, ignorance must undergo a sort of fever. It has to keep boiling for some time for its liquid form to evaporate, and then become lessons in wisdom that people can learn.

The fever caused by the presence of sacred teachings in the lower nature of esoteric circles can cure the disease of ignorance; it can also kill the groups whose metabolism can't resist the fever.

Competition, open or disguised, produces active envy, ill-will, falsehood, backbiting, treason and disloyalty in esoteric circles. And whence comes competition?

Naive students of theosophy, misguided by a superficial Pedagogy and false teachings, may have in their hearts a vague goodwill towards mankind.

Their admiration for wise beings or sacred teachers (sometimes imaginary) is mixed with an expectation that they themselves will be guided into the condition of sages, and be loved and admired by many. As they are pressed by facts to see that such personal illusions do not make sense, they get bitter regarding their fellows' progress; and they start to secretly celebrate their brothers' difficulties or failures. [2]

The antidote to such a mortal venom for theosophical groups is the creation of a cultural environment where ceremonialism, love for power-positions, politicking, money-manipulation and subtle forms of illegitimate power are calmly but severely exposed.

Just like the Medusa of ancient Greek mythology, the practice of posturing and make-believe adopts many new forms, which must be identified, unmasked, and defeated a hundred times until one destroys the root-cause of ignorance.

The individual task of building Antahkarana, the "bridge" to one's own spiritual soul, is among the main sources of legitimacy in any theosophical association.

Envy, competition and related forms of ill-will are deadly antahkarana-extinguishers. They destroy theosophical associations from within, leaving only psychological masks and material buildings intact. Therefore subconscious and semi-conscious mechanisms of hatred and envy must be identified from the start. They constitute severe obstacles to fools and close before them the Doors of true Knowledge.

Envy implies a desire to steal from the other, or to deny his progress. It is a sure sign of problems in the connection to one's own higher self. A feeling of competition comes from the negative aspects of the animal world: brotherliness, on the other hand, proceeds from the positive aspects and is also divine in nature.

If one is in inner contact with anything sacred, one suffers by seeing the faults of others, and rejoices in seeing the victory of his fellow humans. Someone who is interested in learning will try to be friends with those who may know better than him, and will be grateful to them. A humble admiration leads one to devotion and powerfully expands his ability to understand life.

The health of a theosophical group and of every group of idealists depends on the individual combination of altruism and realism; of generosity and vigilance; of optimism and rigor.

An effective knowledge of the divine world works together with a knowledge of the selfish impulses and an understanding of their ability to disguise themselves as if they were noble. Thus the worst aspects of the probationary fever are defeated.

When the right alchemical combination of the sky and the earth takes place on an individual plane, its creative equilibrium can be shared with others while the inevitable process of karmic tests goes on. Such a vigilant harmony gradually becomes a cultural element and a living factor in the building of a better and stronger theosophical movement, which as time passes will be ever more useful to mankind.

NOTES:

[1] The Adyar Society and the other main currents of the nominal theosophical movement face an ethical and institutional crisis in the first half of 21st century.

[2] The final stage in the road to failure is the practice of intentionally placing obstacles along the path of those whom one has a duty to help.

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Why One Must Remember the Holocaust



A superb video and a lesson in History:

www.youtube.com/watch?t=16&v=1FbxnWrBaDw

Christian nations will have to awaken from a bad dream: their long-standing anti-Semitism. Theosophists can work to make it easier for Christianity to open its eyes before another catastrophe takes place. Christian culture is invited by Life to pay its karmic bills to History and be humble again, so that it can learn the bright lessons now waiting for it.

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In his 1943 book “**Between Tears and Laughter**”, Lin Yutang writes that before the world finds peace, it must adopt a Philosophy of Peace.

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How to Find the Master

Useful Information For an Effective Search



Since time immemorial, the topic of searching for the Master is seen as sacred in Eastern traditions. In the West, too, every student of mystical traditions looks for a guide, a teacher, a safe guiding system.

In that regard, the timeless Pedagogy of classical theosophy says that one should calmly examine in the first place the following question:

“What exactly is the Master to be looked for?”

In practical terms, for every student who possesses a reasonable amount of common sense, the Master is fundamentally his or her own higher self, the immortal soul.

If the student can't find the light in his own consciousness, it will be a loss of time to search for it in the outside world. To follow this or that personality is almost certainly worse than useless.

On the other hand, the truth-seeker who has adopted the right method acknowledges all beings as his masters. If the student knows how to learn, he takes lessons from everything and every situation, and does not get too dependent on any external source of knowledge.

The true teacher, on his turn, teaches the student how to learn. He helps his disciple to acquire knowledge in conscious and independent ways, by observing his interaction with all beings, including the ones who are not his friends.

The real master is, therefore, transcendent. He acts in every aspect of life. The most effective teacher is the voice of the silence, the center of peace and source of ethics situated in the heart of one's soul.

The role of the Masters of the Wisdom which inspire the theosophical movement is to give helpful elements for each student to autonomously activate his own higher levels of intelligence and gradually transfer to them his main focus.

Taking into consideration these basic points, we can better observe and understand the following fragment from the Buddhist literature:

“Make a parchment with your abraded skin,
Make a pen with your bones,
Make your blood become ink
And write the teaching of the Master”. [1]

The image means that, in order to tread the path to wisdom, the pilgrim must leave aside the indulgence and love for comfort that are often present in the lower self. Thus one can express on the physical plane the substance of spiritual soul.

(CCA)

NOTE:

[1] From the book “**Buda e o Budismo**”, by Maurice Percheron; Editora Agir, RJ, Brazil, third edition, 1994, p. 77. This is the Portuguese language edition of the French work “**Le Bouddha et le Bouddhisme**”.

In Order to Change One's Karma

The yoga sutras of Patanjali teach students to systematically replace wrong thoughts and ideas with correct and truthful ones.[1]

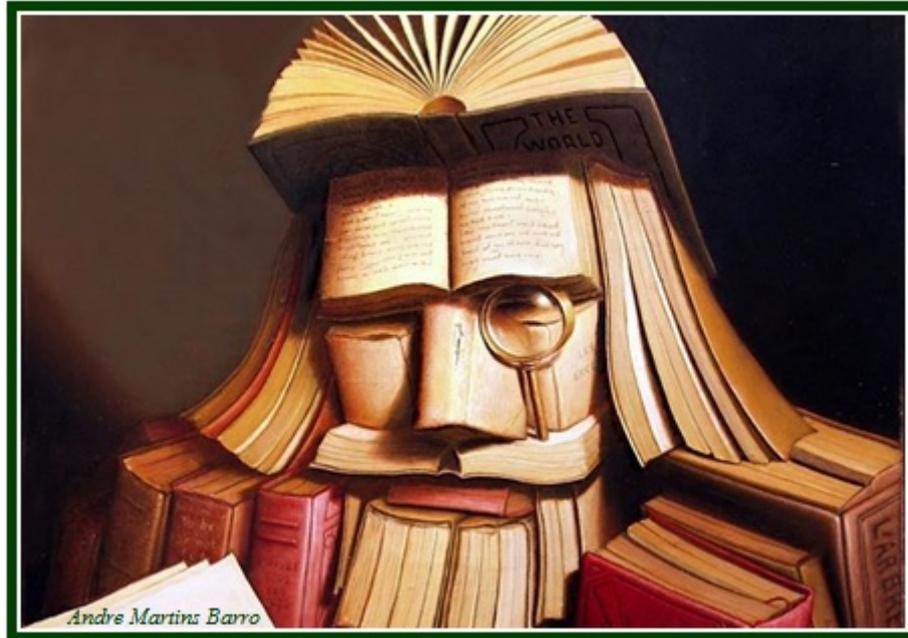
Performed in the context of the search for universal wisdom, this practice changes the karma of the individual and enables him to transcend socially organized mediocrity, while strengthening his connection to the higher aspects of the karmic Law.

NOTE:

[1] See Book II, aphorisms 33-34:

<http://www.theosophyonline.com/ler.php?id=3681#.VTkYoCFVikp> .

Theosophical Action: **Four Online Bookshops**



Books and libraries play a central role in the theosophical effort: study and research are fundamental aspects of the learning process for every student of theosophy. [1]

The websites www.TheosophyOnline.com , www.FilosofiaEsoterica.com and their associated blogs have more than 1,500 texts in five languages. This group of online libraries can be visited anywhere in the world, 24 hours a day.

Aiming at helping readers and researchers, we have now opened four online bookshops which are part of the larger editorial work coordinated in English by “E-Theosophy” and “The Aquarian Theosophist”.

Selling books in English and Portuguese, two of the online bookshops operate from Portugal. These are their websites and Facebook pages:

Raja Yoga Books

www.rajayogabooks.com

Facebook: www.facebook.com/RajaYogaBooks/app_410312912374011

Lotus Books

www.lotusbooks.net

Facebook: www.facebook.com/livrarialotusbooks

These are our bookshops operating in Brazil, in Portuguese language:

BH Livros

www.estantevirtual.com.br/bhlivros

O Teosofista

www.livronauta.com.br/BookSearch.html?vendedor_id=79646

You are invited to visit our bookshops, to see the catalogs and share them with your friends.

(The Editors)

NOTE:

[1] Read the texts “The Importance of Esoteric Libraries” and “The Magnetic Influence of Books”, by Carlos Cardoso Aveline, which you can find in our websites.

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Practising Mindfulness in Schools

Juan Pedro Bercial

Mindfulness is well known as one of the parts of the Noble Eightfold Path, and it has been recently brought to the attention of the Western general public by some best-selling books by John Kabat-Zinn and Mark Williams, among others.

The practise of Mindfulness (from a secular point of view) has been introduced at Primary, Secondary and College level in the USA and the UK. [1] This is done partly in order to cope with the increasing number of students experiencing Mental Health issues (Bipolar Disorder, Anxiety, Anorexia, etc.) and conditions such as Attention Deficit Hyperactivity Disorder, or Attention Deficit Disorder. [2]

As a teacher in a College in the UK, who teaches Mindfulness to students, I find that there are some “by-products” (particularly an increased awareness) that students comment upon very positively. For instance:

“It is almost like a very silent voice in my mind”.

“I can respond calmly instead of just reacting”.

The two statements show the “building in progress” of Antahkarana, and how the decisions in their lives can be more influenced by the Higher Manas.

As part of the Mindfulness course, the students come across this powerful quote by Viktor Frankl:

“We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms - to choose one’s attitude in any given set of circumstances, to choose one’s way” [3]

Anything that we can do to facilitate a bit of stillness in our young people’s lives, may mitigate the amount of noise and “mind numbing” activities such as some modern music, video games, drug use, social media and other modern distractions. I wish I had been introduced to stillness at such early age.

NOTES:

[1] In the US www.mindfulschools.org , and in the UK <http://mindfulnessinschools.org>.

[2] See, for example: www.nhs.uk/Conditions/Attention-deficit-hyperactivity-disorder/Pages/Introduction.aspx

[3] “Man’s Search for Meaning (revised and updated)”, by Viktor Frankl, Washington Square Press, 1985, p. 86.

A Simplicity of Heart

To have a simple heart is not the same as being naive. There is a difference between transcending the complexities of life and being unable to see them.

The light of happiness shines best in a simple heart. However, one can only attain to simplicity by sharply identifying and saying “no” to all falsehood and make-believe.

The Duty of Impartial Justice

Justice is about putting limits to error - especially intentional or half-intentional errors - and stimulating right action. He who protects mistakes cannot stimulate correct action. People must be accepted as they are: mistakes, however, have to be corrected and compensated in a reasonable time, and further mistakes avoided.

Noble Feelings and Right Ideas

In order to learn about the most elevated, a feeling of devotion and respect is as necessary as the free investigation of the mind.

The soul intelligence is both intellectual and emotional in nature, and it is intense and sincere in the two aspects. The forms of intelligence where one can’t find this simultaneity do not belong to the advanced aspects of spiritual soul. On the other hand, a predominance of noble feelings is preferable to any intense thinking disconnected from emotions. The heart is the center of wisdom: every wise mind is at the service of the heart.

Thoughts Along the Road

Observing the Sacredness of Daily Life



- * **A**n enduring joy of life results from right action.
- * Mutual help is the law of life.
- * Many live a noisy and anxious life in a sad attempt to avoid listening to their own soul.
- * The task of every human being is to build in his consciousness a ladder between the sky and the earth.
- * In esoteric philosophy, there must be a harmony among different factors like one's words, one's feelings, intentions and actions.
- * The world does not need empty words or speeches made of pure wind. Those leaders and institutions whose action is based on lies have no great future.
- * One should practice the art of listening to Nature. As the wind touches the leaves of a tree, they both talk to the human heart.
- * Self-control and self-respect attract blessings. Be calmly severe with yourself, and life will seem to be easier.
- * Detachment grants peace, and one must be able to say "no" to some situations, in order to preserve one's independence.

- * By hearing the voice of the silence in the soul one attains to the point of equilibrium in his consciousness, and to the axis of symmetry, in his karma.
- * Remember life is not about punishment and rewards. Life teaches us wisdom all the time. We are its students. There is no need to be lazy in learning, and the lessons can be found everywhere around us.
- * Life is about self-responsibility. In theosophy, self-control is unavoidable. The consciousness of the student cannot be put adrift by external haphazard facts or random factors of astral nature.
- * The purpose of suffering along the path is to test the pilgrim's ability to keep his heart in peace. As long as there is the firm intention to try one's best, the uncomfortable moments pass while peace remains.
- * To preserve and to expand your good will means that you are able to sow good karma for yourself and others. Each day you should check and verify the quality of your good will, and "fix" it whenever necessary.
- * Actual freedom from ignorance does not occur just because one wants to obtain it. Detachment results from a knowledge of the many ways ignorance may work, and out of a commitment to constantly choose the way to wisdom and ethics.
- * Trees are intelligent beings and friends of all life. The intelligence of human beings needs to expand further, in order for them all to see and feel the intelligence of trees and interact with it in more responsible ways.
- * Danger is one of the teachers who guide the truth-seekers. It is impossible to work for the good of mankind without being challenged by various forms of organized ignorance. Because of the obstacles, we can better learn many and useful lessons.
- * It is not enough to have a good intention and noble goals. One's effort must be correctly managed. A realistic agenda is necessary for the present month and the months and years to come. Self-organization is a decisive factor in having efficiency.
- * Disguising animal feelings with beautiful or sophisticated speeches is not enough. As long as humanity is largely guided by animal instincts, there must be pain, fear and hatred. Self-restraint and voluntary simplicity are among the main sources of happiness.
- * Spiritual ignorance consists in wasting life's energies. Wisdom expresses itself in the preservation of the vital force and in its correct and brotherly use. One must observe, therefore, in which aspects of daily life we make a wise use of our energies, and in which aspects our efficiency ought to be improved.
- * While observing life one can easily see that deep, peaceful silence is bliss. The source of wisdom is in a place situated above all sounds and away from any images. However, one must deserve silence and bliss so that they are not a passing experience. Right action and right thought help create the necessary conditions for a lasting peace of mind.

