

activity. The study of physical volumes and online texts of the theosophical literature constitutes the basis and foundation of the movement: people get together around writings.

If one compares the size of the theosophical effort today and the number and quality of its books and periodicals, one sees a direct correspondence between the two factors. The history of the movement is the history of its publications.

Every theosophical book carries with it a magnetic vibration and a subtle presence. Philosophical libraries have subtle auras which reflect the quality of their contents. The occult influence of books is discussed by Jorge Luis Borges [1] and mentioned in the Mahatma Letters. Referring to a book edited and published by Annie Besant, for instance, a Master of the Wisdom explains that it has “an unclean spirit” and “a brutal aura”, and therefore the Master *will never read it*. [2]

Good texts are vehicles of the eternal wisdom: the sales of books and the circulation of ideas spread magnetic forces. As we buy books in paper, we enlighten the place we live. It is not difficult to see that in houses and apartments where books contain divine knowledge a higher magnetism flows.

NOTES:

[1] On Jorge Luis Borges and the occult or magnetic influence of books, see chapter 28 of “Conversas na Biblioteca” (“Talks in the Library”), by Carlos Cardoso Aveline (Ed. Edifurb, Blumenau, SC, Brazil, 170 pp.). The text is available at www.FilosofiaEsoterica.com under the title of “Borges, o Sábio Cego na Biblioteca” (“Borges, The Blind Wise Man in a Library”).

[2] See the final lines of letter 86 in “The Mahatma Letters” (TUP and Adyar TPH editions), or letter 119 (Chronological edition, TPH Philippines).

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Focusing One's Heart on Victory

We are passengers travelling through the infinite.

The ability to love another person in depth emerges from one's ability to be in contact with one's own immortal soul, whose substance combines love, truthfulness, severity and detachment.

On the other hand, self-respect is inseparable from the process of loving other beings.

To love means detachment and humbleness regarding the infinitely dynamic nature of life. Besides devotion, love requires firmness, self-confidence, courage - and an attunement with the energy of victory.

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Theosophical Effort Is Led By Pioneers Helping Humanity's Progress

N. C. Ramanujachary



It should be noted that theosophists are not copycats. Their work is to find the needs of humanity in the contemporary situation of the world and to suggest the changes needed by providing living examples.

Focusing on the dark fields of human life, they endeavor to throw new ways to enlighten life, in all its walks. They continuously speak of the need for *perfect unselfishness* and an altruism based on eternal verities; and they gather like-minded people around.

Theosophists occasionally mention the past and show how the errors or wrong notions brought peril and are currently avoided and abandoned.

They show that a new dawn and a new kind of humanity are corollaries to the two basic and imperative laws of Nature: unity of life and universal brotherhood of humanity.

[**Dr. N. C. Ramanujachary** is the author of "**A Lonely Disciple**" and other significant books. He lives in the international headquarters of the Adyar Theosophical Society, in Chennai, India.]

A Community of Perfected Men

... There is a body of Men, of perfected men, product of past civilizations and evolution, our Elder Brothers, in fact, who have acquired and are the Custodians of the knowledge and experience gained through aeons of time.

Their knowledge is actually the very Science of Life, for it enters into every department of existence, of nature. They know the natures and processes of the beings below man, and

above man, as we know the processes of ordinary every-day experience. This knowledge they have preserved and recorded, and they have the memory of it, just as we have the memory of yesterday's experiences and events.

[Robert Crosbie, in "The Friendly Philosopher", Theosophy Co., Los Angeles, p. 269.]

An Exercise in Self-Observation: The Two Sides of Our Soul



One's higher self (Atma-Buddhi) works largely as an inspiring witness and a wordless counselor.

It is not a battlefield soldier. It makes no noise. It does not play any immediate or visible role in the daily battle between right action and delusion.

In our "practical" lives the spiritual soul is not an outward or "objective" factor. It gives us the general context. The direct challenge and fight between the Higher and the Lower takes place within the lower self, or mortal soul.

There, on one side of the battlefield, we see all the sectors of mental and emotional life which are loyal to the Higher Self. These habits, insights, impulses, views and perceptions are immediately and silently linked to the Highest through the sacred vertical bridge, Antahkarana. A sense of unity of all beings prevails: the upper side of the lower self is the true disciple. Its Master is the Spiritual Soul.

On the other and lower side of our mortal soul we have the impulses, feelings, habits and points of view responding to the animal nature in us. In such a territory a sense of relative separation dwells. However, mutual help is still the law of nature. It is due to the loving cooperation of woman and man, for instance, that a child can be conceived, born, protected and educated.

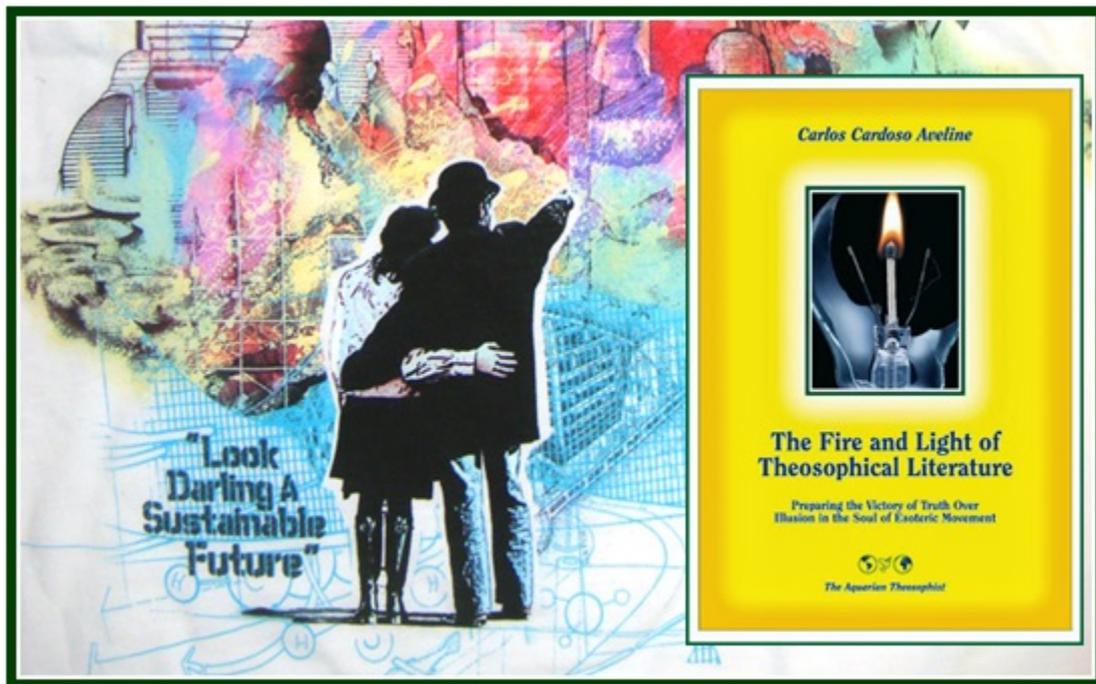
The upper side of the lower self has a clear-cut agenda. It works in the search of wisdom. It aims at right action and noble goals in every aspect of life. It expresses itself through self-sacrifice.

The lower side of the lower self has its priorities dominated by the search for self-defence and self-preservation. These factors are typical of the animal world. Theosophy, of course, has nothing against animal life. It has much in favour of it. The animal nature in human beings must also be loved and protected. It must be understood and accepted. Once it knows that it is loved and feels safe, it can better cooperate with the upper side of our lower self, which is indeed the Disciple in us.

One's animal nature ought to be trained and educated with love, firmness and affection. The student's duty is to put limits to its actions and to nurture it in the right way, just as parents do with a beloved child.

The highest side of the lower self in human beings has a double task. On one hand, it is the disciple or "son" of one's spiritual soul. On the other hand, it must be the loving, protecting and firm teacher of one's childlike nature and animal "self". Thus the *battlefield* ceases to be a place of conflict and becomes a meeting point for the dialogue and cooperation between the earthly and celestial energies in our consciousness.

Juan Pedro Bercial, on "The Fire and Light": Hard Facts and True Optimism



A book full of hope and enthusiasm for the future of the theosophical movement, "The Fire and Light" gives a great insight on the different editorial approaches and the motivation behind them since the death of H.P.B.

A must-have for anyone who is interested in the contemporary theosophical efforts and the future and significance of the movement in the 21st Century.

The book is presented as a collection of essays that can be read either individually or following the general thread. I would personally highlight the first half of the book for its academic rigour and factual argumentation, and the second half as a clear, uncompromised and motivated effort to share a very positive view about the present and future of Theosophy.

(Juan Pedro Bercial, a Spanish student of Theosophy who lives in the United Kingdom.)

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The Paradoxes of an Investigation



From the diary of a student:

“By patiently learning about life, I can see my own ignorance. The more I obtain, the more I realize that I possess nothing. And this is good. The more I understand, the more I see the limitations of an understanding which depends upon words. As I live in peace with the fact that I am nothing, I attain to spiritual plenitude.”

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The Key of Moderation

The virtue of self-control is necessary for quite simple reasons. When people do not control themselves, Life puts limits to them.

Self-control prevents unnecessary suffering, *id est*, those varieties of pain which one is still in time to avoid. Lack of self-control produces pain for oneself and pain for the others.

Moderation, on the other hand, opens the door to happiness and decisively accelerates one's learning in the art of living.

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The Higher Self and the Sun



The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence.

The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it.

So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

[From the text “Mental Discipline”, by William Q. Judge, which is available at www.HelenaBlavatsky.Org.]

The Motto of Kabalists



“To dare, to will, to act and to remain silent is our motto as that of every Kabalist and Occultist.”

[“Letters From the Masters of the Wisdom”, transcribed and edited by C. Jinarajadasa, Second Series, TPH, India, Letter 65, second edition, 1973, p. 118.]

There Is a Time to Become Visible

Observing the Rhythm of Our Dialogue With the Universe



There is a time to speak and a time to be in silence; a time to be invisible, and a time to be visible.

Our perception of ourselves gives the rhythm and substance of our dialogue with the universe and the world around us. The opposite is also correct.

It is our attitude towards the surrounding universe and its infinite space and time that establishes the nature of our dialogue with ourselves.

The Garden in the Soul



The positive qualities of one's soul - among them confidence in life, discernment and good will - are like plants in an invisible garden for which one must care every day.

It is not enough to sow good seeds in the beds of the soul's garden. Attacks from ants and other insects must be avoided or defeated. Weeds like selfishness and self-delusion need to be daily put aside, so that the noble life can flourish.

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Robert Crosbie, on the Perception of Universality

True knowledge has to be gained through an increasing perception of the universality of all law and the universal line of progress for every being of whatever grade. We have to think and *practise* altruism before the higher and more recondite powers of the universe can be placed in our possession for our use. The thought and the motive must be that which makes for the good of all beings.

[Robert Crosbie in "The Friendly Philosopher", Theosophy Co., p. 287.]

27 Thoughts Along the Road



Universal wisdom adapts everyday life to the flow of oceanic truth

- * **L**earn to be silent, and start talking through actions and by example.
- * In the outer calm of a wise man, the suddenness of lightning is included.
- * According to Sun-tzu, the battle must be won before it starts.
- * You can best identify and correct your mistakes by persevering in the pursuit of a noble goal.

- * Listen to the wordless voice of the noblest, innermost aspects of your own heart, and willingly pay the price for following your conscience.
- * In your search for wisdom, learn to see each defeat as useful raw material in the preparation of a lasting victory.
- * Better late than never, perhaps. Yet it is even better to act in the right time and avoid foreseeable mistakes.
- * One's spiritual soul is the source of unconditional contentment and confidence in life. True enthusiasm flows from the higher self.
- * Waste of time produces hurry, just as hurry produces waste of time. Discernment and right choices save time and energy and produce peace.
- * Decisive moments in history and life rarely announce themselves as such. It is up to one's heart and discernment to identify them, and to act accordingly.
- * A constant reexamination of that which we take for granted, of our priorities and our methods of action. This is a price to pay for preserving a clearly defined, central focus in our lives.
- * The Aquarian age is the age of conscious universal interaction. The illusion of separateness is by now widely defeated. Ethics will provide right relationships and correct ways to interact, which lead to universal brotherhood.
- * Hidden behind each second of everyday chronological time, endless Duration and Eternal Time look at us. As they observe us, they may have more than one reason to smile. As we look at them, we find peace. We cannot see them, but we can suspect their secret unfathomable presence deep within our minds and souls, and this is enough.
- * Many want to obtain knowledge, but not everyone accepts renouncing ignorance. For wisdom to emerge, a detachment is necessary regarding outer forms, and a constant search for that which is essential and eternal.
- * Wisdom is not necessarily anthropomorphic. Even birds can teach us by example that clearly established goals and detachment on a personal level open room for discernment, or Viveka. With discernment, efficiency emerges.
- * It is not enough to be a pioneer and to act from a correct vision of the healthy future now waiting for our humanity. It is also necessary to develop a wide set of actions which unfolds step by step, multidimensionally, creating irreversible facts, and in no hurry.
- * Discovering truth means uncovering falsehood, and the other way around. By understanding the specific workings of self-delusion in his life, a student of philosophy will liberate much of his strength and energy and rededicate them to worthwhile goals and effective actions.
- * Anxiety, the disease of present times, condemns its victims to superficiality. The feeling of "intensity" which anxiety provides is fake. Peace of mind grants a deep and lasting, not a

shallow intensity of life. Theosophy can be defined as the science of dynamic peace and universal law.

* A short term view of life invites people to make wrong decisions and provokes significant waste of time. Calmness allows us to make firm, long-term decisions, and increases the efficiency of everyday actions.

* When the great questions regarding the life of a theosophical student are settled, smaller issues seem to take care of themselves, little by little. The decisive issues refer to his immortal soul. They include his relation with the law of the universe, and with the universal wheel of life.

* Right action is performed while one is guided by one's own heart. It will contain mistakes, but the presence of the heart and of conscience allows one to learn better, to improve his actions and to make real progress along the path.

* One must expect more from oneself than from others. However, being frank towards other people is necessary if we want to be honest with ourselves. Sincerity is one of the best gifts one may offer to people with whom we may live or work - even if this gift is at times uncomfortable.

* Each human being is a bridge. He must learn to become a strong line of individual life vertically connecting the eternal and celestial consciousness to every outer, physical and earthly perception. While this may be a goal for a few lifetimes, each small step ahead in one's daily life has a decisive importance.

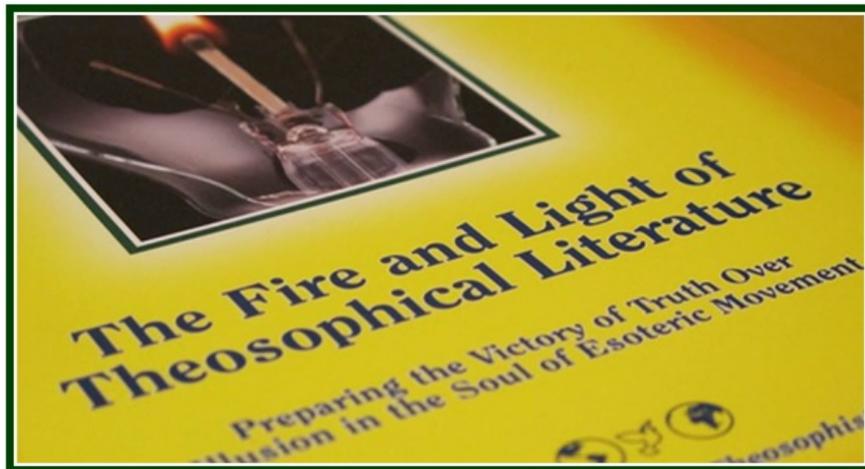
* To be impersonal does not consist in hiding one's own name as a way to attain sainthood. Such a practice often leads to a subtle denial of self-responsibility. To be impersonal means to transcend all personal names in one's heart, while being able to use them in the outward world and responding for what we do.

* You cannot know when it is that victory along the Path to Wisdom will come to you or at what speed it will do so. You can decide that you will work hard in preparing it. Such a decision must be made again and again and on a daily basis across your lifetime. Each small step ahead contains an aspect of the whole victory.

* The will to act correctly and with justice is one of the most precious goods one may ever have, and no amount of money can possibly buy it. In fact, it is by desiring money that many people lose the treasure in heaven - the decision to act with justice. In exchange for 30 coins, modern Judases betray the Christ or inner Master who is in their own conscience.

* As a concept, a "calling to victory" is still little known in the theosophical movement. A true victory defeats no one. It but transmutes life into a better condition. A calling to victory is the inner harmony with that which transcends suffering. It is an active, creative attitude regarding the future we deem desirable. It results from the ability to listen to our spiritual soul, whose substance is bliss.

Julie Faber, on “The Fire and Light”



Blunt, honest and backed up with proper study, this is a book which needs to be read by all serious students of Theosophy and by those who are aspiring to become serious students. Namaste.

(Julie Faber, Sidmouth, Devon, UK, a member of Sidmouth Lodge of the Theosophical Society in England.)

Preparing 2015: **The Awakening of Opportunities**



Human beings live surrounded by deep changes which invite them to develop a deeper attention. Appearances modify and adapt all the time, the essence remains the same. Sudden alterations make it possible for that which is essential to express itself.

The astrological sky is by now full of all-embracing changes, and especially up to 2015. Some karmic doors are quickly closed. Other doors are opened. To each opportunity that disappears

in front of us, one or more opportunities emerge, for everything in the universe is fair and symmetrical.

While the closed doors tend to be obvious, the *open* doors may be but waiting for us to have eyes to see them. New potentialities are born according to the long-term wishes of each one. Hope and will define the lenses of the eye-glasses through which we look at reality. One sees everywhere, in part, that which one wishes to see, and what one is used to.

The individual must examine once and again whether the projects and action-plans being developed by him are correct and noble. If the answer is in the affirmative, he must work for them in peace. The best opportunities will present themselves in due time, and they may be invisibly surrounding each pilgrim right now.

Theosophy in the Sky: A Plurality of Integrated Steps



The student of philosophy may feel that he is “one”: he is not.

He is one and many. Even his vision of himself changes more often than he perceives. He has many and contradictory thoughts and feelings about himself on various levels of perception and different moments in life.

All states of mind, emotional factors, physical habits, circumstances and aspects of his karma are interconnected in an immediate way. “He” includes them all.

In this sense he is one.

Yet being “one” in such a context does not mean he exists as a separate being. The feeling of individual separation is a wild (if not hilarious) sort of illusion. The student is one with the universe: he is unique, but not separate. He is an individual, and yet exists in a living,

dynamic unity with his solar system and the Milky Way. Mercury, Saturn and Jupiter live in his soul together with other celestial gods. And he is the Earth and the sand, too. He is the soil, and the sower. He must plant Good in himself and others, as he learns to practice the ancient science of divine Agriculture. Saturn, the celestial Master, teaches students to have respect for the soil.

It is unnecessarily dangerous for students to search too much for the nameless sky of contemplation. To each step towards the abstract realms of celestial Nature, there must be one step in self-purification, self-knowledge, humbleness and self-responsibility in the earthly aspects of one's soul.

Quietism, theosophical or not, is not the way. The student must act. His outward work should be dedicated to the goal of Contemplation, and the other way around: his contemplative moments must be submitted to the daily commitment to right living on the lower planes of life.

There can be no divorce between Earth and Sky in his consciousness. There is no opposition between the soil and the stars. Our planet has always been part of the cosmic Ocean. It is a feminine celestial body in the making, who travels with her co-disciples and their Master the Sun through the amazing center of a little known galaxy. Our true self is part of the Sun, and the Sun gives life to all beings in our system.

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History and Future of the ULT in Italy



Emma Cusani (6th of April 1911 - 27th of April 1996)

So far the apogee of the United Lodge of Theosophists in Italy took place in the last quarter of the 20th century. In that period Emma Cusani was the editor of the “Quaderni Teosofici”, the first Italian theosophical magazine committed to translate and spread the original literature of modern theosophical movement.

The influence of John Garrigues' work and ideas could be felt in such a phase.

Born in Italy, Emma Cusani lived in Rome. For 20 years she directed “The Theosophical Notebooks” and the “ULT Study-Group” in Rome, of which she was the founder. She wrote valuable prefaces to reprints of texts by HPB and countless translations of the original teachings.

Thanks to Emma Cusani and other ULT associates, many texts by H.P. Blavatsky, William Q. Judge, Damodar K. Mavalankar, Robert Crosbie, John Garrigues and B.P. Wadia began to circulate among Italian readers.

These articles were imbued with the principles of the Philosophy of Theosophy and their exemplification in practice. They examined the history of the movement and the difference between theosophy and pseudo-theosophy, and left a mark in the theosophical movement.

In 2014, the ULT is present in Italy through a Lodge in Turin and a Study Group in Tivoli, near Rome. Although activities in the country seem to be scarce, there is a growing interest of present generations in the original philosophy of Theosophy, whose Fundamental Principles are disseminated by the ULT with a special focus on their daily application “through a truer realization of the SELF” and “a profounder conviction of Universal Brotherhood”. The circumstances in 2012-2019 couldn’t be more fertile for starting a new active cycle.

(Marco Bufarini, an ULT Associate from Treviso city.)

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The Justice in the New Day



Nothing can postpone or accelerate the dawning of a new day, and no circumstance will prevent the re-establishment of Justice and Ethics, once the time has come for it.

(CCA)

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A List Of U.L.T. Lodges

As Published in the Bulletin of the Los Angeles Lodge

OTHER ULT LODGES

Antwerp B-2060, BELGIUM..... Sint-Norbertusstraat 16
 Athens, 10680, GREECE.....60 Charilaou Trikoupi Street - 3rd Floor
 Bangalore 560 004, INDIA....."Maitri Bhavan", 4 Sir Krishna Rao Road, Basavangudi
 BRAZIL.....lutbr@terra.com.br
 Dijon 21000, FRANCE.....17 Cour Chabeuf
 Douala, CAMEROON.....B.P. 11372, (Bassa)
 Guadalajara, Jalisco,44600, MEXICO.Calle Manuel M. Diéguez, #612,Colonia Santa Teresita
 Jacmel, HAITI.....P.O. Box #107
 London W2 3AH, ENGLAND.....Robert Crosbie House, 62 Queens Gardens
 London, Ontario, N5Y 2L8, CANADA.....799 Adelaide Street N.
 Madras, INDIA.....XII Cross Street, Indira Nagar Madras
 Malmö 211 49, SWEDEN.....Kungsgatan 16 B
 Mexico, D.F., 01010, MEXICO.....Cárpatos 34-7, Alpes Águilas
 Mumbai 400 020, INDIA.....Theosophy Hall, 40 New Marine Lines
 New York, NY 10021.....Theosophy Hall, 347 East 72nd Street
 Paris 75116, FRANCE.....11bis rue Keppler
 Philadelphia, PA 19103.....1917 Walnut Street
 Phoenix, AZ 85003.....77 West Encanto Boulevard
 San Diego, CA 92105.....3766 El Cajon Boulevard
 San Francisco, CA.....(For meeting information phone: (510) 842-3107
 Santa Barbara, CA 93101.....326 West Sola Street
 The Hague, NETHERLANDS.....Elzendreef 279, Vourburg, 2272 CM
 Turin, ITALY.....via Isonzo 33, 10141-Torino
 Washington, DC.....4865 Cordell Avenue #A, Bethesda, MD 20814

The image above is reproduced from the monthly bulletin "Los Angeles ULT", volume 84, September 2014. It shows the upper part of page 03.

The lodge from Brazil, on line 4, was registered in Los Angeles in November 2009. It is not a local lodge. It is the first one to gather students from different geographical places. Wherever they are situated, its associates keep in touch and cooperate by combining the use of email, skype, mail, telephone and a few physical plane meetings.

The lodge gathers students from Portugal and Brazil and includes one Italian Associate as an invited-student. None of them lives in a city where there is already a physical plane lodge of the ULT.

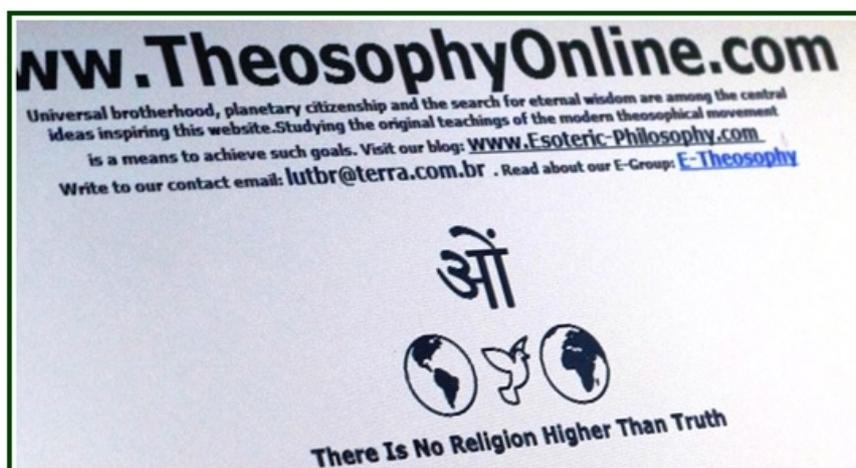
How to Open the Door of Knowledge



The key to the path is to ask questions.

Ignorant people think or make believe they know it all, and get attached to their false convictions. Wise pilgrims study, search, research and investigate, thus liberating themselves from illusion.

The New Texts in Our Websites



This is the monthly report of www.TheosophyOnline.com and its associated websites, valid for September 23rd.

There are four items in French: three books and one text. In Italian, we have thirteen items, including twelve articles and one book. In Spanish, there are 42 items, which include 39 texts and three books. [1]

