

its previous encasements, and only during the last two, develops its future human entity. It is completed but towards the child's seventh year. Yet it existed without any *increase* or *decrease* aeons on aeons before it worked its way onward, *through* and *in* the womb of mother nature as it works now in its earthly mother's bosom. Truly said a learned philosopher who trusts more to his intuitions than the dicta of modern science:

“The stages of man's intra-uterine existence embody a condensed record of some of the missing pages in Earth's history.”

Thus you must look back at the animal, vegetable and mineral entities. You must take each entity at its starting point in the manvantaric course as the primordial cosmic atom already differentiated by the first flutter of the manvantaric life breath.

(See “**The Mahatma Letters**”, TUP edition, Pasadena, CA, Letter XV, pp. 88-89.)

The Three Levels of Fire

A Few Inspiring Paragraphs from “Isis Unveiled”

Helena P. Blavatsky



Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized:

1st. Visible flame;

2d. Invisible, or astral fire - invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers;

3d. Spirit.

They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune.

Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the “partition-world of the knowable, across and out on the other side into the unknowable”, as he traces the disembodied human spirit, “vital spark of heavenly flame”, into the Æthereum, beyond the grave. [1]

NOTE:

[1] See the works of Robertus de Fluctibus; and the “Rosicrucians”, by Hargrave Jennings. (Note by H.P.B.)

[The above lines are reproduced from “Isis Unveiled”, by H. P. Blavatsky, Theosophy Co., Los Angeles, volume I, p. 423.]

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When Sincerity Becomes Unavoidable

There May Be a Price to Pay for Being Honest

Many reject sincerity. On the other hand, if you are deeply connected to truth in your heart, you have no choice; you can't avoid being fundamentally truthful towards the others, in every situation in life.

While this will be often seen as “politically incorrect”, one must accept the fact that the search for truth is quite different from the usual exercises in public relations, some of which are typically hidden under a false mantle of spirituality.

The motto of many a theosophist is, therefore: “Speak the truth and let the others do the same.”

(CCA)

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* “We must recognise the fact that this is a universe of Law, with no chance or accident anywhere in it.” (Robert Crosbie, in “A Book of Quotations”, Theosophy Company, India, p. 40.)

The Four Objects of the Movement

Theosophical Effort Has a Couple of Tasks Waiting for It

In her text “The Original Programme of the Theosophical Society”, H. P. Blavatsky reveals the theosophical movement had originally - as it has today - four main objects. The fourth one included the duty of establishing a contrast regarding Christian churches and sects.

The first object was universal brotherhood. The second, was judging each one by his or her merits, regardless of social position, races, creeds and the like. The third was to study Eastern philosophies.

H.P. Blavatsky describes the fourth object in these words:

“To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the ‘Spirits’ of the dead. Superstition had to be exposed and avoided; and occult forces, beneficent and maleficent - ever surrounding us and manifesting their presence in various ways - demonstrated to the best of our ability. (...) If the two Founders were not told what they had to do, they were distinctly instructed about what they should never do, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.” [1]

Better late than never: in the 21st century, the theosophical movement is gradually getting rid of ritualistic and sectarian illusions like a “theosophical catholic church” which is rather Jesuitical, and various pseudo-masonic rites. [2]

Universal brotherhood is the first object of the movement.

Being Universal, it cannot be controlled by any sect or ritual; and being a real Brotherhood, it must be based on truthfulness, not on pious fraud.

(Carlos Cardoso Aveline)

NOTES:

[1] “The Original Programme of the Theosophical Society”, H. P. Blavatsky, edited by C. Jinarajadasa, TPH, Adyar, India, 1974, 75 pp., see pp. 1-3.

[2] See also the text “The Fourth Object Of Theosophists”, by Carlos Cardoso Aveline, which is available at www.TheosophyOnline.com .

The Sociology of Esoteric Wisdom



For the Masters of the Wisdom, an honest boot-black is as good as an honest king.

Theosophy teaches that there is no separation between one's inner world and the outside reality.

It is not difficult to see that this axiom has revolutionary implications in Sociology.

Surprisingly to some, the Masters of the Himalayas are not indifferent in matters like Ethics in Politics, and Theosophy does not pretend to be "above the fight against crime".

Every effort for Justice is part of Theosophy, and one of the Mahatmas wrote:

"...In our sight an honest boot-black [is] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor". [1]

This is a key idea for those who want to build a better future, individual and collective.

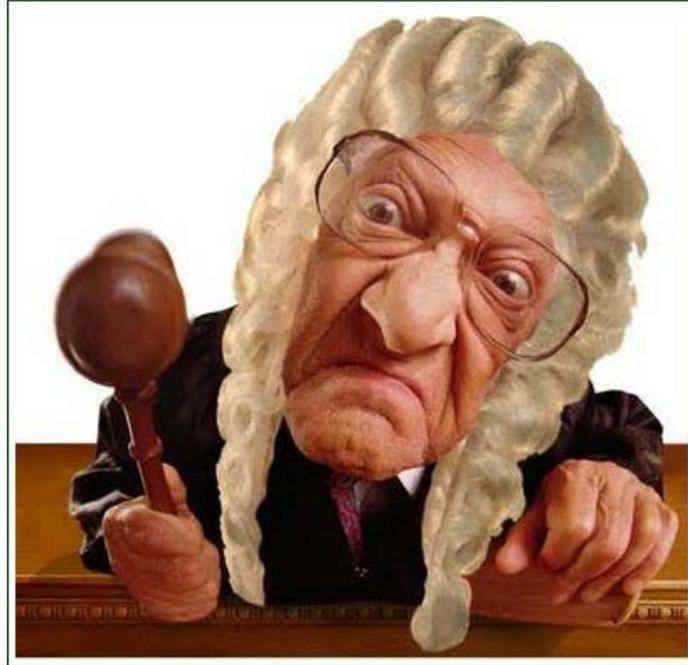
(CCA)

NOTE:

[1] "The Mahatma Letters", TUP edition, p. 223; Chronological Edition, The Philippines, p. 90.

How Best to Judge People

Since It Is Useless to
Pretend That We Do Not Do So



Judging is that which we do before making decisions. Every decision is based on some sort of judgement. It is therefore no use to pretend we do not judge people or situations. We do that all the time.

However, the idea of judging includes the duty of being just and fair. It provides us with the opportunity of paying attention to facts, a practice which is most beneficial - in the first place - to ourselves.

One must observe the various aspects of reality, before making a judgement.

One's judgement should be always open to the acceptance of new facts.

Reality is dynamic. It often surprises, and it uses to defeat those who consistently refuse to look at the facts before them.

We will make mistakes in judging situations and people. We can learn from our mistakes. In that sense, our failings may constitute a immense treasure.

All we need is the courage to honestly look at our mistakes, and a determination to do our best at each and every occasion - on the basis of lessons learned.

(Carlos Cardoso Aveline)

The Law of Impermanence or Creativity

That everything external is impermanent, and only essential things remain in the ocean of time and karma, is a well-known law in Buddhism and Theosophy.

Such a law is especially active in the first decades of the present century. The acceleration of technological innovations, guided by short-term commercial interests, reaches rather absurd levels. We face no shortage of electronic gadgets these days.

There is a hidden evolutionary purpose in that. We are forced to train ourselves in mental detachment, in vigilance and alertness, in creativity, so that we can face and solve new sorts of outer challenges each day, while focusing in that which is essential.

The laws of nature are our teachers. The law of outer impermanence is also the law of constant flexibility and creativity. (CCA)

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The Cycle of 24 Hours



Inner learning takes place around the clock, but not all of it occurs in the waking state. One can study Direct Theosophy and seek for Wisdom in dreams and during sleep.

One's higher self often sends messages that are received upon awakening in the morning. One should watch for the presence of lessons in the "atmosphere" of one's state of mind, as one first comes back to the body early in the day. In "The Mahatma Letters" we see that masters can give their lay disciples specific hints which are received upon awakening. [1]

With a few partial exceptions, in these cases the student will not trace the idea or insight to its true and higher source. He will think the insight is his own, and the sensation is, technically, correct. The masters indeed speak - anonymously and with no words - from within their students' higher selves.

A true master acts but as a silent higher-self awakener.

He activates the student's Buddhi-Manas or spiritual intelligence, and H. P. Blavatsky wrote somewhere that her master "built" her higher self. The statement is in part a devotional exaggeration, made out of gratitude. He obviously did not create her higher self: he stimulated it into action.

As to us, the practice of going into sleep at night while "resting" on the highest possible thoughts is a positive factor in being able to awaken in the morning with higher and more useful insights at our disposal. As we come back to the body, it seems to be a good idea to look for them before making any unnecessary movements.

(Carlos Cardoso Aveline)

NOTE:

[1] See the final paragraph of Letter 4, TUP edition of "The Mahatma Letters", or letter 5 in the Chronological edition.

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Jiddu Krishnamurti, On His Education



Jiddu Krishnamurti and Annie Besant, in 1926

Jiddu Krishnamurti was carefully educated by Annie Besant and Charles Leadbeater to be the world avatar. They were almost obsessive about that.

As an adult, however, Krishnamurti rejected their teachings altogether and never had an interest in their pseudo-theosophy. He also did not pay attention to the original theosophy, or classical wisdom, becoming instead a new age thinker of the quietist variety.

Professor P. Krishna - a nephew of the present leader of the Adyar Society Radha Burnier - once told a dialogue that Krishnamurti had with a friend, on the education given him by Mr. Leadbeater and Mrs. Besant.

P. Krishna writes:

“A man once told Krishnaji [*Krishnamurti*] that he was very lucky to have been brought up in the Theosophical Society with teachers like CWL [*Leadbeater*] and Mrs. Besant, and he said:

‘Yes, I was very fortunate to have teachers like them.’

Then the man said,

‘We are not so lucky, we are going through ordinary institutions. How can we come upon truth?’

And he responded:

‘Sir, I was lucky because whatever they told me went into one ear and out of the other’.” [1]

This is Jiddu Krishnamurti’s assessment of Besant’s pseudo-theosophy and its influence on him. [2]

Krishnamurti probably knew what he was talking about.

(Carlos Cardoso Aveline)

NOTES:

[1] “Krishnamurti As I Knew Him”, an article by P. Krishna, Rector, Rajghat Education Centre, Krishnamurti Foundation India, Varanasi 221001, India. The text was first published in the May 1997 issue of “The Theosophist”. Chennai, India. Written by Prof. P. Krishna, it is based on a talk he gave in November 1996 at Adyar Lodge, Madras, India.

[2] P. Krishna’s subjective interpretation of Krishnamurti’s words is of no interest. Krishnamurti’s own sentences are clear enough and emphatic in themselves.

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THE MYSTERY OF BLISS

Don’t look for bliss. Look for right action. Bliss will then come to you in the right time and occasion.

(CCA)

The Ecological Footprint of India

A Few Practical Lessons in Planetary Citizenship

Maurício Andrés Ribeiro

In 1996 the concept of ecological footprint was created. It became a valuable index for measuring the pressure of the human beings on the biosphere. It helps to understand the amount of resources we use and the emissions we produce to support our lifestyle.

The comparison between the rates obtained for each country can distinguish those who have a lighter ecological footprint, which contribute little to threaten the environmental destruction, and those who have a heavier footprint, with a strong negative impact on the sustainability of our civilization.

The ecological footprint measures the pressure on natural resources due to population consumption and life style. It estimates the biologically productive area required to provide the natural resources we use in our daily life: the resources used in the house we live in, the furniture and objects, clothes, transportation that we use, what we eat, what we do at leisure and to absorb carbon dioxide emissions.

It is measured in global hectares (gha), and global hectares per capita (gha/pc). A global hectare quantifies the biocapacity and measures the average productivity of all biologically productive areas in a given year. A global hectare per capita refers to the amount of biologically productive land and water consumed per person.

The United Arab Emirates (10.7 gha/pc), Qatar (10.5) and the United States (8.0) are those with heavier ecological footprint per capita, i.e., they threaten the global sustainability. An average German uses 5.1 hectares, a Brazilian, 2.9; a Chinese, 2.2. In Japan, 4.7. Russia, 4.4, Portugal, 4.5, Argentina, 2.6. The average Indian has an ecological footprint of 0.9 gha/pc. The global footprint is 2.7 global hectares per capita. If the entire population of the planet adopted a lifestyle similar to the U.S., we would need four planets Earth because the biocapacity of a single planet is insufficient to sustain the demands of the population.

When the body is heavy, the footprint deeply hurts the earth. A lighter footprint is a valuable quality in a world with limited productive land and growing population. In our planet it is increasingly necessary to conserve energy and materials, reduce emissions of greenhouse gases and at the same time, to live in peace, with well-being and in a non-violent way. India has the third heavier ecological footprint in the world and its resource use is double its biocapacity.

The total ecological footprint of India is heavy because of its population of over 1 billion people, which is a seventh part of the global population. In spite of this, compared with others, India is one of the countries with a lighter ecological footprint. The average Indian has an ecological footprint nine times lighter than the U.S. citizen, three times lighter than the

global footprint. The comparison with other societies shows that India is one of the countries with lighter ecological footprint in global hectares per capita. The average Indian has, thus, an ecological credit, because it contributes very little to threaten the global sustainability.

If we imagine a just and equitable planet, the per capita ecological footprint should be equal for all inhabitants of earth. India would have a credit in comparison with other countries. Such credit could be used to allow the country to invest in infrastructure, remedy environmental sanitation problems and improve the welfare of its population that is currently deprived of essential things needed for a decent life. On the other hand, if this credit was used without concerns for social justice, it could facilitate increasing the consumption pattern of rich Indians.

Why does India have a light ecological footprint per person?

India has a light ecological footprint per person because it has a large population with an extremely light ecological footprint. However, it has also 200 million middle class and rich people, with consumerist aspirations and life styles.

The light ecological footprint of India results only partially of material deprivation from the basic things needed for a decent life, such as food, water, energy, sanitation, housing, learning, and health. To a great extent it results from the ability of the Indian society to meet material needs with minimal pressure on the environment.

Frugal habits, associated with a decentralized territorial organization in villages, and combined with extended families and communities are the ways followed by millions of people in India. These features significantly reduce the consumption of natural resources and help explain its light footprint (0.9 gha/pc).

There is a decentralized distribution of over one billion people in hundreds of thousands of semi self-reliant villages, which obtain supplies of food, water, energy and materials nearby, without the need for large displacements.

The economy of means to perform the daily activities at home or at work, the economy of furniture, objects and implements, vegetarian habits, the intensive use of the body and the ways of relating to animals, all these qualities reveal a way of life that makes more with less, respects the environment and avoid wasting natural resources. These qualities are more evident in an Indian village than in any other patterns of settlements.

The transport system is relieved by the proximity between home and work; mobility on foot, human-powered, on bicycles and rickshaws; the use of animal power with bullock carts, camels, elephants, small motor vehicles such as scooters, mobikes and autorickshas; intensive use of an efficient mode of transport, such as the network of railroads running through the country.



Figure - The autoricksha is one of the many modes of transport adopted in dense cities, with low occupation of space, compact and suited to the tropical climate. Delhi, 2007.

Social organization also helps to lighten the ecological footprint: in extended families, a single kitchen serves many people from various generations. The vegetarian culture is relevant because vegetarianism causes less impact on the environment and climate than other dietary habits: the amount of water, the amount of agricultural inputs and the area of land needed to feed vegetarians is much smaller than those required to feed non vegetarians. Energetic ecology studies reveal the superiority of vegetarian food regarding energy productivity and less emission of greenhouse gases. Vegetarianism is based on the principle of ahimsa, nonviolence extended to the animal world. Unlike European and other carnivorous societies, India never needed to colonize other countries in order to extract resources to sustain their lifestyle.



Figure - A typical South Indian dish. The vegetarian diet is an expression of non-violence regarding animals and the environment. It is energetically efficient and emits less greenhouse gases.

There are many outdoor activities. There is a functional architecture with the use of natural light and ventilation, without the use of mechanical air conditioning systems.



Figure - Many activities are performed in the open air. Body postures reduce the demand for furniture. Delhi 2013.



Figure - Architecture finds solutions for environmental comfort, shadow and air, with the use of natural light and air, without the need for air-conditioning. Udaipur 2013.

There is a reduction in demand for furniture and fixtures. People educate postures to sit on the floor and do not use chairs. The furniture at home and in work places is therefore reduced.



Figure - Body posture reduces demands for furniture. Tapestry. Udaipur, 2013.



Figure - Open air activity of school children, Kenchankuppe 2013.

Objects such as cutlery, plates and other utensils are not necessary for the use of the hands meets the needs. The right hand, for example, is used to carry food to the mouth, dispensing silverware, while the left hand is used for personal hygiene. All these habits, followed by millions of people, significantly reduce the consumption of natural resources. Many forests are not cut, a lot of energy is not consumed, much water is saved by the fact that many material objects are not used by almost a billion people who have frugal habits and who intensively use the body.

Regarding clothing, predominantly for women, the classical models of saris, comfortable, do not undergo variations of fashion. For men, it is usual to wear the dothi, a rectangle of cloth wrapped around the body. The lack of sophisticated and complex modeling maximizes the use of fabrics, garments and is well suited to the tropical climate. The use of appropriate footwear of equally comfortable and durable material, coupled with the tradition of walking barefoot within the home also reduces the use of cleaning materials and facilitates daily human work.



Figure - The traditional sari is a rectangle of cloth, with no cuts. Udaipur, 2013.

The communal livelihood also makes lighter the ecological footprint. India has thousands of ashrams, communities of people who are dedicated to a common purpose. There are a variety of motivations for people to live in such communities: to receive teachings from a guru or spiritual master, to study the purpose of life, to practice communal services, to develop cultural activities, practicing yoga, music, physical and spiritual exercises. Thousands of existing ashrams in India are perhaps the clearest references of a form of social organization and a lifestyle with a light footprint. A common denominator in the structure of the ashrams is their frugality and simplicity. Normally the accommodation is comfortable, clean and simple for visitors and residents. The distances are short and can be traveled on foot or by bicycle. Meals are cooked in a single collective kitchen at predetermined times with a vegetarian menu. The trays are washed by the users, after meals. There is much shared volunteer work. The use of solar water heaters has become frequent, taking advantage of a source of renewable energy. Ashrams and this kind of communal arrangements lead to high energy efficiency, low wastage of food and low emission of greenhouse gases. The basic needs of feeding, shelter are met with few resources and labor. Residents and visitors need not work all the time to sustain themselves economically and have free time for study and reflection, research, learning, consciousness expansion. The standard physical design and organization of the ashrams is frugal and environmentally friendly.

The reduction in the use of natural resources, consumer goods, food, clothing, space, energy is a valued minimalist lifestyle that preserves nature from the damage of unbridled consumption.

In India a light footprint results both from the network of thousands of semi self-reliant villages, the structuring of the pattern of community life in ashrams and similar collective arrangements and even the pattern of the extended families. Summing up, it results from the ecodesign of the society, which minimizes the use of natural resources, consumer goods, food, clothing, space and energy as well as waste generation.

Simplicity in lifestyle and non-consumerism are pillars of ecological economics. Frugal behaviors derive from non-utilitarian values and ideas - such as the sacredness of animals and plants - and ecological awareness, that a person learns culturally from the cradle and becomes part of the customs and social uses. Only in part, they derive from privations and poverty, which are not a voluntary and conscious option.

Only a small portion of the ecological footprint is due to the physical needs of the body. The greater weight of an ecological footprint is due to conditionings of the spatial organization where people live and also to demands generated to fulfill mental and emotional longings.

The light ecological footprint is enabled by ecological-economic behavior and lifestyles which are, in turn, influenced by environmentally friendly philosophy, ideas, concepts, myths. There are lessons to be learnt from the light ecological footprint of India.

Frugal habits and the light per capita ecological footprint result in part of a conscious option, such as in the case of ashrams and similar communities. They also result from inherited traditions, from an ancestral collective consciousness, such as vegetarianism and the social and ecological-economic ecodesign practiced in hundreds of thousands of villages.

Recent trends

For thousands of years India has been able to adapt to foreign invasions, absorbing and assimilating their desirable aspects and discarding non desirable effects. India did that in the fight for independence and used some old principles, such as ahimsa or nonviolence, as a useful resource in that struggle. It became free from the British but added the English language to the many others that are spoken in the country, a fact that facilitates its insertion in the globalized world.

During other waves in the past the strength, tolerance and resilience of the old culture resisted to the pressures from outside. Nowadays, opposing forces are at work which threaten this light footprint based on the soul of India, on its history and culture. Opposite forces are in action and the result of this conflict will point to the way that will be followed by India.

Nowadays, the wave of external influences is not based on military forces or in the political occupation, or by the economic dominations. The present wave is more subtle, it comes in through the mass media and from the globalized interconnections and it acts directly upon mental and emotional aspirations of each individual.

The aspirations of people to be connected to the world through the TV and internet are very strong and their mental and emotional needs are highly influenced by what they see. Mental models and propaganda in the TV have a strong effect on aspirations and wants. The TV networks are guided by commercial interests. The industry of propaganda and advertisements influence the minds of people with pro-consumption messages. Mass media are powerful and impact in the disseminations of consumerist values. But there are also non consumerist messages, in a large production of very popular Indian movies and programs.

The growing urban middle class has a mindset open to influences from societies with a heavier ecological footprint. This part of society adopts lifestyles with extremely high levels of consumption, which tend to produce heavier ecological footprints compared to that of poor people. Because they are thousands of millions, they can have an impact on the threats against sustainability of the world. Many upper class Indians imitate British and American ways of life and many poorer people, influenced by the media, aspire to be like the rich. This kind of aspiration is not only unsustainable in itself, but makes a model of aspiration for the poor, many of whom aspire to be just like the rich when they gain higher incomes. Life styles are changing in rural India with the increase in the use of TVs, plastics, cars and motorbikes.

The celebrated days of frugal India may come to an end if the forces of the wasteful consumption of the elite prevail. With the growing of cities, and the change in aspirations and mental models, India is testing its ability to continue to be sustainable as it has been for thousands of years.

In a historical perspective we don't know yet how this dichotomy and these opposing forces will behave and what will be the result of such tension. In order to sustain frugality and consciously simple lifestyles, there is a great work to be done through education and cultural values and also through economic incentives and penalizations. This must be done while eradicating poverty forced upon people and deprivation from basic needs in an unequal society.

In the present context, the cultural heritage of frugal India will be able to contain the wave of material aspirations, the pleasures of a carnivorous diet, the increasing use of appliances to alleviate domestic work? The soul of frugal India will die under the pressures of the globalized world? India will be able to answer creatively to this pressure, with the strength of its culture and of the collective intelligence that accumulated there for a long time?



Figure - Infrastructure in a village. Electricity and an antenna pointed at a satellite. Kenchankuppe, 2007.

In order to find ways to sustain frugal lifestyles, India can make use of its persuasive means, the soft power of its culture, through communications. It might be important to work upon mental and emotional models, in order to reduce desires that demand natural resources and make heavier the ecological footprint.

A strategic question is how to work with the mass media, the TV, the movies and the internet. Differently from other societies, India has already a strong frugal culture and this can be helpful in the formulation of mental patterns.

Reminding past values and disseminating them in new versions may be suitable. Democratic ways in the local management, participatory budgets and economic incentives can be used in order to reduce aggressive consumption and to sustain a light ecological footprint.

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The author is grateful to Ashish Kothari and Vinod Vyasulu for their valuable comments on a draft of this paper. Maurício Andrés Ribeiro lives in Brazil. He was a visiting research fellow at the Indian Institute of Management, Bengaluru, in 1977-1978.

Maurício Andrés Ribeiro is the author of the book “**Treasures of India for a sustainable civilization**”. See the website www.ecologizar.com.br. Contact: ecologizar@gmail.com.

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The Aquarian Tortoise



The young tortoise in the photo above is sunbathing unmoved in a sort of samadhi in one of the offices of “The Aquarian Theosophist” in Portugal.

Since ancient time the tortoise is a symbol of the higher and the lower planes centralized by the mental plane and energized by the Divine Life.

The tortoise is a symbol of the Universe and of eternal life. It is a cosmographic representation in China and Japan, as in Africa. Her silence, slow movements, long life and meditational look fascinate people around the world.

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THE LAW OF ALTRUISM

It is not enough to have a vaguely altruistic intention.

It is also necessary to be effective from a long-term perspective, and that means being able to sacrifice one’s short-term comfort. (CCA)

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THE WAY ONE INNOVATES



The task of defending life includes the need to make choices and manage changes. However, the courage to innovate is never an isolated factor.

He who destroys routine must have a broad vision of events, deep truthfulness, and a commitment to long-term peace. The way one innovates must express sincere love and a feeling of respect for all life. (CCA)

The New Texts in TheosophyOnline.com

 A screenshot of the website www.TheosophyOnline.com. The page features the title "www.TheosophyOnline.com" at the top, followed by a small paragraph of text. Below this is the Om symbol (ॐ) and three icons representing different aspects of theosophy. The main heading is "There Is No Religion Higher Than Truth". Underneath, it says "Twelve Highlights:" followed by a list of articles and their authors.

www.TheosophyOnline.com

Universal brotherhood, planetary citizenship and the search for eternal wisdom are among the central ideas inspiring this website. Study the original teachings of the modern Theosophical movement in a manner fit to achieve each goal. Visit our blog: WWW.ETheosofy.com

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ॐ

There Is No Religion Higher Than Truth

Twelve Highlights:

- How to Develop Occult Powers - Carlos Cardoso Aveline
- Two Philosophical Poems - Henry Wadsworth Longfellow
- A Pledge
- The Guidelines Of E-Theosophy - The Editors
- The Nothingness of Personality - Jorge Luis Borges
- An Impersonal View of Life - Robert Crosbie
- The Aquarian Theosophist, April 2013
- The Great Paradox - Helena P. Blavatsky
- The Evolution of Mankind - Carlos Cardoso Aveline

We reproduce below the monthly report of www.TheosophyOnline.com and associated websites, valid for September 20th.

