

Silence is full of life. It is as meaningful as sound. A calm noiselessness increases the significance of all perceived things, and Max Picard wrote:

“In a world in which silence is still an active force, a thing is related more with silence than with other things. It stands on its own, belongs to itself more than in the world without silence, where things are interconnected but no longer in relation to silence. In the world of silence a thing offers its being to man directly; it stands immediately before him as though it had just been brought by a special act out of the silence. It stands out clearly against the background of silence. There is no need to add anything to it to make it clear.” [1]

Every part of Nature speaks to us. Birds are our brothers and sisters. The wind, the stone and the lightning teach us lessons in the art of living.

To listen or not to listen is therefore a decisive question: “He who has ears to hear, let him hear”, says Jesus in Mark, 4:9.

Speaking is also an act of great responsibility. Our thoughts and words define the direction of Karma. In “The Secret Doctrine”, Helena Blavatsky quotes these words from P. Christian:

“To pronounce a word is to evoke a thought and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.” [2]

NOTES:

[1] “The World of Silence”, by Max Picard (1888-1965), a book published by Regnery/Gateway, Inc., South Bend, Indiana, copyright 1952, 231 pp., see p. 79.

[2] Words quoted by Helena P. Blavatsky in “The Secret Doctrine”, Theosophy Co., Volume I, p. 93.

Max Picard:

The Hidden Nature of Reality

1. Some Facts Are Deeper Than Words

Every object has a hidden fund of reality that comes from a deeper source than the word that designates the object. Man can meet this hidden fund of reality only with silence. The first time he sees an object, man is silent of his own accord. With his silence, man comes into relationship with the reality in the object which is there before ever language gives it a name. Silence is his tribute of honour to the object.

This hidden fund of reality cannot be taken up into the human language. [1]

2. The Atmosphere of Poetry

Poetry comes out of silence and yearns for silence. Like man himself, it travels from one silence to another. It is like a flight, like a circling over silence.

Just as the floor of a house is inlaid with a mosaic, so the floor of silence is inlaid with poetry. Great poetry is a mosaic inlaid into silence. [2]

NOTES:

[1] From the book “The World of Silence”, by Max Picard (1888-1965), published by Regnery/Gateway, Inc., South Bend, Indiana, copyright 1952, 231 pp., see p. 78.

[2] Max Picard in “The World of Silence”, p. 145.

Our Highest Duty



There are no isolated events. Blessings and obstacles come in waves in life, and the two waves are often simultaneous, so that one must face pain and joy in one breath.

Hence the science of good sense consists in dealing with victory and defeat from the point of view of a simple heart and a calm mind.

One ought to preserve both courage and humbleness, as one experiences the inevitable ups and downs and hopes for the best, which is, of course, fulfilling one's highest, innermost duty.

Victory is a hard thing to manage. The only thing to be celebrated, and this in a quiet, invisible and wordless way, is one's obedience to the voice of his own conscience.

Time Is Too Slow for Those Who Wait

Henry van Dyke, Jr.



Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who Love,
Time is not.

[Henry van Dyke, Jr., was born in 1852 and lived until 1933.]

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The Mind of Enlightenment

A predecessor of Tson-kha-pa, Atisha Dipamkara (982-1054) wrote in the text “Light on the Path to Enlightenment”, aphorisms 15-17: **“If the merits of the mind of enlightenment had a form, it would fill the full realm of space and extend beyond. Suppose some man should fill with jewels the Buddha fields numbering the sands of the Ganges and offer those to the Lord of the World. And suppose someone joins his palms and inclines his mind to enlightenment. The latter worship is superior; it has no limit.”** [1]

The state of mind of enlightenment flows in unity with the eternal spiritual light.

NOTE:

[1] Reproduced from the book “*Calming the Mind and Discerning the Real, From the ‘Lam rim chen mo’ of Tson-kha-pa*”, translation by Alex Wayman, published by Motilal Banarsidass, Delhi, India, 1979, 512 pages: see p. 10.

Preserving One's Independence



A friendly reader writes to the coordination of *E-Theosophy* e-group [1] and asks for commentaries on what to do regarding undesirable contact with thoughts coming from other beings.

Thoughts surrounding an individual and ideas that have an impact on his consciousness all depend on his Karma, and on the Karma he may have decided to adopt as his own.

A Master of the Wisdom wrote:

“... Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental - that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence - a creature of the mind's begetting - for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.”[2]

E-Theosophy and its associated websites work on the basis of classical theosophy, which is akin to higher forms of Raja Yoga, Jnana Yoga and Karma Yoga. We believe in self-determination. Each student and every pilgrim must learn how to be fully self-responsible.

He or she should be able to stop at will any unfavourable situation which does not belong to his or her Karma, or in which the right amount of respect is lacking. It is up to the student to develop the strength that is needed to it.

No unnecessary attention should be given to hostile influences, whether they have a psychic nature or not. The pilgrim's attention must be concentrated on that which is ethically good, morally beautiful and true. This of course requires a strong will, a topic examined in a small compilation of fragments, available in our websites: “[How to Strengthen One's Will](#)”.

Taking small, firm steps in self-discipline is enough to slowly improve one's daily life and bring "law and order" to it. As this is done, mental dispersion and "chaos" lose weight and importance.

If one is stronger today than he was yesterday, the fact will be seen by observing the cycle of 24 hours. This can stimulate him to make the same effort tomorrow.

There is nothing like one day after the other, as long as the pilgrim does his best. He should concentrate on that which is worthwhile. If he helps himself, other helping hands will appear. Every student is invited by Theosophy not to think too much of the problems. One ought to think about healthy and elevated things instead, while being vigilant regarding terrestrial topics.

In the evolving mystery of Life, obstacles probably exist so that one can develop his higher sense of will.

NOTES:

[1] This is the site of E-Theosophy at Yahoo: <https://groups.yahoo.com/neo/groups/E-Theosophy/info>.

[2] "The Occult World", by Alfred P. Sinnett, 1884 edition, Kessinger Publishing Co., Montana, USA, 140 pp. plus Appendix, see pp. 89-90. The fragment is also reproduced in the article "[Telepathy, the Silent Conversation](#)".

Three Kinds of Persons

Fragments From "Light on the Path to Enlightenment"

These are aphorisms 2-5 in the classical text "Light on the Path to Enlightenment", by Atisha Dipamkara (982-1054).

**Three (religious degrees of) persons should be known - as lesser, middling, and superior. Their characteristics will be clarified; their differentiation delineated.*

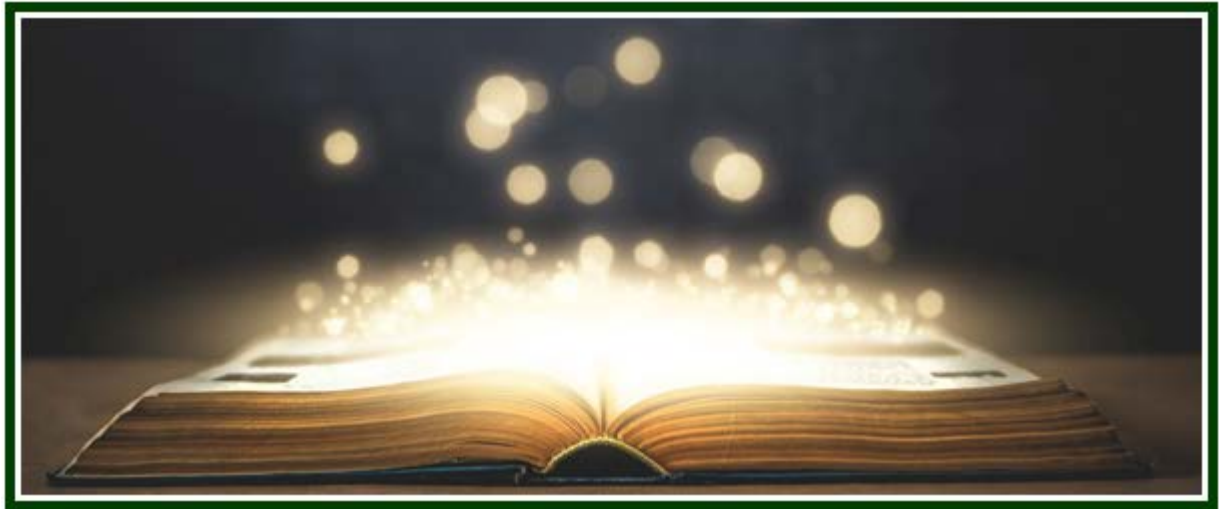
**Whoever, by whatever means, pursues only his own aim in just the pleasures of this world, he is known as the lesser person.*

**Whoever, turning his back on the pleasures of phenomenal existence, and averting himself from sinful actions, pursues only his own quiescence, he is known as the middling person.*

**Whoever, through the suffering belonging to his own stream of consciousness, completely desires the right cessation of all the suffering of others - that person is superior.*

[Reproduced from the book "Calming the Mind and Discerning the Real, Buddhist Meditation and the Middle View, From the 'Lam rim chen mo' of Tson-kha-pa". The volume was translated by Alex Wayman and published by Motilal Banarsidass, Delhi, India, 1979. It has 512 pages: see p. 09.]

Starting in March: A Course in Discipleship According to Masters



The Independent Lodge and its associated websites offer to students of philosophy an online correspondence course whose topic is “The Search for Discipleship According to the Teachings of the Masters”.

The series of written lessons is available for students of any country, in English and Portuguese, since 2017. The second edition of the course started on 22 March 2018, but subscriptions are accepted until the end of the month.

The study is based on the Letters from Mahatmas and the writings of Helena P. Blavatsky. The lessons use mainly texts and books published in our associated websites. The Independent Lodge believes that - regarding discipleship and spiritual Pedagogy - there is nothing comparable to the Mahatma Letters in the philosophical literature of all time.

The course is free and no student has to pay anything. However, the study of the book “The Fire and Light of Theosophical Literature” is strongly recommended. Although not obligatory, the study of that volume is desirable for those interested in discipleship as it gives the Karmic and Historic view of past, present and future from which the course was made. [1]

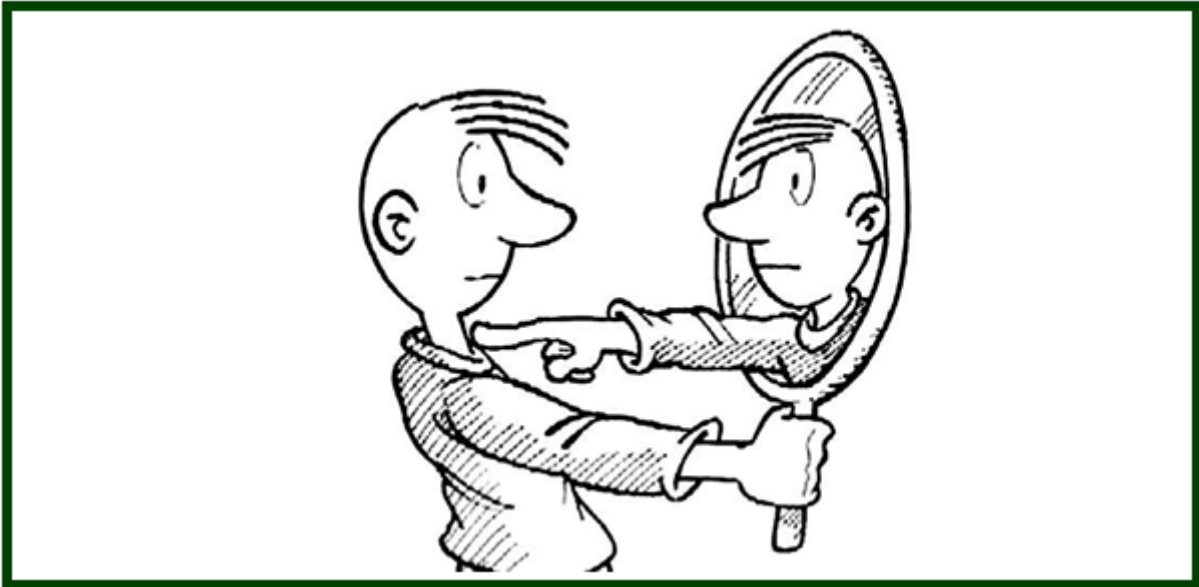
The First Level of study in “The Search for Discipleship According to the Teachings of the Masters” presents 10 weekly lessons.

Interested students of theosophy are invited to write to indelodge@gmail.com, making their subscriptions and sending a short report on their spiritual search so far. They should indicate full name, the city where they live and whether they have the book “The Fire and Light”.

NOTE:

[1] See in our websites the articles “**The Making of ‘The Fire and Light’**”, “**The HPB Defense Project - 2016**”, “**A Timely Book for the New Age**” (by Robert Kitto), “**How to Obtain The Fire and Light**”, “**Buy ‘The Fire and Light’ Now**” and “**On The Fire and Light**” (by Juan Pedro Bercial).

Two Fragments from Maxwell Maltz **On Self-Knowledge and Imagination**



One: Know Thyself

The Greeks had a proverb, “From the gods come the saying ‘Know thyself’,” but your “truth” about yourself is so often *false*. Most people tend to downgrade their abilities, their value as human being, their assets.

Dwelling on failures and overlooking successes, they whip themselves emotionally with an almost sadistic intensity. Is your truth about yourself real - or is it an alien concept divorced from reality and destroying you from within? Learn to see yourself as you really are in your best moments. [1]

Two: Imagination and the Soul

What a wonderful tool this can be - but most people do not cultivate it! “The great instrument of moral good is the imagination”, wrote Percy Bysshe Shelley, England’s great romantic poet. Joubert claimed that “Imagination is the eye of the soul.”

Neglected fields will not produce prolific crops; a neglected imagination will not lead you into the green pastures of an abundant life.

Learn to use mental picturing to plot for you the way to a better future. Visualize yourself in the roles and situations you have relished; keep on imagining yourself in these successes, over and over, till your “success pictures” blot out your “failure pictures”. Make your imagination a friend to be treasured, instead of a storehouse of fears. [2]

NOTES:

[1] From the book “The Magic Power of Self-Image Psychology”, by Maxwell Maltz, Snowball Publishing, copyright 1984, 216 pp., see p. 205.

[2] Maxwell Maltz in “The Magic Power of Self-Image Psychology”, pp. 205-206.

Thoughts Along the Road

Peace Comes to Us As a Result of Right Action



* **T**he richness of life’s potentiality cannot be easily measured. Existence is plastic and flexible. Human soul is resourceful. An enduring goodwill usually provides people with unlimited means to do good.

* That which will endure must show balance and moderation in daily actions. A vision of totality is an essential factor. An intense firmness is good - as long as the long-term view and the wide horizon are preserved.

* Appearances per se have little impact on one’s reality or Karma, and an undue attachment to appearance certainly creates bad Karma. It is above all in the great issues, in the essential points - often scarcely visible - that the pilgrim must have moral strength, true wisdom and discernment. With these conditions the foundation of one’s journey can endure.

* Once people get attached to superficiality and outward comfort, hypocrisy is hard to avoid, and appearance gets to be largely considered as more important than reality. One must be able to look beyond comfort, before one can see beneath the surface of situations and have true confidence in life. Frankness is connected to a certain kind of inner confidence and optimism.

* The more sincerity there is in a society, the less violence there will be. For violence results from the accumulated Karma of falsehood and pretence, just as friendship and respect are inseparable from the honesty of souls.

* To “search for peace” is a figure of speech. Peace itself comes to us, as a result of perseverance in right action. And knowing how to act in right ways is a mystery to be solved little by little. To “seek for truth” is another figure of speech. For it is Truth of its own will, so to speak, that presents itself before us as something self-evident, after we undergo a not-too-easy process of building that which is true in daily existence and unmasking that which is not.

* Theosophy is the philosophy of love for life, in its objective as well as transcendent aspects. Subtle forms of unfriendliness have to be identified and uprooted. Understanding the existence of all beings is the same as being their friend.

* In true friendship, the adequate distance is preserved. With affinity, detachment and mutual help, the law of universal brotherhood guides the world in blessed and harmonious ways.

The Writings of an Eastern Master - 12

A Compilation of the Letters of Blavatsky’s Teacher

Editorial Note:

This is number twelve in the series of articles reproducing letters written by the master of Helena Blavatsky. The text is addressed to A. P. Sinnett and corresponds to the Letter XLVII, or 47, in “The Mahatma Letters” (non-chronological editions).

Several sentences in this letter deserve deep consideration in the 21st century, and these are some of them:

* “There is more of this [*theosophical*] movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world.”

* “Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion excepting the old woman and Olcott; and even he only knows it is progressing, and occasionally executes an order I send him in connection with it.”

* “The cycle I spoke of refers to the whole movement. Europe will not be overlooked, never fear; but perhaps you even may not anticipate *how* the light will be shed there.”

* “You ought to have learned by this time our ways. We *advise* - and never *order*. But we *do* influence individuals.”

In order to make a contemplative reading easier, we have divided longer paragraphs into smaller ones. The first sentences, indicating date and circumstances of the letter, were written by A. P. Sinnett in the original manuscript. (CCA)

Letter No. XLVII (47)

Received Allahabad, 3rd March, 1882.

Reply to my remonstrance against treatment of Europe.

(Through Damodar.)

Well, say I am an *ignoramus* in your English ways, and I'll say you are one in our Tibetan customs and we will split the difference and shake our astral hands over *Barnaway* and square the discussion.

The old woman? Of course she will be *frantic* - but who cares? It's kept from her however secret. No use making her more miserable than what she is. Cook [1] is a *pump of filth*, with perpetually working pistons and the sooner he screws them up - the better for him. Your last letter to me is less a "petition" than a protest, my respected Sahib. Its voice is that of the war *sankh* of my Rajput ancestors, rather than the cooing of a friend. And I like it all the more I promise you. It has the right ring of honest frankness. So let us talk - for sharp as your voice may be, your heart is warm and you end by saying "Whether you decree that what seems to me right be done or not" you are ever ours faithfully etc.

Europe is a large place but the world is bigger yet. The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world. Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion excepting the old woman and Olcott; and even he only knows it is progressing, and occasionally executes an order I send him in connection with it. The cycle I spoke of refers to the whole movement. Europe will not be overlooked, never fear; but perhaps you even may not anticipate *how* the light will be shed there. Ask your *Seraph* - K.H. to let you have details thereof.

You speak of Massey and Crookes: do you not recollect that Massey was offered 4 years ago, the chance to head the English movement and - *declined*? In his place was set up that old grim idol of the Jewish Sinai - Wyld [2], who with his Christian rant and fanatical rot *shut us out* of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but *himself* for it, and you may tell him so. You ought to have learned by this time our ways. We *advise* - and never *order*. But we *do* influence individuals. Ransack the Spiritualistic literature if you will till the year 1877. [3] Search and find in it - if you can, one single word about occult philosophy, or esotericism or anything of that element now so largely infused in the spiritual movement. Ask and enquire whether the very word of "occultism" was not so completely *unknown* in America, that we find Cora of the 7 husbands, the Zappan woman and talking medium *inspired* in her lectures to say that the word was *one just coined* by the Theosophists - then dawning -; that no one ever heard of elementary spirits and "astral" light - save the *petroleum* manufacturers and so on and on. Well ascertain this and compare. *This* was the first war cry, and the battle kept raging hot and fierce to the very day of the departure for India. To say and point out to Edison and Crookes and Massey - would sound much like boasting of that which can never be *proven*. And Crookes - has he not

brought science within our hail in his “radiant matter” discovery? What but occult research was it that *led* him first to that. You know K.H. and me - buss! know you anything of the *whole* Brotherhood and its ramifications? The Old Woman is accused of *untruthfulness, inaccuracy* in her statements. “Ask no questions and you will receive *no lies*”. *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell. Nay - she is ordered *in cases of need to mislead people*; and, were she more of a natural born *liar* - she might be happier and won her day long since by this time. But that’s just where the shoe pinches, Sahib. She is *too truthful, too outspoken, too incapable of dissimulation*: and now she is being daily crucified for it. Try not to be hasty, respected Sir. The world was not made in a day; nor has the tail of the yak developed in one year. Let evolution take its course naturally - lest we make it deviate and produce monsters by presuming to guide it. Massey talks of coming to India - does he not? And supposing that after coming here and doing what is right and spending the needed time for disciplinary training he should be sent back with a message? And supposing that Crookes and Edison and others have other things to discover? So I say, “WAIT”. Who knows what may be the situation in November? You might think it such as to justify us in carrying out our “threat” to “lock the door”, while it might seem very different to us. Let us all do our best. There are cycles of 7, 11, 21, 77, 107, 700, 11,000, 21,000 etc.; so many cycles will make a major and so on. Bide your time the *record book is well kept*. Only, look out sharp: the *Dugpas* and the *Gelupkas* are not fighting but in Tibet alone, see their vile work in England among the “Occultists and *seers!*” Hear - your acquaintance Wallace preaching like a true “Hierophant” of the “left hand” the marriage of “soul with the spirit” and getting the true definition topsy-turvy seek to prove that every *practicing Hierophant* must at least be *spiritually* married - if for some reasons he cannot do so *physically* there being otherwise a great danger of Adulteration of God and Devil! I tell you the Shammars are there already and their pernicious work is everywhere in our way. Do not regard this as metaphorical but as a real fact, which may be demonstrated to you some day.

It’s quite useless to say anything more about Olcott’s eccentricity and the inferiority of America to England; all that is *real* in your point we recognise and knew long ago; but you do not know how much that is mere superficial prejudice glares in your eyes like the reflection of a thin taper on deep water. Take care lest we should some day take you at your thought and put *you* in Olcott’s place, after taking him to our own, as he has longed to have us do these several years. Martyrdom is pleasant to look at and criticise, but harder to suffer. There never was a woman more unjustly abused than H.B. See the infamous insulting letters she was sent from England for publication against herself and us and the Society. You may find them undignified perhaps. But the “Answers to Correspondents” in *Supplement* are written by *myself*. So do not blame her. I’m curious to know your frank opinion on them. Perchance you might think she might have done herself better.

M.

NOTES:

[1] Rev. Joseph Cook, a Boston preacher who was visiting India at the time. He had at one time supported spiritualism but in India he denounced both spiritualism and Theosophy. Damodar took occasion to counter some of his accusations in the public press. (Note from the Chronological edition of the Mahatma Letters)

[2] Dr. Wyld, who for some time was the president of the British T.S.; see Letter VIII, page 33 in “The Mahatma Letters”, edition available in our websites. (CCA)

[3] When “Isis Unveiled” was published. (Note by the Editors of the Third Edition of “The Mahatma Letters”, Christmas Humphreys and Elsie Benjamin)

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The above text transcribes Letter XLVII in “The Mahatma Letters”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 271-273. The whole book is available in PDF [at our websites](#). The pages are the same in the TUP edition. In the Chronological edition of the Letters, this is letter 48.

Thinking

If You Would Like to Win

Walter D. Wintle



If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win, but you think you can't,
It is almost a certain - you won't.

If you think you'll lose, you've lost;
For out in this world we find
Success begins with a fellow's will
It's all in the state of mind.

If you think you're outclassed, you are;

