



It is said that once upon a time, during the Roman Empire, the emperor himself arrived back at the capital city after a great military victory. It was morning. The day was sunny. Standing on his *quadriga* - war chariot pulled by four horses - the emperor smiled and saluted the people gathered to applaud him in that moment of glory. But to whom did the glory belong?

A piece of manure, produced by the horses, was stuck to the outside of the car of the Emperor. Firmly accommodated in the organic substance, two flies chatted in all comfort while enjoying their breakfast and experiencing the moment of arrival in Rome.

While pointing to the applauding crowd, the older fly said to his colleague:

- Do you see how popular I am in this place?

And he interrupted the meal, and started greeting the crowd with his front paws. At the same time, he looked at his companion with an eloquent attitude, as if he wanted to say:

- Look carefully - it's a historic moment.

What is the theosophical lesson from such an episode?

Often, this is the behavior of the lower self, in the inner world of those who seek for eternal wisdom. Each time the pilgrim achieves a victory on the path of self-improvement, his lower self gets ready to receive the applause, while saying to itself:

“This time I was truly magnificent.”

The warrior-emperor in the story represents that part of the lower self that fights and wins battles in the search for truth. It destroys the grosser aspects of ignorance and expands the learner's area of self-knowledge. The two flies, traveling in the lower outer part of the car, represent the backward aspects of the lower self. The insects are slaves to comfort. They make a feast of unhealthy things. And in order to overcome boredom, they cultivate vainglory based on fantasy.

Each human being has within himself a warrior-emperor and a fly, or two. It is necessary to renounce the smelling meal enjoyed by the fly, to tread the narrow steep path of a self-responsible warrior.

It is the combination of courage and humbleness that produces victory. It is easy to have courage if there is no humility. And anyone can be humble if there is no courage. But the merit lies in combining these two qualities and managing them based on discernment and common sense.

To do this, one must understand a few basic facts:

\* The lower-self can only live for a short time, often less than one century.

\* It is imperfect.

\* In addition to being short-lived, the lower self has significant learning difficulties and, like certain domestic animals, it is stubbornly self-opinionated.

But the lower self can also work loyally for That which is permanent.

Despite the difficulties, it is able, little by little, to learn. It is within its power to fight and correct its own mistakes, but it cannot eliminate the mistakes of others. By persevering in the right direction, it can liberate itself from a large amount of ignorance.

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## **On Awakening to Independence** **Right Knowledge Defeats the** **Habit of Living in Subconsciousness**



**I**n the automatic perception of things that guides everyday life, we tend to think that each human being is made of one piece only. The truth is that every human has numerous levels and sublevels of consciousness within him.

There are several voices speaking in the soul all the time. It is important to know their “allegations” and points of view, and to know which habits predominate in general. Especially if we already have a defined central purpose, it is necessary to decide which voices should predominate in this or that situation. The task, however, is complex, and it requires wisdom.

Whenever a student of esoteric philosophy makes a constant effort in self-discipline, the most opaque sectors of his subconscious come into battle, defending their supposedly comfortable routine patterns, which are sustained by the habit of living and making decisions in subconscious ways.

Feeling challenged by the effort that the pilgrim is making to improve himself, his opaque subconscious habits resist accepting any real change in their daily way of acting.

They try to boycott the progress of the apprentice making an effort to convince his conscious self that change is unnecessary; that it is exaggerated; that it can be postponed; that it doesn't make sense, or that the idea is just plainly idiotic. Among the people who surround the pilgrim, there are often individuals who seek to ridicule any form of spiritual search. The Masters of Wisdom say in their Letters that the fear of ridicule is one of the adversaries to face.

On the other hand, it is a fact that laziness has a fantastic imagination.

I know people who spend long years postponing any serious spiritual effort, always with apparently spiritual arguments, until one day, feeling older, they go to the other extreme, and start using the excuse that "it's too late" to change for the better.

That part of the subconscious which provides people with excuses to defeat themselves in life, especially in spiritual life, is emphatic and cunning. It speaks with great emphasis, but generally does not use well-articulated rational arguments.

If the effort for spiritual progress perseveres, there are two basic stages in the reaction of the opaque subconscious against the "strange" presence of the renewing pattern.

In the first, the opaque subconscious repeatedly puts before the conscious a number of self-defeating images expressing the previous life pattern. All these unfortunate images of the past seem to be emphatic evidence that the error is so deep-rooted that it cannot be corrected or replaced by something healthy, any longer. With each image of accumulated defeat, it is as if the subconscious said:

- "What can I do regarding such a reality? How do you explain this situation? Where is the way out of that serious failure?"

This first stage is the phase when the pilgrim thinks, as in the popular Brazilian saying:

- "The more I pray, the more I see threatening ghosts."

Such is the karma of accumulated mistakes. It is a largely collective karma, which confronts and defeats the attempts to improve life, one by one. The fact is that the pilgrim doesn't have to face only his own ignorance. He must confront and fight the ignorance accumulated by his country, by his community, by human species as a whole, by his family and by his very companions in spiritual learning. H. P. Blavatsky makes this clear in the preliminary memorandum of her attempt to build an esoteric school.

What can one do?

The correct answer is always the same: the well-informed learner avoids the hypnotic power of defeat and gradually prepares his victory, while helping others to make progress in the same direction.

He perseveres without paying attention to the apparently inexhaustible fatalism of self-defeat, which disguises itself as common sense, arising “with great force” from the opaque subconscious. It is important to laugh at such fatalism. Whenever you look at it closely, you see it sounds like a joke.

When one’s effort continues “against all odds” and the process of purification makes progress, the second phase appears. The subconscious then loses its old face of one who defends and proclaims defeat. It now shows images of past defeats as if saying something quite different:

- “I am free already from this, and that, form of failure. At the present moment I am no longer hypnotized by the fear of such and such event. That unfortunate fact does not affect me any longer. That past suffering now takes on a new meaning for me, and a more positive one.”

The amount of difficulties in front of the warrior doesn’t make much difference. As long as his spiritual practice is harmless and fair, it is appropriate for him to plant the good seeds, even in the coldest depths of winter. The harvest will come in due time.

The spiritual effort must continue always, even if the progress seems invisible; and especially when voices arrive from the opaque subconscious, stating and guaranteeing that the effort is useless.

And at the first signs of success and triumph, one must remain vigilant.

Every victory - as well as every defeat - is another challenge and must be welcomed with complete humbleness. When hope increases, it is necessary to redouble the effort on the journey to light. As the taste of a favourable result arises, it is the right time for the pilgrim to use the sword of discernment and noble intention more than ever, defending his progress from the countless “pleasant” traps that come his way.

The lasting strength of a practitioner of theosophy depends on a realism with good sense whose basis is the study of the One Law and Eternal Time. (CCA)

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**Click to build your own:**  
**The Invisible Monastery**  
**In the Architecture of Theosophy, the  
Bricklayer is Responsible for the Construction**

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No bureaucratic institution can be stronger than truth:  
**The Few Make the Difference**

**A** spoonful of salt can change the flavor of a large pot of soup.  
And the point of a needle is enough to pierce an oceanic bubble  
of misinformed illusions.

By putting truth above convenience, Theosophy helps the  
world. It does so thanks to the law of the Butterfly Effect. And  
the butterfly says:

“The solar system is contained in each atom. Every human  
being has **Heaven and Earth** in himself. Each tiny seed  
carries with it the future tree”.



**Do you want to see the victory of brotherhood among nations?  
Act then as the point of a needle that destroys the bubble of  
delusion. Join the group E-Theosophy in Google Groups:**

**<https://groups.google.com/g/e-theosophy>**

**S**tart liberating yourself from ignorance. Click to be a member of  
**E-THEOSOPHY** group on **Google Groups**, and attain a little bit of  
wisdom every day: <https://groups.google.com/g/e-theosophy> .

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## Helena Blavatsky and the Media **A Loyalty to Truth is Needed**



**H.P. Blavatsky (1831-1891)**

**H**ow do Western journalists behave in relation to the ethical demands placed before them, and how do they react to the teachings of Eastern wisdom?

Helena Blavatsky wrote in 1877:

“The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many - cant. But we look to the future.” [1]

The situation is similar in the 21st century, but there are alternatives. Honest social communicators are growing in power and number. It is always a blessing to question the consensus formed by attachment to comfort.

The inner awakening of the souls provokes a constructive process of social change which makes no noise, because it occurs from the inside out. As it is not noisy, the ill-informed do not know it is happening. The power of this healing process is as old as the immortal flame of goodwill. It eliminates the disease of hatred while silently transmitting examples of cooperation. At the right time, the fact becomes visible to everyone.

NOTE:

[1] "[Isis Unveiled, Volume I](#)", Helena P. Blavatsky, Preface, p. VIII.

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Understand the creation of common future:

\* [The Karma of Literature and the Media](#).

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**Lessons From a Sloth:**  
**The Revolutionary**  
**Power of Tedious Things**



A sloth in Costa Rica, Central America

Some truths are so evident that they are boresome, but they ought to be praised every day for they are the key to victory. There are vast sectors of our subconscious that would like us to forget about them.

Perhaps there is no mantra more tedious, nor more valuable, than this:

“The most important thing for my happiness is not getting to know about the latest external novelties. It is constantly developing Inner Perseverance.”

Another tiresome task, but one with great revolutionary power, is to always remember:



“Facing difficulties is essential if I want my will to become and remain strong. An iron determination is the basic instrument for doing something useful in life. Therefore, I am grateful for every obstacle I face. I welcome all unforeseen events that challenge me. Unpleasant people and circumstances are sources of sacred lessons.”

Where does the feeling of boredom come from, when I see the need to persevere in discipline, in the next few hours and throughout life up to its end?

To reject the stable fulfillment of duty is adopting the attitude of a sloth towards life.

The sloth who lives in his natural environment expresses, at his own level of consciousness, the natural wisdom of the Law of Equilibrium that rules the whole universe. But a human pilgrim needs to act according to his own nature, at a more advanced level of understanding, and must go beyond his brother Sloth.

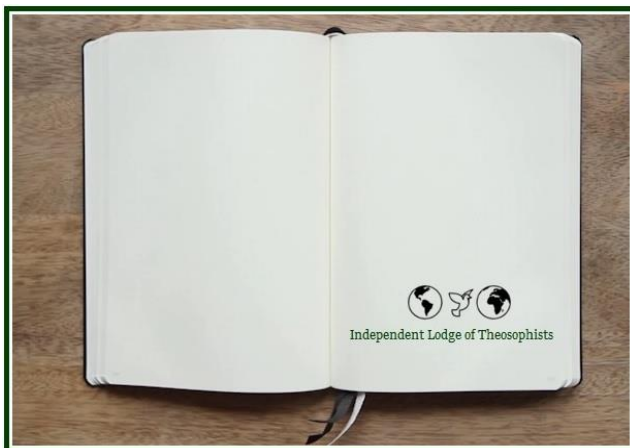
Spiritual ignorance tries to subconsciously infiltrate our attitude towards life, and it succeeds almost every day. Hence the need for vigilance.

The sensible pilgrim considers the sloth as a brother and a master. He can learn from a sloth not only the Art of living in peace with nature, but also the inner Science that allows him to be free from short-term anxiety.

On the other hand, the sensible pilgrim leaves indulgence aside and moves ahead in the evolutionary scale. He knows that living as a true human individual means being responsible for himself, and making a wise use of the time available, one hour after the other.

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**R**ead and sow the seeds of a better future:



\* **The Notebook of Willpower**

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## **The Journey of a Rare Book** **The 1866 Volume Had to Make a** **Time Travel Before Arriving Home**



**“Les Vies des Pères des Déserts D’Orient”, Nouvelle Édition, Michel-Ange Marin, Tome Premier, Louis Vivès Libraire-Éditeur, Paris, 1886, 480 pages: the copy undergoing repairs on March 25, 2024.**

With the pages still attached to each other and therefore unopened, an original copy of volume I of “Les Vies des Pères des Déserts d’Orient”, by Michel-Ange Marin, edition 1886, arrived at the library of the Independent Lodge of Theosophists in 2024, showing abrasions and oxidation stains, although it has never been read and its pages were not turned by anyone.

Marin was born in 1697 and lived until 1767. In the 1880s, after more than a century of life, his work was a classic when it got a new, revised edition.

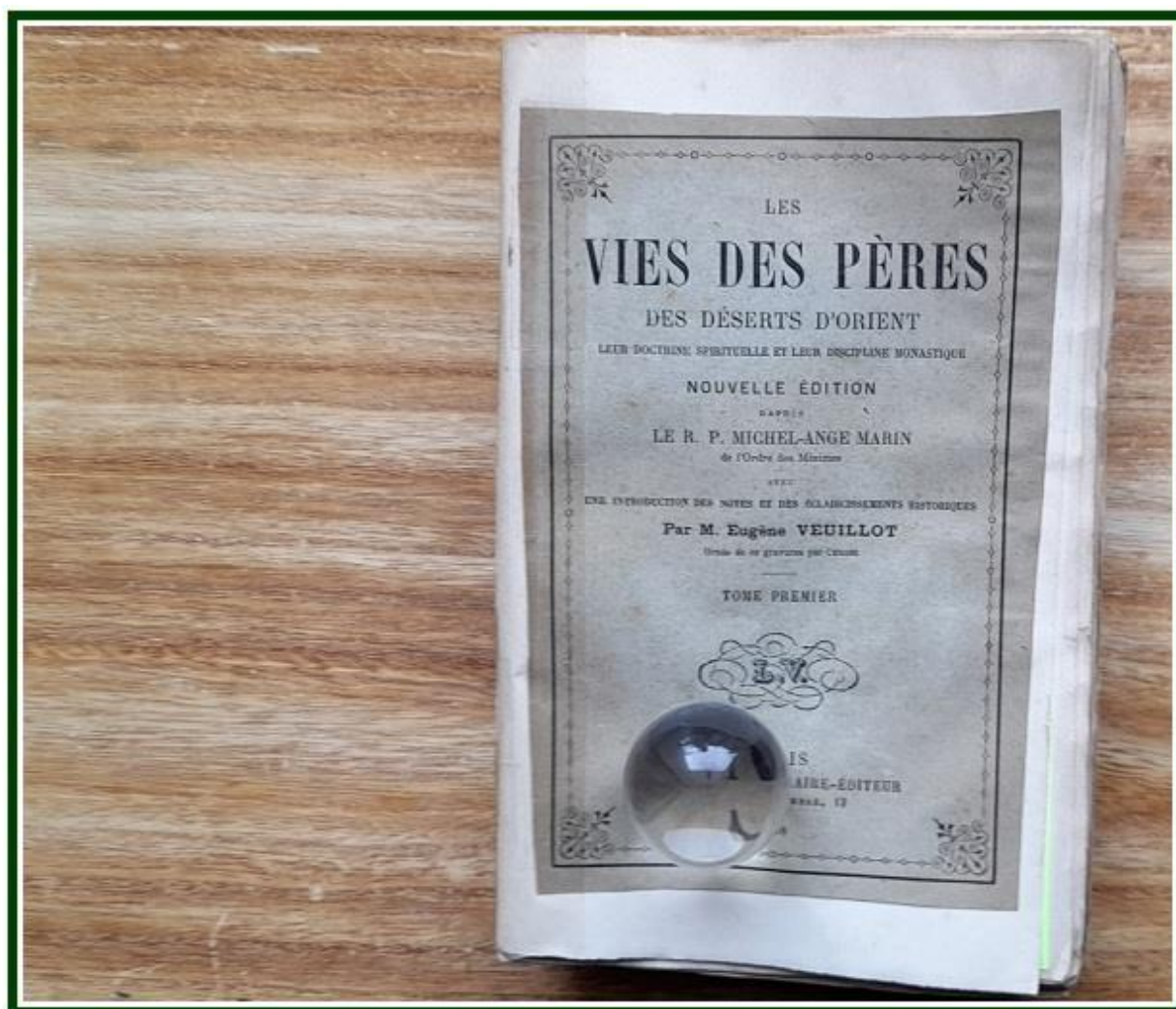
In the first half of 1886, Helena Blavatsky was in Würzburg, Germany, but in July she moved to Ostend, Belgium. In 1887, she settled in London. Thus, when Marin’s book on the Desert Fathers left the press, the volume was surrounded by the magnetic aura and by the dense and subtle atmosphere of Europe, in which Blavatsky lived. It was a long journey through time, until it arrived by express mail, still unread by anyone, at the ILT library.

In 1886 - and until the middle of the 20th century - books were sold with the pages attached to each other, usually in groups of 8. Before reading, the pages had to be manually separated with a knife or spatula. This is how the book about the Desert Fathers arrived at the library of the ILT. Although the volume of Michel-Ange Marin’s work was never read, it had to face

problems through the time journey. The front cover and back cover, as well as the first and last pages, reached the year of 2024 during the process of getting dismantled. However, once the repair glue dried, it became possible to read and to turn its pages as naturally as any other book.

The teachings of the Fathers of the Desert are recognized by both the Russian and Greek Orthodox Churches, and by the Catholic and Protestant worlds alike. They are, of course, also seen as important by Theosophists.

## Before the Desert Fathers: **The Monastic Life of the Essenes**



The 1886 edition of the book by Michel-Ange Marin, in the library of the ILT.

Monastic life had its precursors in the old alliance; but it is the new covenant which gave it its perfection. “Already in the Mosaic religion”, says Cantu, relying on Philo, “we had seen pious people who, to devote themselves more exclusively to the contemplative life, abandoned their possessions, their homeland and retired to deserted places.”



“These solitaries belonged to the Essenes, and in Greek they were called Therapists; they lived mainly around Lake Mœris, in Egypt, in separate dwellings, but not too far from each other so that they could provide mutual help against the brigands. They lived in abstinence, eating nothing until after sundown; and some, only every three or six days. They ate only bread, adding at most aromatic herbs and salt [1]. Their clothing was in line with this austere regime: they prayed morning and evening, and spent the rest of the time reading and meditating on sacred books, searching for allegories, composing hymns and singing them [2].”

They practiced exercises in common and met every seven weeks to eat and pray together. Women were admitted in their meetings.

(Eugène Veuillot)

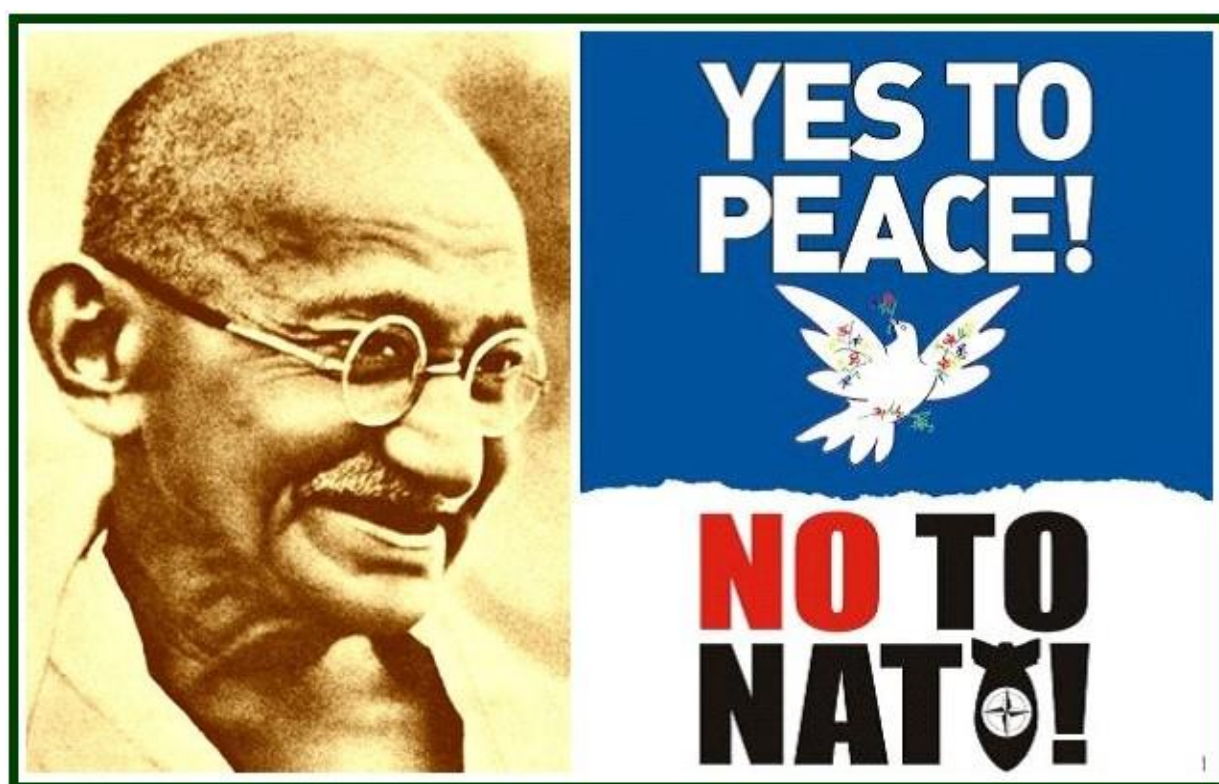
## NOTES:

[1] We will point out here that the climate of Egypt allowed forms of abstinence which would be impossible in cold countries.

[2] César Cantu, Universal History, t.v, p. 547.

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Translated from the Introduction by Eugène Veuillot to the book “**Les Vies des Pères des Déserts D’Orient**”, R.P. Michel-Ange Marin, Nouvelle Édition, Tome Premier, Louis Vivès Libraire-Éditeur, Paris, 1886, 480 pp. See page XIII.



Read \* [A Prayer for Our Planetary Community](#).

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# Thoughts Along the Road

## Jesus Christ, Anti-Semitism, and the Strength Required to Seek for Truth



### Discipline, The Bitter Remedy

\* Discipline heals the soul: yet it looks like bitter to the child within the consciousness of the pilgrim.

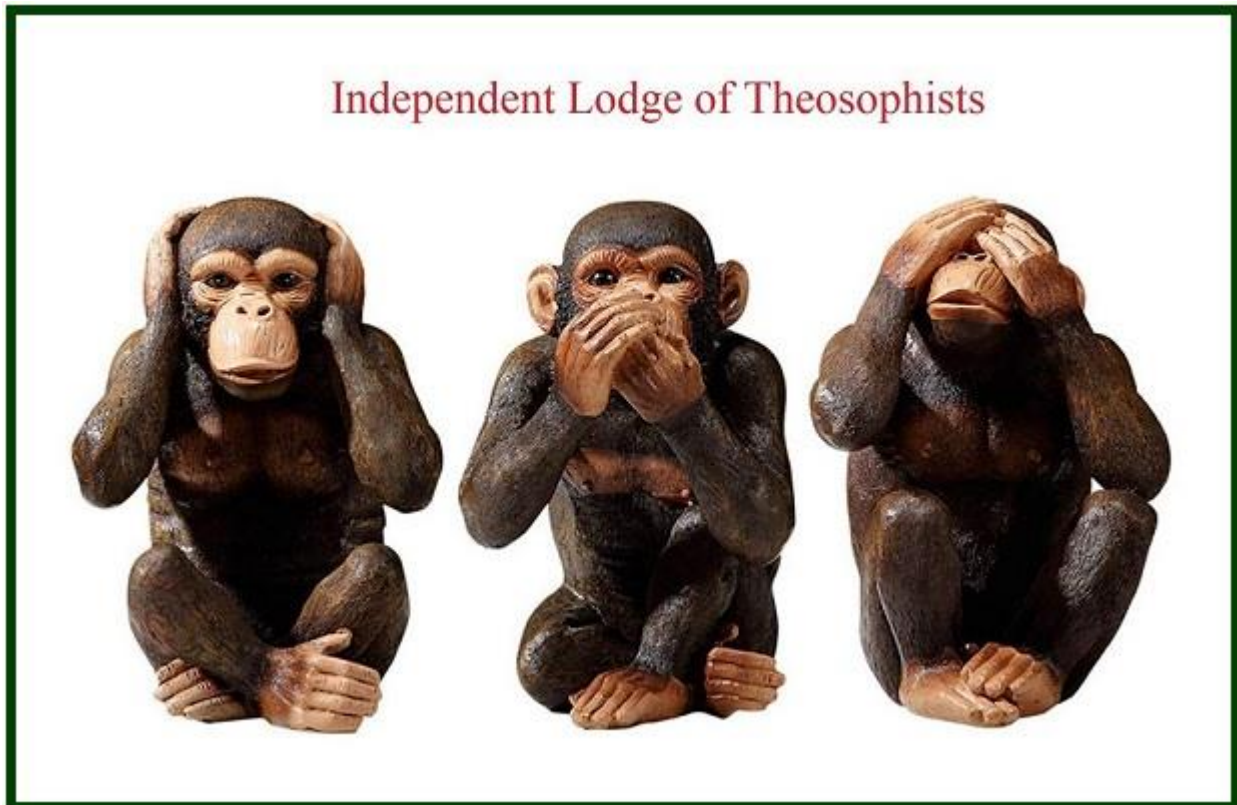
\* Every learner has a child in his subconscious, who is ready to complain if anything really unpleasant occurs. Unless you have the energy to educate yourself.

\* Even the most correct acts of discipline may appear to be needless and senseless, if you allow yourself to look at them from the point of view of laziness. And such a point of view always presents itself as very wise and most reasonable. Such is the theatre of life.

\* If the goal is to attain the necessary levels of discipline, after a decision was made, it takes a degree of “blind determination” to put it in practice in an effective manner.

\* You might want to address these words to your own higher self:

\* *“Om, Atma, our Father who art in heaven, give us this day the strength to follow the daily discipline we have chosen, and help us act in the best way possible.”*



### **The Mystic Monkeys**

\* The famous three wise monkeys of the Japanese tradition recommend:

\* *“See no evil, hear no evil, and say no evil”*.

\* A theosophical reading of this proverb:

\* Have discernment. See right and wrong, true and illusory, and choose the good. Give your testimony. But correct your own failures and let others correct theirs. Don't pay too much attention to other people's mistakes, or you will run the risk of being infected by them. By improving yourself, you do your part in reforming the world as a whole. Help good causes, be supportive, challenge organized ignorance when necessary, but stay away from the hypnotism of negative facts or destructive feelings. Above all, build valuable things and trust in the Law of justice and goodness.

### **Remembering that Jesus is a Jew**

\* It is fascinating to look at human history from the point of view of classical theosophy, without forgetting the first objective of theosophists, that is, the construction of a nucleus of universal brotherhood. One gets perplexed when looking, for example, at the dynamic process of superstitious hatred against the Jews.

\* Everyone knows that Jesus Christ was a Jew. His mother, Mary, was Jewish. His mother's husband, Joseph, was Jewish. All of Jesus' disciples were Hebrews. Jesus never turned against his people. He never attacked Israel. His followers did not oppose Judaism nor did they reject its sacred scriptures. After his death, the first Christians were all Israelites.

\* According to the Christian Bible itself - which, of course, the Christians humbly borrowed from the Jewish people adding to it only the New Testament - the Jews are God's chosen people. This point is important, as it should be enough for the Christians who believe in their own Bible to feel a deep respect for the Jews.

\* Nobody denies the fact that *Jesus is a Jew*. Most of Christianity claims that Jesus is God. Taking that into account, we must conclude that for the majority of Christians, *God is Jewish*. This should be one reason more for all Christians to show at least some basic respect, if not sincere admiration, for the people of Israel.

\* According to Judaism and theosophy, however - and to a few Christians - Jesus was a sage and not a deity nor God. Theosophy rejects personalized images of the universal intelligence. It sees them as symbolic and poetic ideas used as a means of referring to the Eternal Cosmic Law and divine intelligences that are beyond the precarious verbal expression of humans.

\* Theosophy considers a *chosen individual* the one who chooses himself to seek for truth and wisdom through ethics; and a *chosen nation*, that nation which *chooses* to seek for the divine world through study and honesty. Every nation should choose itself and let others choose themselves, and all nations must learn to live in peace together.

\* How important is Judaism to Christians?

\* Anyone can see that gratitude is a virtue recommended by Christianity.

\* Nobody can deny the fact that Christians throughout the world study the holy scriptures of the Jews, and do so as if such texts were their own. However, instead of thanking the Jews, most Christians have hated and persecuted them for at least fifteen centuries. We all know that hating anyone *expressly contradicts the main teachings of Jesus Christ, the peaceful Jewish Sage*.

\* The fact is that from the moment Christianity became a Roman imperial religion, Christian power structures began to persecute the Jews. Hatred replaced gratitude, and anti-Semitism emerged.

## **The Collective Crucifixion of the Jews**

\* Expelled from their land, the Jews had to spread throughout the world, and were humiliated, persecuted and murdered for centuries. In several countries they were burned in public squares in front of the highest authorities while their scriptures were systematically destroyed. Naturally, the persecution was always carried out in the name of Jesus, the *Jewish Master of Compassion*.

\* Just as in the New Testament Jesus is crucified, first morally, then physically, so the Hebrew nation - the people of Jesus - has been humiliated morally and physically. It can be said that the entire nation of the Christian Messiah has been crucified in the Christian world. So much for human logic.

\* During the Second World War, the German Nazis carried out a systematic effort to murder defenseless Jews to the last one if possible. This would be the "final solution" for those criminals. But the extinction of the Jewish people did not occur: on the contrary.

\* The Nazis were defeated, at least on a military level. The Jewish people rose again. In 1948, the modern, sovereign state of the Jews emerged under the name of Israel. Tolerated by the UN, it was approved and respected by both Russia and the United States.

\* Since then, anti-Semitism has skillfully changed its face. “It is no longer a question”, say the anti-Semites, “of eliminating the Jews; but only of eliminating Israel”, which happens to be the Land of the Jews. Since 1948, wars against Israel have been waged one after another, at regular intervals of time. The attackers have almost always been defeated. As a result, the territory of Israel has been growing: the law of karma is operating.

\* Citizens with common sense see no need to pretend to themselves that they do not know a basic fact: that the defeat of *anti-Semitism, and the fraternal acceptance of the people of Israel living in its ancestral land will be a great blessing for humanity as a whole* - and more especially for Christianity, which thus can heal itself from hypocrisy.

\* Such a blessing is already starting to take place around the world, as more and more Churches and Christian groups realize that they are brothers of the Jews, not their enemies, and Israel is their sacred land, too.

\* However, the intensity of the fraternal cooperation between Jews and non-Jews must grow fast. There is no time to lose. Challenges to mankind and blind feelings of hatred are also spreading. Their seemingly purposeful fabrication gains momentum, even in “progressive” circles. Many a materialistic person with little respect for life feels now a sort of *hysterical euphoria* in deriding and demolishing all mechanisms of peaceful dialogue or coexistence. Fortunately Psychoanalysis - which, incidentally, was created by a Jew - could help treat successfully some of them.

## **JVR: Right Attention to Life**

\* Should human beings stay innerly alert? Jean des Vignes Rouges wrote:

\* “The exercise of will involves the obligation to maintain a state of vigilance. It’s about being ready to attack, to stop, to respond. The man who ‘allows himself to be taken by surprise’” does not know how to use his will. Now, how many mistakes do we commit as a result of the relaxation of this surveillance!”[1]

## **HPB, the Woman Who Changed the World**

\* Every year, on the International Women’s Day, it is mandatory to remember Helena P. Blavatsky, the honest woman, the Russian thinker who laid the foundations for the future civilization of Brotherhood.

\* That lady was quite a woman; a woman like few others. Born under the sign of Leo, Helena was the model of a pioneering and outspoken citizen, and she paved the way for the human beings of a time yet to come.

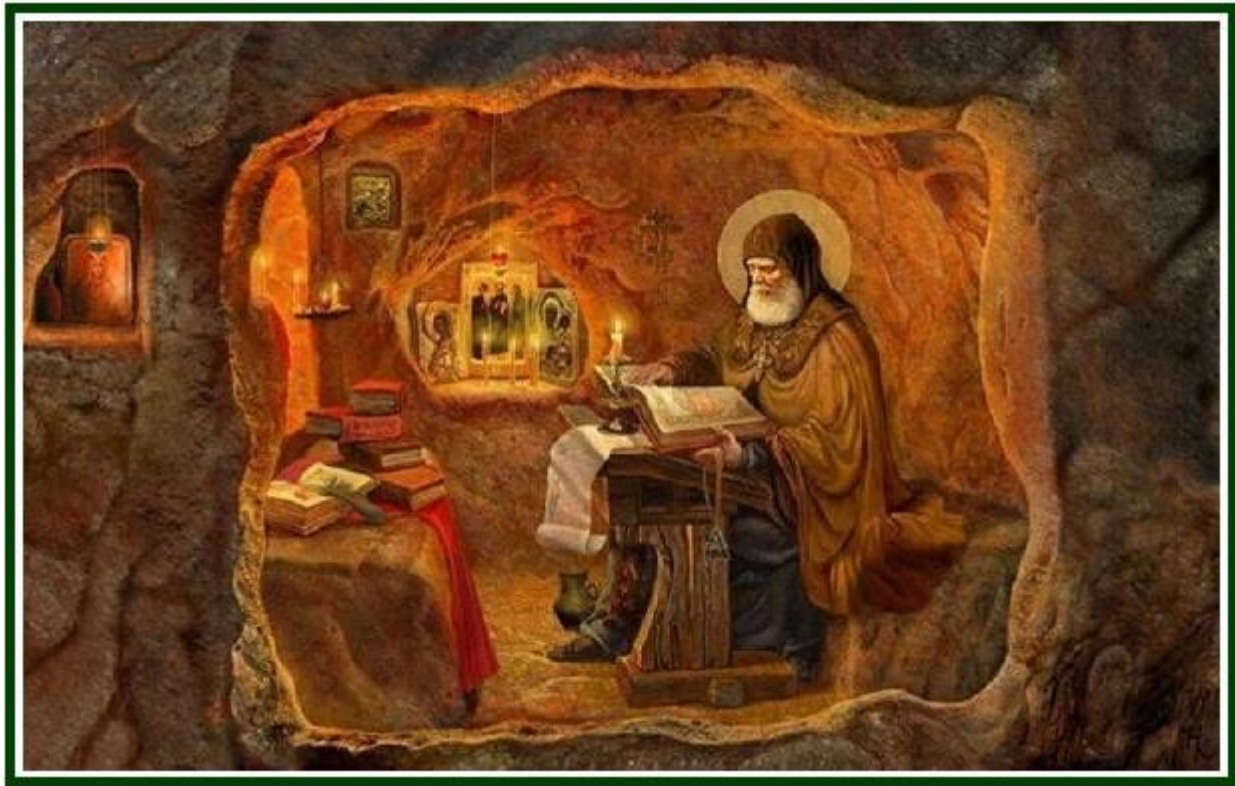
(CCA)

### **NOTE:**

[1] Translated from the book «Dictionnaire de la Volonté», by Jean des Vignes Rouges, Éditions J. Oliven, Paris, 320 pp., 1945, p. 310.



## Self-Education in Daily Life: **The Paradox of Human Will**



Some Desert Fathers lived in caves

Christian mysticism - for example in the tradition of the Desert Fathers [1] - states that he who wants to seek for wisdom must abandon personal will. Other authors, such as Jean des Vignes Rouges, say that it is necessary to strengthen one's individual will.

Is there a contradiction, an inconsistency here? Is it necessary to make a choice for one of these ideas? The truth is that, as with everything in life, we need to carefully observe how words are used.

When the true Christian mystic speaks of "abandoning one's own will", he is mentioning the abandonment of the will of the lower self, of the earthly, dense will, centered on the personal self. [2]

When the student of philosophy and the theosophist speak of the strengthening of one's will, they are referring to the spiritual will, the will to do good, the will to act correctly and in a responsible manner, which can only be strengthened by the defeat of the lower "will" or personal selfish desires.

The denser sector of the lower self may be stubborn, ambitious, selfish and determined, but that more evolved part of the lower self, which is loyal to the spiritual soul, is "strong-willed" in the sense that it fights, confronts and defeats the egocentric routine of dense automatisms.

In any religion, the pedagogically well-informed mystic strengthens and educates his impersonal intention to be just, in other words, his rational and spiritual will. His daily discipline is challenging. He renounces his lower will and educates his higher will to act correctly.

In more than one passage, the Mahatma Letters make it clear that, if someone wants to aspire to Discipleship, it is essential to confront and defeat his human and animal passions. The battle is neither smooth nor simple. And this is also a goal of the Desert Fathers. They lived before the creation of the large mechanisms of ecclesiastical bureaucracy and institutional priesthood. They worked mainly on the margins of the centralized imperial Christianity that was slowly emerging.

The theosophical movement does not seem to have a clear understanding today of the need for every truth-seeker to struggle with himself along those lines. Such an effort depends on a long term practice of self-discipline, and the need for it is expressed in the Letters from the Masters and other parts of the original teachings of theosophy.

It makes no sense to lose too much time in discussing who's to blame for this collective failure.

Once there is a clear vision of the task to be accomplished, the path to recover a practical approach to theosophy will become naturally visible. The idea of the Esoteric School, created by HPB in 1888, was precisely to bring together the most serious students of theosophy, those who are willing to work hard for their own gradual purification and liberation from ignorance. Such an effort makes it possible, little by little, to personally tune in to the Law and Truth.

(CCA)

## NOTES:

[1] Living in the first centuries of Christianity, the Desert Fathers were influenced by Judaism, by the Essenes, and classical Greek and Roman philosophy, including Neoplatonism. There was in those times a helpful coexistence between different approaches, philosophies and points of view, and a mutual enrichment took place.

[2] Like in Luke, 22:42: "...Not My will, but Thine be done". The Lord here - says Helena Blavatsky - represents the higher self of the disciple, who is One with his Father, his Monad, his Atma.

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**R**ead and live better:

\* [Christianity and Anti-Semitism.](#)

\* [A Prayer for Our Planetary Community.](#)

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