

We must celebrate life. We must preserve life, have children and love the future. This is the fact. This is not only the duty but it is the only way ahead. And our humanity has a few great sages that can inspire it in decisive moments with due respect for life.

Helena Blavatsky, in her book “[The Secret Doctrine](#)”, published in 1888, suggested that a certain use of etheric bombs and etheric energy - she was talking with other words of atomic bombs - will never be permitted. See p. 562, [volume I](#), upper half (and p. 563, among others).

It is time for us to open our eyes and act the way we can, so as to try and help Blavatsky’s mission on a spiritual plane. Honest heads of state will have to make, perhaps, difficult decisions. It is necessary to stop the proliferation of nuclear weapons.

We have a prayer on the websites of the Independent Lodge of Theosophists, ILT, “[A Prayer for Our Planetary Community](#)” and it says, “*I hope in due time nuclear weapons become museum pieces; useful reminders of an unhappy time when ignorance and misinformation seemed to reign among us.*” Let us work, then, in our own hearts, with our thoughts and feelings. Let us work in silence and through dialogue for life to be duly respected again.

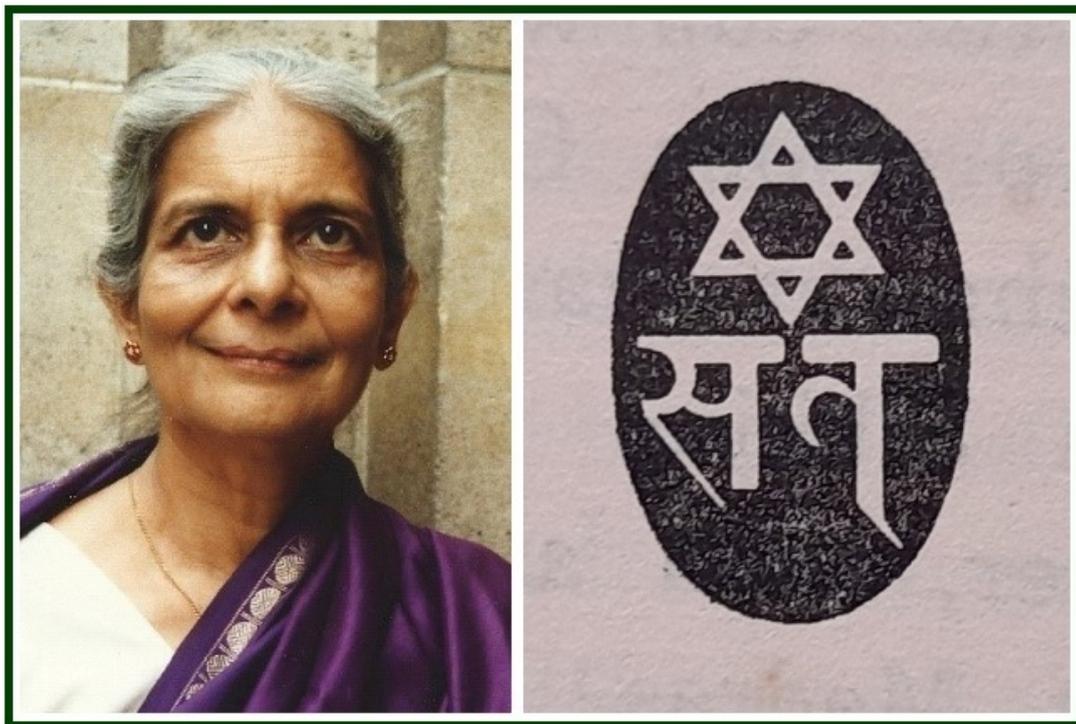
(Watch the video [Stopping Nuclear Proliferation: We Must Have Due Respect for Life.](#))

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H.P. Blavatsky’s Signet Ring

by Radha Burnier



<https://www.carloscardosoaveline.com/h-p-blavatskys-signet-ring/>

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Faith as a Key to the Future

Faith is the Act of Being in Front of Something Higher - and Spiritually Greater than Ourselves



Faith, or confidence in the teachings, is a friend of reasoning. It is a friend of questioning. By questioning things, one's faith or confidence becomes stronger. Faith is the perception of unity, but not a perception of unity with the others that depends on reasoning. It uses reasoning. Reasoning supports faith or confidence. But confidence is the direct perception of unity: supraconscious, subconscious and conscious. You don't have to calculate things: "two plus two equal four, then I can trust". This kind of reasoning is often capable of supporting faith, but faith is a jump. There is a leap of faith when we trust life, when we trust our higher self, when we trust our "instinct": *instinct*, here, means intuition.

Faith is the ability to be positive. Faith is the opposite of fear, although fear may be something that we have to listen to, to understand, and then eliminate by reason.

Reason is the light. Light must be turned on, but independence from fear, independence from uncertainty, comes with faith. "It may be more difficult than I think, but I have faith. I have confidence, I will take the risk, I will pay the price."

Faith is also related to devotion.

There is something bigger than I, with which I am united. And this union is bigger than I. My little self can only say "Yes" to that which is much more meaningful and important than itself.

Faith is the act of being in front of something higher and spiritually greater than ourselves - and therefore we have confidence in it.

(The above text is a transcript of the video [Faith as a Key to the Future.](#))

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Our Childhoods Are Alive in Ourselves And We Are In Time to Improve the Life of the Child We Once Were

The child in me never stopped learning, and will never stop learning. The child in us doesn't quite die. Brazilian author Érico Veríssimo said that the adult obeys to the child he was once. The child is the boss. We follow the dreams of the child we were at the beginning of our lives.

Psychoanalysis is right in identifying the enormous importance of childhood in human lives. What the psychoanalysis apparently does not know is that childhood is the meeting point between the Karmic line given by our previous incarnations and the present karma of civilization. In the meeting of the Karma of civilization, of the country, city and family with the Karma of one's previous lives, we have an explosion of Life, an explosion of physical and emotional vitality, which is recorded in our first years of life.

What we don't always know, and often ignore, is that the child within, the Peter Pan within us, that child that "will never grow", well, that child can be educated. It is not a question of making this child become an adult. It is a question of making or inducing or inviting or leading this child to be a better child, a more balanced child, by giving it love and stability.

We can talk to the child we once were. We can protect the child we were once. And this will help us relate with our own children and grandchildren and any children, including the child that our wife was once. Everyone deals with their childhoods, and we should try to help each other in that, instead of attacking each other. If we are in touch with the *child within*, we will better understand other people's childhood.

It is false, therefore, that we have only one age. We have all the previous ages we have had. If you are 40 years old now, you have a 30-year-old man inside you, a 20-year-old man inside you and a 10 and a nine and a seven-year-old child within. And you have also inside you also a person who is 60-year-old, 70-year-old, 90-year-old and so on. You have the seeds of future ages in yourself, right now, just as you have the lessons of your *previous* ages.

We can learn from our past and from the seeds of future that we have already planted, and which can still be, in part, corrected. If we have been planting a painful future for us, it's in time to correct that, partially.

It is always in time to restart things. It is always in time to identify mistakes and correct them, even if imperfectly.

And the main issue is that we have a living child within us whom we can help, not to grow into adulthood, but to be a happier child, a more harmonious child, a child with a better

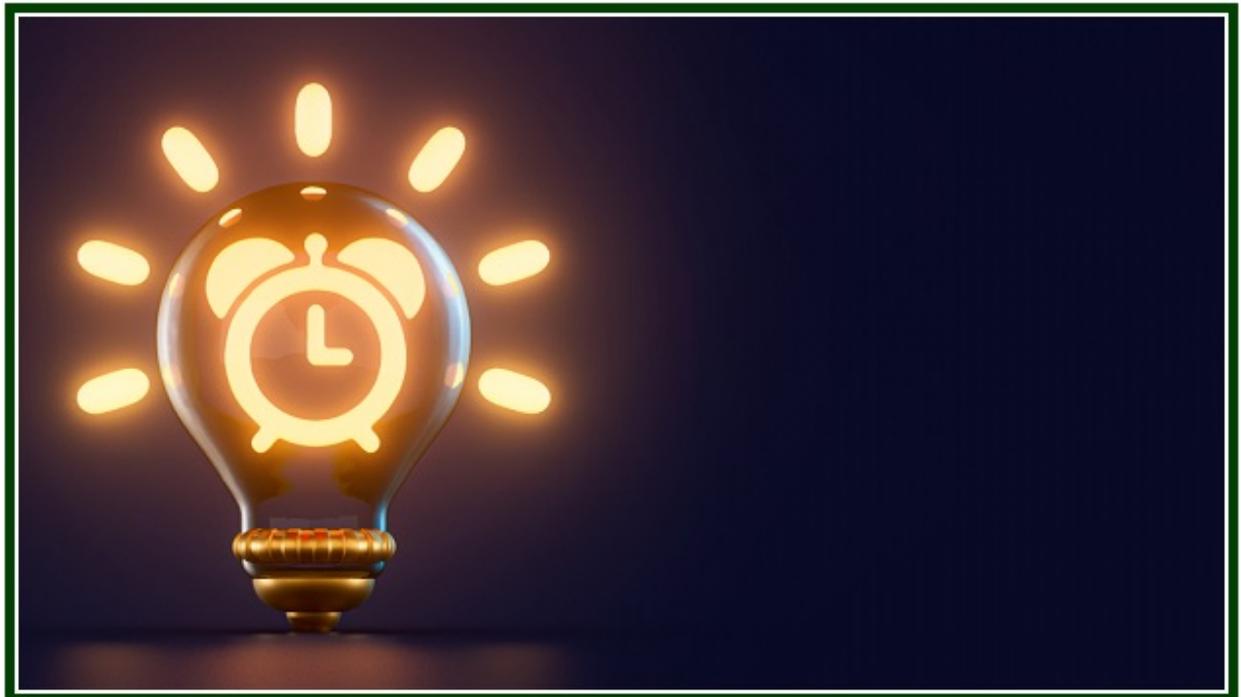
character. And that relates to our emotional basis, to our emotional foundation right now. You are a child, whatever age you have, you are a child and a very old person, too.

(The above text is a transcript of the video [Our Childhoods Are Alive In Ourselves.](#))

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Saving Time and Energy Right Now

Imagine Yourself, Twenty Years Older than You Are Now



Not wasting time and energy is a wise thing to do. But how can you do that? One of the means to save time is to do things now that will be valuable if looked back from 20 years in the future.

Imagine you were 20 years older than you are now and look back to today's actions and tell yourself what actions you can do today that will be seen as valuable by yourself within 20 years. Wasting time watching television? Wasting time and doing anything of a trifle nature? Wasting energy - or looking for wisdom? Exercising self-control? Reading that important book slowly and thinking about the connection between that inspirational book and your own daily life?

What are the things you can do now that in the next incarnation, if you could look back, would be of great value?

My own commitment for today and the next few days is to make this exercise: not to waste energy with trifles, but concentrate time, energy, mind, emotion, and action on that which has the highest value for me.

Think how you can define your own goals for the next few days as part of this exercise, and evaluate how to use your own time in the best and most effective way.

(Watch the video [Saving Time and Energy Right Now.](#))

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Jean Des Vignes Rouges And One's Spiritual Consistency



Everyone who has made a serious decision with regard to the spiritual path and spiritual life knows what it is to fail, first-hand. Failing is the way we learn, on many occasions.

Jean des Vignes Rouges examined the fact that there are two very different areas in our consciousness and in our brains, one which is capable of making decisions, and the other which is in charge of controlling and managing our actions on the physical, emotional and mental levels.

There must be a strong and direct connection between the area in us that makes decisions and the area in us that controls our actions, so that if once we make a good decision, the decision is accomplished in that which depends on us.

If a decision is made, there should be no room, save rare exceptions, for speculation and stray thoughts, or mental dispersion and all kinds of rubbish.

There is no hurry in making decisions, but if you make a decision, it should be firm enough to impress every area of your brain - every aspect of your consciousness - with that goal, that method and that kind of action, so as to open-mindedly make progress towards the goal. But the "open mind" must not question what you have already decided. An open mind will open new horizons and incorporate into your daily life that which will help attain the chosen goal.

Of course, keeping your promises to yourself implies the need to constantly purify or liberate you from negative external influences. Thus you will at the same time build will-power and develop a good discernment.

(Watch the video [Jean Des Vignes Rouges and Our Spiritual Consistency](#).)

Less Desire, More Will-Power

How to Obtain a Degree of Real Independence



I can see in my life how by following my desires, I only get to unhappiness, and by observing desire and staying away from it, I gather magnetic energy, life energy, vital energy, wisdom, self-knowledge and the possibility to act correctly. From *desire* to *happiness*, there is a path to go. By renouncing desire and observing its process in all its illusions, we can stay away from the causes of personal suffering.

Nirvana is the absence of mental operations and desire. The absence of desire allows us to have will-power. And will-power is the possibility to do things, to go along the path to liberation. It is not a question of repressing desire, but of observing and understanding it and remaining independent from desire, so that we can act according to our will, not our wishes.

Of course, we may say, as we see in the New Testament: “Not my will be done, but thy will be done”. However, that is something which we say *to our own higher self*, also known as Jesus Christ, or as a Master of the Wisdom, as God and so on. But all of these are mystical or poetical representations of my own spiritual soul, which is anonymous, impersonal, and which is one with the universe.

By denying myself as an ignorant person, I can discover within myself that higher perception of life which is impersonal and which has will-power - instead of being misguided by blind short-term desire.

(Watch the video [Less Desire, More Will-Power.](#))

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The Grain of Mustard And the Butterfly Effect



If you think about the future, if you would like to build a future, then forget about big corporations, large societies, large majorities, enormous institutions, and the like.

The future comes from a grain of mustard. In Matthew 13:31, Jesus says that the kingdom of God is like a grain of mustard with which a man sowed his entire field. So, through a small seed the future can be built, and it will *not* be built through large structures.

Let us forget the psychology of the herd and let's start trying to be a little bit more pioneer each one of us. Let us start thinking by ourselves about what to do next so as to build a sane, a balanced, a healthy, a living future for all. This is the butterfly effect. This is the whole tree being present in each seed. This is an adult person being present in the initial days of the life of a foetus. (See [The Cosmic Creation in Every Foetus.](#)) By each small action, today, you are helping to sow your own future and in part the future of others as well?

If we are responsible for what we do today, we will start to accumulate good karma which is the karma of those who know about their responsibility for the future. The future does not depend on large structures, does not depend on mere propaganda. The future comes from the hearts of people and more especially from the hearts of good willing people.

(Watch the video [The Grain of Mustard and the Butterfly Effect.](#))

Truth, Ultimate Truth, and Daily Life

It would be very easy for us to go along the path to wisdom if we could have a perfect and motionless picture of reality, a stable view of truth and then a stable daily life. Oh, what a wonderful thing, except that it is totally impossible unless we lie to ourselves and make believe that truth is motionless.

Truth, as long as it is perceived by us, cannot be motionless, because we are not motionless. We change every day. Since we are the very telescope through which we look at life, if the telescope changes, the perceived reality must change.

There is an ultimate eternal reality, which is beyond the five senses and the thinking mind. But the connection to the ultimate reality occurs through the heart and takes place in silence.

We have a connection, a direct dialogue, with no words, with ultimate truth. Then we have several probationary precarious descriptions of reality whose dynamic character must be recognized by us if we are not willing to lie and to be false to ourselves.

Every description of truth and reality is a probationary precarious reality which must be re-examined day after day. And this makes our daily habits, our daily practice, our daily existence also precarious, also probationary. Because our description of reality changes, then our habits must constantly change. Our actions cannot be repeated just the same as they were yesterday, last week, and the last 10 years.

Our effectiveness, our efficiency depends on a constantly re-examination of what we did yesterday and what we did last week as the Pythagoreans invite us to do.

Stability and change are two factors to be combined from the heart because the heart is that level of our existence that is in actual connection with ultimate truth. I hope this is not too complicated.

The center of our existence is in our heart. Just like the center of the solar system is in the sun. Our heart is our sun. If we consider the physical plane of our existence, from our heart we have a connection to eternal truth. But the heart does not speak in so many words. Our thinking mind must be connected to our heart to that highest possible level of perception which is wordless in our heart. And from this connection between mind and heart then right action emerges in daily life.

If we are connected to our highest level of heart within ourselves, then we have peace and right action and altruism because the sun has love which is perception of unity. Love is perception of unity. The heart of the solar system, the sun has magnetic connections or love for all its planets and celestial bodies. Our heart perceives the unity of all things that exist.

(Watch the video [Truth, Ultimate Truth, and Daily Life.](#))

The Philosophy of the Parrot, And the Theosophy of Action



Classical philosophy in its spiritual aspect is practically the same as classical and original theosophy.

Theosophy can be translated as divine wisdom and philosophy can be translated as love for wisdom.

Both things are rather similar in their fundamental contents. Now let me ask you: what do you mean when you say you are studying philosophy or studying theosophy? And what do I mean when I say that I have been studying theosophy for so many years? Do I mean that I can use theosophical words in a way that I consider efficient?

That is not theosophy, and it is not philosophy.

According to Helena Blavatsky, *theosophist is he who theosophy does*. Theosophy is not a mere description of the world, of the planet, of human life and so on, as most students of theosophy may think.

Theosophy is a way of living as much as it is a description of the world. A correct description of the world separated from the corresponding behavior, the corresponding attitude and the corresponding goals in one's personal life is void of meaning, or worse than that because it may mean pure hypocrisy and falsehood and egocentrism disguised as philosophy.

We must open our eyes and see where we are: perhaps surrounded by egocentrism disguising itself as philosophy or as theosophy? And where can you find an approach to theosophy or

philosophy that is not based on mere words and discourses separated from individual practice?

If you want to politically control a section of the theosophical movement or mystical movement, then you have to create a ritual, a rite and control people in terms of who belongs to the ritual and who belongs to the system of obedience to a corporation, and who does not. Those who obey a corporation must repeat its discourse. They don't need to live according to that. They need to obey the discipline of that informal kind of church, where people have to obey more than understand, and there is no need to live in accordance with the teachings.

The test to our knowledge is the test of its verticality.

One must stimulate in ourselves and build in ourselves an Antahkarana, which means the vertical line of identification and cooperation between different states of consciousness in ourselves.

The interchange of energies between the highest in us, the pure spirit, the spiritual ideas in us, and spiritual action on the mental plane, and spiritual action on the emotional plane and spiritual action on the physical reality: the way I eat, the way I sleep, the way I walk, the way I think while walking on the streets, and so on.

There is nothing outside of theosophy. There is nothing that should not be seen from the theosophical point of view in your life, if you are interested in theosophy from an existential and practical point of view, from a point of view that includes as a central element direct experience.

Otherwise, you will be perhaps an elegant parrot struggling for attention and for a better space, wider space among other parrots. We might have thus *a federation of theosophical parrots*, but we would not be seeking for real philosophy, out of love for truth. We would not be seeking for real wisdom.

The verticality of knowledge means practicing it, loving it, and understanding it. It means working for it. You have to die every day in the process, so as to be born each day to a new aspect of wisdom. This is perhaps the quickest idea of reincarnation that we can imagine: dying each day and being born as a new human being, having left behind a little bit of your own ignorance.

(Watch the video [The Philosophy of the Parrot, and the Theosophy of Action.](#))

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How to Avoid the Kidnapping of Our Lucidity

An Effective Protection of Good Sense in One's Soul

Daniel Goleman - in his 1996 book "Emotional Intelligence" - brings us the concept of emotional hijacking. In emotional kidnapping or hijacking, one area of the brain suddenly calls all our attention and kidnaps let us say our lucidity out of a strong emotion of fear, hatred, anxiety and so on.

Our lucidity, our serenity, our ability to think by ourselves is something that can be subject to a kidnapping. And this occurs every day presently in media and in politics. There are deliberate techniques to make whole nations have an intense hatred against another nation, or to make half of a nation hate the other half.

In the middle of this turmoil or karmic fever - an emotional fever of planetary dimensions -, each one of us must reinforce, and expand his own self-responsibility regarding his states of consciousness, his emotions, his actions and his words, because *words provoke Karmic effects*. Words provoke feelings and actions.

We must try to understand our responsibility for the kind of words we use and the kind of feelings we stimulate.

Calmness Creates Good Karma

If we express hatred for someone who thinks different from us, we are creating a Karma which means, we are provoking consequences for us and for whole community.

And if we try to act in a calm way, in a lucid way, then this is also Karma, but a good Karma. We are planting serenity and lucidity to ourselves in the first place and to the other and to the whole community. This is the object of Raja Yoga. And this is the object of Theosophy and of every true philosophic discipline or school of thought.

Spirituality is calming down the waters of the lower self, the waters of emotion and short-term action, so that we can live in spirit. And spirit is the higher aspect of the cosmic ocean: spirit is peace.

Being in Contact with Eternal Law

We have to be in contact with our spirit, the eternal soul, the eternal Law, in order to absorb peace, and then transmit peace to the others. This is being fully human.

We must be a bridge between heaven and earth. Hatred is not spiritual. Hate denies spiritual things. Understanding is the first step, understanding that all is One in nature. Each one is in unity with the others in nature. There is no reason for any strong hate.

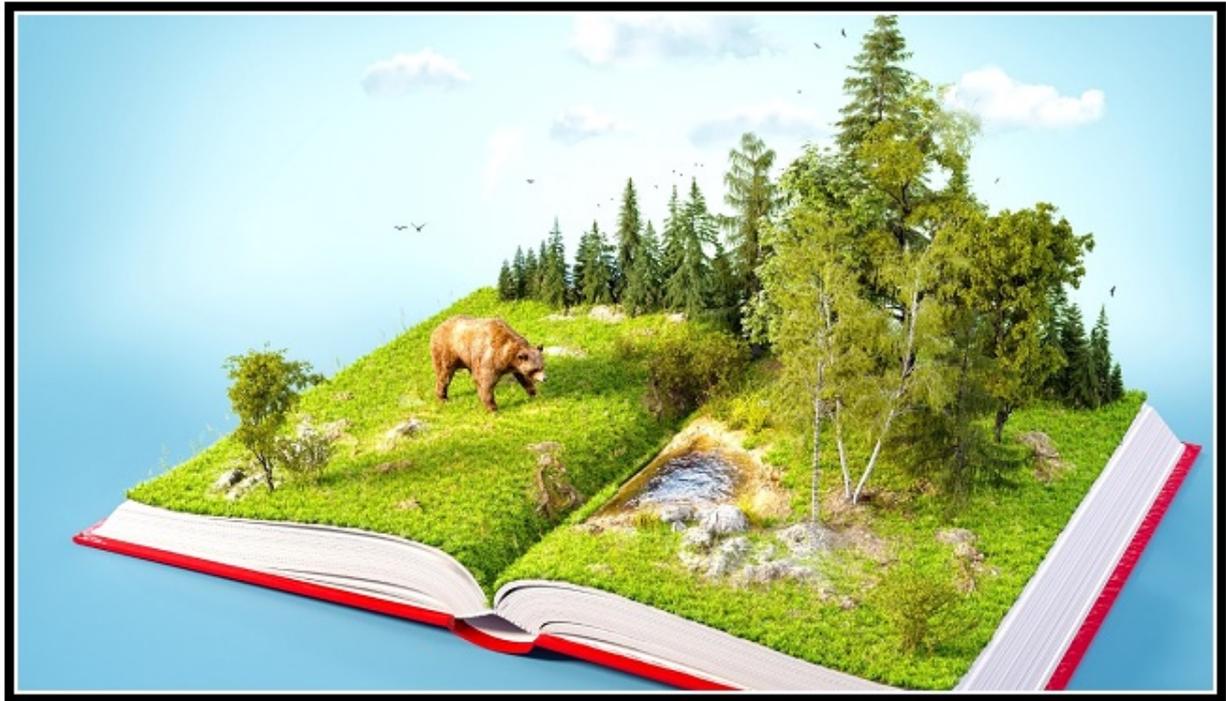
We may be frustrated with each other: that's natural. But *love is the consciousness of unity*. Friendship is the perception of unity. Love is tantamount to respect, and respect is enough. Respect means equilibrium, balance and being able to plant that which we would like to harvest.

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Watch the video [How to Avoid the Kidnapping of Our Lucidity](#).

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Our Subconscious Is the Book of Life



There is a physical feeding but there is also an emotional and a mental feeding. It is important to control what we eat physically, but also to control and manage what emotions and thoughts are absorbed by us. What kind of feelings we ourselves produce? What types of thoughts we produce and transmit to the world?

The management of these various levels of food is equally important. Our subconscious mind is our book of Karma. Everything in our lives, past, present and even the seeds of future, is recorded for our credit or debit in our subconscious mind.

Our conscious mind is but the management system of our Karma, with its habits, its way of harvesting in the present and its ways of planting things for the future. Everything is objectively recorded in the book of our lives, which is the subconscious mind.

Several authors say that we can give orders to our subconscious. For instance, when we go to sleep at night, we may say to our subconscious, "Well, let us see if such and such problem can be solved on a meditative or contemplative level, as I sleep and in the morning, I will have a better idea on how to solve such and such problem."

And it works.

We can ask favors to our subconscious, therefore. It will solve them, at least in part, while we sleep or even while we do consciously other tasks. Our subconscious mind is our helper, our server. It contains our memories from past lives. It contains the seeds of the future. We have to be a friend of our subconscious, and we must make sure it is not poisoned by unnecessary "news" about war, political gossip, political offenses and interchange of criticisms.

To purify our subconscious is to purify our life. It makes it easier for us to be a happier person, more content with life and wiser; a person who suffers less and who is more capable

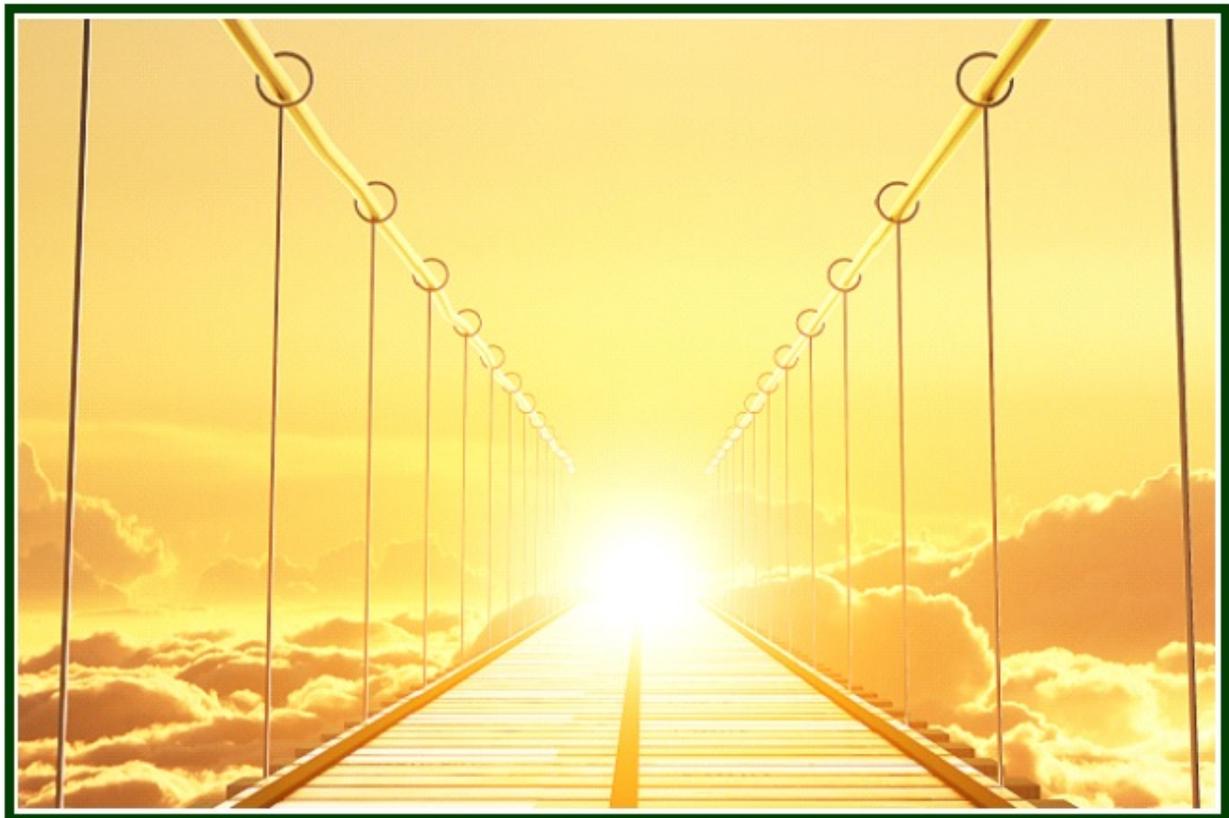
of living in tune with the eternal happiness that is in everyone's future. What I send or let others send to my subconscious defines my future. By protecting the hygiene of my subconscious, I protect myself, protect my health and improve the quality of my future.

(Watch the video [Our Subconscious Is the Book of Life.](#))

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Thoughts Along the Road

The Will, the Void, and the Victory



1. What You See Outside Reveals Who You Are

* We often see, outside, that which we have within our own soul. He who sees hypocrisy all around him should look what is in his own soul. He who has goodness inside is able to see goodness outside.

* He who is in touch with the divine level of his own soul can see divine things around him. He who has peace within is able to project peace to the world. Someone who has good will, sees good willing people around him. It all depends on what is the focus of your soul.

* If we are focused on sincerity, we will attract sincere people, and we will see sincerity in our fellow men. The important thing is where you concentrate your attention. If you are paying attention to that which is good, morally beautiful and truthful, then you are on the right kind of path.

(Watch the video [What You See Outside Reveals Who You Are.](#))

2. The Will, the Void, and the Victory

* In order to achieve anything of real value in life, you must have will-power. But before trying to strengthen your will-power in any decisive way, you must be sure that your goal is really worthwhile, elevated and ethically correct.

* You must be used to re-examine your goal and make sure once and again that it is not contaminated by spiritual ignorance. The results of your efforts and the fruits of will-power will emerge according to your goal. To a dirty goal, dirty results. To a sad goal, sad results. To an illusory effort, unfortunate fruits correspond.

* The clarity of the goal is the first guarantee you have of attaining good results.

* You'll be defeated often. Your ignorance will disappear little by little. But you ought to aim at the most elevated things in life. Once that is clear for you, then will-power can be considered as something worthwhile to strengthen. And strengthening one's will-power is a question of combining right effort with correct rest, then observing the results, and finally renewing the effort along the various cycles of time: the 24-hour cycle, the week, the month and other cycles, which Astrology helps us understand and manage.

* As you look for an elevated goal, lower level obstacles will appear. And you must say thanks to them, because this is the exchange you are making. *The more energy you put on elevated things, the more lower things will come to challenge you.* That's good. *You are replacing all the substance of your life that is lower, and planting, sowing and building another kind of substance in your life, which is elevated.*

* Strangely as it may seem, you must humbly face the challenges and sufferings that come to you *as a result of your looking for that which is the highest.* Thus you slowly make a fundamental change in the substance of your soul, because your soul is not just immortal: you have a mortal soul, and an *immortal* soul.

* The more you look for the immortal soul, the more the world of the *mortal* soul - the passing soul, the illusory soul - will be challenging your process of learning about the sacred world.

* That is a kind of alchemy, an inner, fundamental change in substance. It is mystical Christianity, and it is pure, and classical, theosophy. It is eternal wisdom. It is the path to a real understanding of life.

(Watch the video [The Will, the Void, and the Victory.](#))

3. The Invisible Bridge Between Heaven and Earth

* There is a popular notion according to which, by reading more and intellectually understanding more, we make real progress towards spirituality. But this is not true.

* Knowing more, reading more and intellectually understanding more is only a secondary, although very needed and necessary, instrument to attain spiritual truth.

* In classical theosophy, as in the book “[The Secret Doctrine](#)”, we learn that our humanity and even our planet are centered in the Fourth Round so-called, the fourth large period of manifestation, which is connected to the emotional principle, from the point of view of present-day humanity. That means that we as human beings have emotion as our center of gravity.

* Everything goes around emotion for humanity, and this is a large period of time for life. The wave of life is fundamentally dependent on matter, and, as to humans and animals, fundamentally dependent on emotion.

* In simple terms, intellectualizing reality is not the way to spiritual truth. Intellectualizing reality and intellectualizing spiritual realities is very necessary. Free thinking is of the highest importance. But these are instruments only and not the path. These are instruments to walk upon on the path and attain spiritual realization. However, the center of gravity in us is emotion. It is only by being connected to my emotions that I can really go forward. And it is not by transforming myself or by becoming a parrot, a very elegant and smart parrot about spirituality, that I will ever make any real and lasting progress.

* Spiritualists and students of the [Secret Doctrine](#) should renounce the wording in order to make peace with silence, a silence that is both emotional and intellectual, but which is sufficiently intellectual not to be a prisoner of intellectual discourses.

* Silence is the territory where we make real progress. And in this the mystical dimension of Christianity gives us important tools in terms of dealing with emotions. Because the problem with present humanity is that we have been denying emotion and trying to replacing emotion with mere ideas, mere discourses.

* If we want to go forward, we must take one step back and make peace with our emotions, and then use our intellectuality not to go forward in more intellectuality, which becomes void and meaningless. We must get our best intellectuality *and take one step back*, to understand ourselves, and understand our emotions, and learn the art of being nothing, in order to be born again.

(Watch the video [The Invisible Bridge Between Heaven and Earth](#).)

4. Theosophy and Christianity: Humbleness Protects Us From Falling

* In the [Letter of the Maha-Chohan](#), which is one of the most important texts of the entire literature in theosophy, one sees the statement that the essence of mystical Christianity is the same essence of the other great religions of humanity and the same essence of modern theosophy.

* Discounting the outward appearance and the organizational aspects of different religious and philosophical movements, there is an essential wisdom which is eternal in common. There is no reason therefore to stimulate enmity between Christianity and Theosophy, or Christianity and Buddhism, or Taoism, or Hinduism and so on; because they are all rivers

going to the same ocean, and rivers coming from the same sky, because the origin of rivers is of course the raining to its places of origin.

* The cycle of water, the cycle of life and the cycle of wisdom are essentially the same for all beings. And there is no need for us to be misled by discourses, speeches and appearances which might give us the impression that our religions are substantially different.

* Helena Blavatsky, for instance, made a [self-criticism](#). She put in writing the fact that she was too harsh on Christianity. She made too severe criticisms regarding Christianity only to later see that theosophists were making the same mistakes, if not worse, than the mistakes made by Christianity.

* The theosophical movement is not supposed to imitate any Christian church and it was not created to hate any Christian Church, or any other religious movement. All of them are our brothers and sisters and we can learn from them and perhaps they will learn something from us. That's for each one of them to decide. It all depends on one's ability to learn.

* The main fact is that Helena Blavatsky exerted her humility in stating in public that she made a mistake in being too severe with regard to Christianity, in her first years of public action. This is a central fact for the theosophical movement in the 21st century.

* *Humility protects us from falling.*

* Humbleness is one of the main protections we have in order to not be defeated by arrogance, self-importance or the illusion that "I am better than thou", which is the opposite of the illusion that "I have no value".

* People often fight the illusion that they have no value by adopting the opposite illusion of vanity and pride.

* We must get rid of the negative self-delusions of the type: "I have no value", "I have no positive qualities", "I am a poor useless person" and so on. And we must also abandon *compensatory* illusions like "*I am sensational*", "*Even when I am modest, I am a genius*", etcetera.

The Path of Wisdom

* The middle path - the path of wisdom - invites the pilgrim to stop thinking about himself, except to see his own mistakes, and to humbly develop his potentialities to good, thinking of the cosmos, thinking of the others, thinking of the Path. We must look at the next challenge in front of us. Each day we have a few lessons to learn: this is important.

* Self-denial results from self-knowledge. When we really know ourselves, then we know better, and forget ourselves to think about duty.

* As a theosophist, I must *learn to learn* from the mystical aspects of Christianity, since the best theosophy is found in Christianity. The same applies to other religions. But being a Westerner as I am, I have something to do, from birth, with Christianity.

(Watch the Video [Theosophy and Christianity: Humbleness Protects Us From Falling.](#))



Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.

Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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Join **E-THEOSOPHY** group on **Google Groups**, and study a little bit of theosophy every day: <https://groups.google.com/g/e-theosophy> .

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Selected Fragments
From “Isis Unveiled”:
**The Universe and
the Symbolic Language**

Helena P. Blavatsky



1. The Universe and Chance

So far our modern positivists have been anticipated by thousands of ages, in their cautious philosophy. What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that the universe is the result of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

(From “[Isis Unveiled, Volume I](#)”, pp. 16-17)

2. The Symbolic Language

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of

Tyana affords an example. As every Kabbalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature.

(From "[Isis Unveiled, Volume I](#)", p. 19)

3. The Central Spiritual Sun

Far from us be the thought of the slightest irreverence - let alone blasphemy - toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one - the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded - the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.

(From "[Isis Unveiled, Volume I](#)", p. 29)

4. The Law of Cycles

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect - the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

(From "[Isis Unveiled, Volume I](#)", p. 34)

5. Prototypes of Human Characters

[...] All those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which

