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“The real function of willpower is to produce harmony between the law and man.”

(Helena P. Blavatsky)

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The Policy of the Heart

Preparing the Birth of the Future



The world is now undergoing a delicate transition.

Cruelty can be easily found, from the tribal violence in Africa and the use of chemical weapons in Syria, down to the cold blood hypocrisy of international bankers associated to organized crime.

Institutions - theosophical and otherwise - are in crisis. There is an absence of visible leadership in the theosophical movement, as in many a nation. Yet no world war is taking

place, in spite of the 100-year cycle 1914-2014, and the existing tensions and conflicts are part of a broader alchemical change in human karma.

Every individual is part of the whole process. The world transition is not external: it takes place across each one's soul. Renewal comes from within and each new day is the opening of a new era.

The dawning is not beginning to occur because of some new leader or "avatar", as in the "Second Christ" frauds created by Annie Besant in 1900-1933. Such fancies are clumsy forms of escape from one's duty to mankind.

Ethics emerges from the very crisis of organizations based on make-belief. The era of transparency imposes truthfulness. As Life asserts itself, whitened sepulchres are out of tune with History. In banks and in politics, just as in social, religious and philosophical movements, the spirit of the time now demands the language of sincere cooperation - in deeds, not words. The policy of the heart is the key to enlighten the future.

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A Silent Awakening Or the Nameless Dimension of an Effort



William Judge defined the theosophical movement as the invisible community of people of goodwill around the world who are not attached to religious or philosophical dead letter. True theosophists are those who make efforts to live with freedom of mind and of spirit, and who do their best in spreading an ethical view of life.

In Europe, in the Andean cordillera, in Africa, India, Russia, Ukraine or the USA, let's not think the theosophical movement is defined by its poor nominal associations.

If the precise ways and tools of the planetary awakening we now undergo could be announced beforehand, they could be prevented, too. And they cannot. They take place each minute, everywhere, across the centuries. They flow mostly in silence, through unpredictable and creative ways.

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Examining the Search for Knowledge The Real Issues, and the False One



It is rather useless to ask ourselves how much knowledge we have attained. The real question is about what we do with the knowledge we *think* we have.

Do we use it so as to cheat ourselves into believing we have wisdom? Or do we use it to live better lives and to help others do the same? A few related questions are also important:

- * Do we test our would-be knowledge in real life conditions? Can we live up to it?
- * Is the knowledge we think we have sacred? Or is it of a mundane kind? Does it make us proud or humble? Brotherly or selfish?

Every true form of knowledge leads the learner to altruism. Real knowledge can only grow when it is correctly used. This is the key point in every effort to teach, or to learn.

(CCA)

ULT and What Humanity Needs

A Knowledge That Leads to Brotherhood

Steven H. Levy, M.D.



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U.L.T. Day commemorates the passing of Robert Crosbie, the founder of the United Lodge of Theosophists, on June 25th, 1919. The life and work of Robert Crosbie inspire this annual collective effort, made by associates around the world, to reflect on the mission and future of U.L.T.

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The Founders of the Theosophical Movement have stated that the chief purpose of theosophists in this cycle should be to help establish a nucleus of Universal Brotherhood. The mission of U.L.T., now and in the future, is independent devotion to this cause of Theosophy through the dissemination of its Fundamental Principles.

In these universal and self-evident truths are to be found the basis of brotherhood. That basis is a truer realization of the one Self in each and all and a profounder conviction that Universal

Brotherhood is a fact in Nature. The practical application of these principles in daily life and the moral decisions they inspire are the means of living an ethical life. Universal Brotherhood and Ethics are indispensable and interdependent. One cannot exist without the other. Theosophy does not tell us to be brotherly, rather it demonstrates philosophically and scientifically why we should be brotherly and good, as well as why we should avoid not being brotherly and good.

Clearly, the world needs this knowledge now. From the perspective of the United Lodge of Theosophists, everything else is a side issue that should not distract us from the absorbing and lofty work of spreading broadcast this knowledge that is a part of the accumulated wisdom of the ages. Theosophy literally means "Divine Knowledge". If there is a body of such knowledge, then there must be the knowers of it. It is just as certain that there are those who are ignorant of it. Theosophy starts with the proposition that human beings are not inherently selfish, unbrotherly, or sinful. All such weaknesses and faults are the results of ignorance or forgetfulness of this knowledge.

U.L.T. regards as theosophists all those who desire to serve humanity by replacing this ignorance with checked, tested, and verified knowledge. As theosophists are not yet free of their own ignorance, prejudices, and superstitions, it is necessary that they fit themselves by study and otherwise to be the better able to help and teach others.

Humanity does not need at this time another self-styled Guru, another formulation of dogmas and creeds, another organization with its own officers and rules, another hierarchy of priests, or another revelation. It does need to be reminded that such knowledge exists and where it can be found.

Theosophy offers three fundamental propositions on the nature of Deity, Law, and Evolution. Deity is the Absolute Unity and Causation of all that exists. Law is the cyclic and periodical throughout all departments of nature, and it is the pervasive manifestation of the Unknown Deity. Evolution is the process of spiritual unfoldment of self-conscious awareness of that Unity and Law through a suitable mind while in an appropriate form. Theosophy concludes that these three, Deity-Law-Evolution, are the essential nature of our Being.

A human being is spirit in essence and is inherently perfectible. A human being is fundamentally an expression and agent of the law of motion, harmony, balance and justice. A human being is the flower of its own evolution, just as the perfected human being represents the ideal and demonstrates the fact of human perfectibility.

When this knowledge is understood, it is natural for human beings to be brotherly and to make the right moral decisions. When this knowledge is ignored, forgotten, or obscured, suffering and discord in a thousand different ways result. It is also the aim of ULT to hold up to the light these Fundamental Principles of Theosophy so that they may be a basis for unity among all Theosophists regardless of their affiliation with any Theosophical Organization. In this way the Theosophical Movement can grow in expression and influence through the 21st Century and beyond.

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Perseverance Prepares Victory



Firmness of purpose gives durability to one's decisions.

However, to persevere implies calm, because anxiety can only give us that which cannot last.

Persistence implies flexibility, for rigidity takes us to that which can be broken. By being flexible, we learn better.

True determination is realistic about challenges and obstacles. It wins them, if this is possible, or it avoids them in the short term, saving energies for a more favourable occasion in the future.

A deep and well-thought decision prepares a lasting victory. It enlightens little by little every aspect of one's existence. It harmonizes the different dimensions of life, seeing them as part of the same project, towards a transcendent goal.

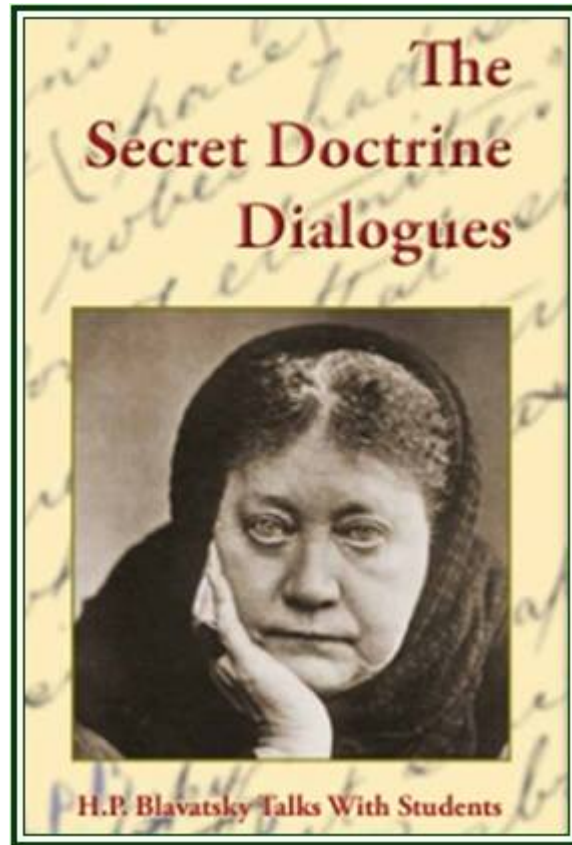
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The Dynamic Unity of All

A universal view of life that enables each individual to see the dynamic unity of all beings is the solution for the world sorrows and pains. This, however, is not a good news for those who are afraid of structural changes.

Meetings With Helena Blavatsky

The Secret Doctrine Dialogues



The book “The Secret Doctrine Dialogues” presents the verbatim transcriptions of conversations between Helena P. Blavatsky and her London Students, on the first pages of “The Secret Doctrine”. With 722 pages, the volume was recently published by The Theosophy Company, Los Angeles. [1]

It constitutes a full, extended version of “Transactions of the Blavatsky Lodge”, which is also published by the Theosophy Company.

While reading the volume the student may get perplexed at the depth of the discussion, and feel what it was like to be in a personal meeting with HPB and her students in the late 19th century.

NOTE:

[1] A previous edition, dated 2010, was published by ISIS Foundation, the Netherlands, under the title of “The Secret Doctrine Commentaries”.

Mutual Help: The Key to Progress



In a collective effort, victory depends on a strong feeling of mutual goodwill.

The sense of a separate “I” is an obstacle, for there are no separations. The mistake made by each one is the mistake of all. Each one’s progress is the victory of the whole group. Self-forgetfulness is the key.

Do We Need to Correct the World? Improving Our Ideas of Perfection



**Partial reproduction of a painting by Joana Maria Pinho:
the Universe is an infinite circle, whose center is everywhere.**

Those who like to proclaim that the world is imperfect should first examine how accurate are their ideas about perfection.

Before trying to make deep corrections in the world around us, we would do well in

improving our perception of that which is good, true, and healthy. The law that regulates the world is perfect. We do not have the duty, or the possibility, to correct the universe. We can have the privilege of correcting ourselves, while helping other beings do the same. We may be partially ready to do that with efficiency.

Although no absolute perfection can be found around us, imperfections are no excuse for us to abstain from doing our best. The whole world is learning to correct its own mistakes. It is by being humbly conscious of our imperfection that we can improve our lives and walk toward the ideal of human progression and perfection.

There is nothing wrong with the evolution of the universe. Looking at it from the point of view of the One Law, one sees that apparent imperfection is but perfection-in-movement. Errors and failings are part of *Maya*. Life is a constant, eternal process of self-improvement, and it includes all physical and subtle aspects of Nature.

Although the center of the universe is everywhere, for all practical purposes it is *mainly* in the heart of each human individual. This is not an exclusive center. As an omnipresent source of goodwill and co-responsibility, it is shared by all.

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See on this topic the Chapter entitled “**The Center of Pascal’s Sphere**”, in the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline (The Aquarian Theosophist, 255 pp., 2013).

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The Occult Symmetry

One’s circle of attention must be wide. The central, invisible point of inner intention must be strong and clear enough to compensate the openness of horizons.

Managing One’s States of Mind

Control your thoughts, keep a correct and optimistic state of mind, work for worthy goals, be honest, and many other factors in life will take care of themselves.

The Universe Exists for the Good of the Soul

As all human beings are primarily spiritual beings, the earth is not their permanent abiding place; they are born into bodies, live, form their relations as physical, psychic, and spiritual beings, and again return to their own more real and abiding states. As you may be aware, the universe exists for the purposes of soul ... (Robert Crosbie, in “The Friendly Philosopher”, Theosophy Co., p. 199)

Helena P. Blavatsky



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The following transcription was published by Boris de Zirkoff in the “Collected Writings” of Helena P. Blavatsky, TPH, USA, 1982, volume XIII pp. 364-365.

into consideration the fact that the sanskrit word **Manas** means “mental principle”, and **Buddhi** means the spiritual soul or spiritual intelligence. **Kama** is the center of animal desire. **Kama-loka** is the “place of desires”, one of the first phases in the after-death cycle.

The higher and spiritual phase of the cycle between two incarnations is called **Devachan**. The **sixth principle** is the **buddhic** principle or spiritual soul; the **seventh principle** is the atmic and supreme principle in the microcosm of the human aura. **Mahatma** is one individual who attained perfection from the point of view of the present stage in human evolution.

(CCA)

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Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life

principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes.

The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of “psychologizing” is performed by will-power and is effected by and affects the aura.

A discussion arose as to the distinction between will and desire. Desire has to do with a man’s success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic [1], a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma.

After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will.

Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. [2] His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one’s aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called “glimpses into the eternal”.

The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.

A distinction was drawn between obstinacy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

NOTES:

[1] Typhonic - a reference to Typhon, the deadliest monster of Greek mythology. (CCA)

[2] “Outside its action”, according to the available transcription of HPB’s words, made by her students. A Mahatma is indeed outside the field of action of that portion of the Law of Karma that can be perceived by average human beings. However, he is entirely *within* the field of

action of the Law of Karma. A Mahatma *learns*. He makes mistakes and corrects them. He has his own source of inspiration. He expands his consciousness. He is an agent of the Law of Karma, as HPB says in this paragraph, but he is not the law himself. Precisely because Mahatmas act under the Law of Karma, the two Masters who inspired the creation of the modern theosophical movement worked under the severe supervision of a higher Initiate, whom they called “the Chohan”. As a matter of fact, every aspect of cosmic intelligence humbly obeys the One Law. (CCA)

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The Silence and the Word



The real value of theosophical teachings depends on our relation to silence. It is in silence that we can see the meaning of words in our lives. Him who loves silence loves truth. If one is afraid of silence, one may use words as an escape.

One may try to deceive others and oneself through words. Or one may use words in a sincere attempt to heal pain. Correct words enlighten silence and lead to insight.

The void opens the door to fullness just as silence reveals the true value of sounds. And sound may be physical and emotional, or it may belong to higher levels of consciousness.

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The Need for Watchfulness

The life of the Disciple must be one of constant watchfulness, not merely of others, but most of all of himself. (Robert Crosbie, in “The Friendly Philosopher”, Theosophy Co., p. 120)

Outer Changes and Inner Stability



There is an epidemic of unnecessary changes which citizens need to cope with today, in outer life. For many an individual this works as an effective training in inner concentration and focus.

Constant outer changes teach us flexibility and test our resolve. One's detachment is thus expanded. Impermanence challenges the routine of an individual. It forces him to expand his attention and build an iron will which must be expressed in creative and flexible ways.

When Victory Emerges



In long term efforts, success seldom comes as a surprise.

During the second world war, the victory of the democratic nations and their great ally, Russia, did not come all of a sudden in 1945. It first emerged as a certain fact on the horizon.

Then it made progress toward immediacy. The war was already “won” late 1943 and “finished” in 1944. But between cause and consequence, time is often the necessary mediator. The visible end of the war took place in May 1945 in Europe, August 1945 in Japan.

Something equivalent takes place in long term individual efforts. The signs of victory come as a change in the tide. One starts to see that the currents of karma come to help his endeavour, and then they do so in growing speed and with an increasing strength. At this point, there is no hurry any longer. It is a moment for humbleness. Life is impersonal and ultimately nameless, and so are victories.

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Seven Levels of Space and Silence



One way of meditating consists in observing the fact that each one of our thoughts, actions and feelings is surrounded by space or silence, and permeated by it.

Far from being limited to physical plane, space is septenary. It has seven main levels and a number of sublevels of subtlety and density.

Void is, to space, what silence is to sound. Both bring us freedom, but they can be seen as threats by narrow minds.

Space and silence are as multidimensional as life itself. Our feelings, actions and thoughts are surrounded by corresponding levels of space-silence. In the absence of noise, peace is found and harmony can be perceived. The center of the wheel of life dwells in the heart of every citizen.

The soul-space is the impersonal, wordless, boundless dimension of pure consciousness where one's spiritual soul lives. And, of course, our immortal soul is not really ours: we belong to it, instead.

The Role of E-Theosophy at Yahoo



While recognition of the diversity and independence of thought and expression is important, maintaining dialogue with others on those principles and ideals that unite all Theosophists is crucial.

Together, we will continue to try to walk a narrow line that avoids dogmatism and prejudice as much as superstition and doubt. Our strength is in our unity. That strength is increased whenever there is individual discernment and mutual help between different centers of Theosophical work.

In light of this mutual mission and challenge in the 21st Century, it is well to highlight the rising of a new effort that is taking its place among the many centers of light in the sphere of the modern Theosophical Movement. This new center, E-Theosophy, acts in the hyperspace of the Internet and blends the modern computer technology with the age-old objects of the Theosophical Movement. It is a site where members and associates from Theosophical Centers all over the world can participate in mutual study and help in understanding, applying, and promulgating Theosophy, pure and simple. It especially welcomes those individual students and inquirers who may be isolated from a physical Theosophical Center.


The E-Theosophy e-group, as the United Lodge of Theosophists and other like-minded centers of Theosophical activity around the world, reminds us that our greatest service to humanity now and in the future is to help on the evolution of soul, and the mind and heart of the race, by keeping the writings of H. P. Blavatsky and William Q. Judge before the public so that others may be inspired to know more, be more, do more and live more in the light of their Higher Self.

[From the article "THE MISSION AND FUTURE OF THE ULT", by Steven H. Levy, M.D., which is available at www.TheosophyOnline.com and its associated websites.]

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There Is No Religion Higher Than Truth

Twelve Highlights:

- **How to Develop Occult Powers - Carlos Cardoso Aveline**
- **Two Philosophical Poems - Henry Wadsworth Longfellow**

- La Editors

We reproduce below the monthly report of www.TheosophyOnline.com and associated websites, valid for June 21st.

There are four items in French: three books and one text. In Italian, we have eleven items, including ten articles and one book. In Spanish, there are 33 items, which include 30 texts and three books. [1]

(The more recent titles above)

- NOTE:

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The Aquarian Theosophist is the monthly electronic journal of the websites www.TheosophyOnline.com, www.Esoteric-Philosophy.com and www.FilosofiaEsoterica.com. It was founded by Jerome Wheeler in November 2000. Editor since March 2012: Carlos Cardoso Aveline, with assistant-editors. To make a free subscription or get in touch with the editors, write to lutbr@terra.com.br. Facebook: **The Aquarian Theosophist**. Blog: www.TheAquarianTheosophist.com. See the complete collection of “The Aquarian” at www.TheosophyOnline.com.

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