

on the quantity of members in the theosophical associations: it results from their quality and the wisdom they have.

If the media lie and say whatever is convenient for those who control banks, money, and governmental bureaucracies, then you must observe the theosophical associations. For they are supposed to inspire our civilization with ethics and sincerity through the power of individual and collective example.

And if nuclear proliferation accelerates and there are inter-religious wars, ask yourself why the theosophical movement, as it was originally designed, has not been stronger, more active, and more clearly responsible for the present and future of mankind.

And if the esoteric movement seems to be weak and to have adopted a *chronic irresponsibility* regarding mankind, then ask yourself *what you can do to accelerate your own awakening*, as a student of eternal wisdom; and the awakening of other friends around you.

Do not underestimate your potentialities. Persevere each day in trying your best and you will learn constantly renewed lessons. Victory comes with no noise, in due time and in the right rhythm.

Developing the Right Intention

Since the 1890s the theosophical movement has remained unnecessarily small or grown in wrong ways. The vitality of the movement depends on the inner motivation of its members. One of the stumbling blocks consists of a pair of opposites: on one hand, there is the illusion of personal ambition; on the other hand, the illusion of personal lack of motivation. The paradox results from an absence of proper information regarding the nature of the movement.

Well-informed people see Theosophy as both stimulating and realistic, challenging and sober. Philosophical knowledge must be open to critical examination. The theosophical Pedagogy may be defined as the art of independently researching and teaching esoteric philosophy. One can see how it works by studying “The Mahatma Letters” and “Letters From the Masters of the Wisdom”. The Letters show how the pedagogical principles followed by Initiate Teachers can be applied in daily life.

The Epistemology and Psychology of Wisdom are present in the writings of John Garrigues. He made a unique contribution to the theosophical literature in a number of articles on the various aspects of one’s motivation along the Path. Such texts are scattered throughout the collection of the “Theosophy” magazine from 1912 through 1944 and in a few cases beyond that. The articles “The First Step to Take” and “The Right Motive” are two examples among many. In “The First Step...”, he says:

“A clean life involves purity, rectitude, chastity, and harmlessness, as well as absolute straightforwardness of conduct.”

[From the article “**Life and Writings of John Garrigues**”, which is available in our associated websites.]

Fragments of Wisdom

The Universe, Mankind and the Mahatmas

Helena P. Blavatsky



1. One's Individual Relation to the Sun

The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence.

The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions [1], as the Higher Self is the center for the six principles of man.

So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought. (...)

We sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind. [2]

2. The Atom, the Monad, and Cosmic Life

The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aeons to blossom as a man. But it is a

concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas.

The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point.

The Peripatetics applied the word *Monas* to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the “Mineral, Vegetable, Animal, (etc.), Monad” are examples.

The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The “Monadic Essence” begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad - not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

Leibnitz conceived of the Monads as elementary and indestructible units endowed with the power of *giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena. [3]

3. Immortal Sages Are Present in Every Age

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae* [4] - is an immortal truism. [5]

NOTES BY THE EDITOR OF “THE AQUARIAN”:

[1] Classical theosophy teaches that seven planets are sacred: Sun, Saturn, Jupiter, Mars, Venus, Moon, and Mercury. See for instance “The Secret Doctrine”, Theosophy Co., Volume II, pp. 601-602.

[2] This first fragment of the article is reproduced from “Collected Writings of H. P. Blavatsky”, TPH, volume IX, p. 400-K.

[3] From the pages 178-179 of volume I, “The Secret Doctrine”, H. P. Blavatsky, Theosophy Co., Los Angeles.

[4] So many men, so many opinions.

[5] Helena Blavatsky, in “What Is Truth?”. The article is available in our websites.

Robert Crosbie and The Duty of Correcting Falsities

It is no doubt true that many people calling themselves Theosophists have by their folly given false impressions of what Theosophy stands for and means, but that should induce in all Theosophists more strenuous effort to correct the falsities and put the philosophy in its true light. If there were more Theosophists of the latter kind there would not be so much of false impression; so the moral is to swell the number, instead of helping the enemy by withdrawal, or retreat, which is the course of the ill-informed, the coward and the traitor.

[Robert Crosbie in the article “Freedom From Pseudo-Theosophy”. See also “The Friendly Philosopher”, p. 172.]

Ivan A. Il'in - 1 Lessons from History



History shows that it is not easy for a human being to find [*the*] path [*of holistic self-knowledge*], that is difficult to follow it, and easy to lose it. The chaos of trivial desires and petty ends imperceptibly disperses the powers of the soul, and human passions extinguish its fire.

The soul loses its access to spiritual contents and therefore cannot maintain the form of spirit: for it can be in the shape of spirit only when it lives authentically by means of spirit's real contents. Having lost the shape of spirit, it becomes a victim of its own chaos and gets carried away by its spinning to collapse and calamities. And then its task is to perceive in these very

calamities and sufferings its own falling away from God, to hear His call, to recognize His voice, and subject its own false path to unmasking and reexamination.

At present philosophy has the great and responsible task of initiating this reconsideration and unmasking. Such a staggering spiritual failure of humanity as a stream of unheard of wars and unprecedented revolutions witnesses with unquestionable power and clarity to the fact that *all* aspects of spiritual existence lived and developed along false paths, that *all of them* are in a state of deep and severe crisis. Humanity lost its way in its spiritual life, and chaos overtook it with unheard-of calamity. This witnesses to the fact the *very mode of spiritual life was false*[1], that it must be reexamined to the roots, and renewed and regenerated from the roots up.

[From the book “On the Essence of Legal Consciousness”, by Ivan Il’in, Wildy, Simmonds & Hill Publishing, 2014, UK, 391 pp., see p. 117.]

A NOTE BY THE EDITOR OF “THE AQUARIAN”:

[1] This is a particularly significant point in the original teachings of theosophy. See for instance Letter 10 in “The Mahatma Letters”, TUP edition.

Ivan A. Il’in - 2 **The Comical Side of Ignorance**

Every person possesses within his exclusive individual inner experience the sole medium connecting him with the heights of spirit - with the true, the good, the beautiful, with revelation and the law - and the sole source for cognizing them and for judgements concerning them; each one knows concerning these objects only that which he has independently and authentically experienced and creatively verified.

And so people continually forget about these fundamental conditions of spiritual activity: they do not seek authenticity in experience and objectivity in research, but base themselves on personal inclinations and satisfy themselves with subjective opinions. And as a result of this there arises an unworthy and comical spectacle: people make judgments concerning what is most important and supreme, not knowing what they judge....

[From “On the Essence of Legal Consciousness”, by Ivan Il’in, 2014, see p. 119.]

Of Stars and Human Beings

Ancient philosophy teaches that stars are inhabited by divine spirits, and that an intimate relationship exists between them and human souls.

The idea is present in many different works of universal literature, including poetry and philosophy.

In the last lines of folio 41, in his “Timaeus”, Plato refers to the work of the “creator” of the universe, a term which in esoteric philosophy refers to the wide plurality of creative beings.

And Plato says this about the “creator” and the primordial “mixture” of the cosmos:

“(.....) He divided the whole mixture into souls equal in number to the stars, and assigned each soul to a star; and having there placed them as in a chariot, he showed them the nature of the universe, and declared to them the laws of destiny...” [1]

Indeed, according to esoteric philosophy physical stars are but the “chariots”, or vehicles, for star-spirits.

NOTE:

[1] See “Timaeus”, by Plato, in “Plato - The Dialogues of Plato”, Translated by Benjamin Jowett, Encyclopaedia Britannica, Inc., Chicago, London, Toronto, 1952, 814 pp., see pp. 452-453.

[Reproduced from the article “The Meaning of the Christmas Star”.]

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No Religion Higher Than Truth

There may be deep, challenging layers of meaning, in the apparently simple idea expressed by the motto of the theosophical movement. Perhaps the phrase sums up the long-term purpose of the movement. Its careful consideration may help the student see from a broader perspective some old obstacles and mechanisms of spiritual ignorance, both individual and collective.

In order to better understand the movement’s motto, one must study the theory of Maya or Illusion. If the learner wants to go further and live up to the motto, he will have to take practical steps to find his own way out of Maya. It will be a long journey. Yet the very fact of keeping the motto alive in the temple of his mind and heart will help him get to the steep and narrow, uphill path to truth.

Borrowed from the Maharajah of Benares, the motto is originally Sanskrit: “*Satyat Nasti Para Dharma*”. It was famously translated by H.P. Blavatsky as “There is no religion (or law) higher than Truth”. [1]

Included in parenthesis, the word “law” indicates that “dharma” has a wider meaning than just “religion”. In fact, “Dharma” means religion, law, sacred scriptures, doctrine, science, duty, right conduct, virtue, equity, justice and philosophy.

The other term of the *occult equation* present in the motto is “Satyat”, which also has a relatively wide meaning. It is synonym not only to truth, but to supreme reality, being and essence. “Satyat” suggests “Sat”, the one ever-present Reality, the essential Be-ness which corresponds to the first fundamental proposition of the Secret Doctrine. [2]

The motto is a multidimensional axiom.

If we preserve the two main Sanskrit concepts in it, we will have the phrase “**There is no Dharma Higher than Satyat**” which can also be read as “**There is no Duty Higher than Truth**”, and “**There is no Scripture higher than Direct Realization**”, among other possible meanings. Hence the way we see the motto may get deeper and dynamic.

NOTES:

[1] “The Secret Doctrine”, H.P. Blavatsky, Theosophy Company, Los Angeles, 1982, I, p. xli.

[2] “The Secret Doctrine”, volume I, p. 14.

[The above paragraphs open the article “**No Religion Higher Than Truth**”.]

Austerity, the Pilgrim’s Protection



The practice of voluntary austerity, or “tapas” in Sanskrit, helps those who try to adopt a wise view of life.

As the student of theosophy develops a higher sensibility, he must consolidate stable and healthy habits on the outer layers of existence.

While his central focus shifts from the outward aspects of life towards subtler rates of

vibration, he has to establish himself in sane patterns of vibration so as to be protected by the good karma of his present and past actions. The building of such rhythms in life will combine with the unfolding of his new and finer perception. The pilgrim is protected from Illusion, by Tapas.

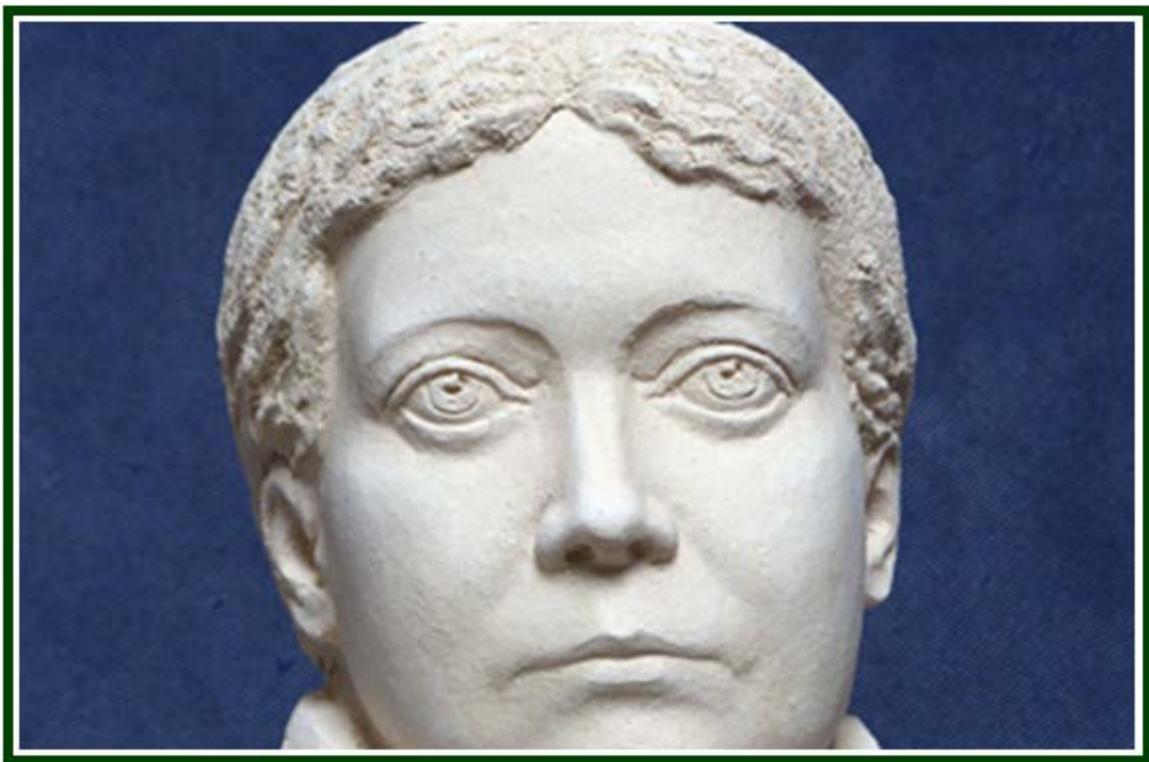
If the Eyes Were Open

Writing to theosophists on an effort to liberate mankind from the unnecessary pain it suffers today, a Mahatma of the Himalayas said:

“... If your eyes were opened, you might see such a vista of potential blessings to *yourselves* and mankind (...) as would fire with joy and zeal your souls!”

[The words from the Mahatma are quoted in the article “The Essence of Human Future”.]

Frankness as a Source of Peace



H. P. Blavatsky; a bust by Ukrainian sculptor Alexey Leonov.

After silently suffering persecution for many centuries, it was with Helena P. Blavatsky that the esoteric movement started once again challenging the frauds and self-delusion of monotheisms.

While teaching universal and inter-religious wisdom, HPB had the courage to show the un-wisdom of sectarianism and the void character of mere rituals. She fiercely fought the narrow-

mindedness which prevents people from seeing the inner unity of mankind, side by side with its cultural diversity. Fanaticism and intolerance are at the source of hatred, conflict and wars.

As soon as HPB died in 1891, the esoteric movement stopped showing the falsity of sectarian religions. It took a few years for Annie Besant to start fabricating her own fraudulent version of a “catholic church”, and a home-made, pseudo-theosophical “Christ” - in the person of Jiddu Krishnamurti.

As a result of such choice for the “easy path”, the movement lost its vitality and there has been no shortage of inter-religious conflicts since the 20th century. Technological progress has been strangely combined with old middle age superstitions and blind faith. Scientists, of course, have nothing to say about that, or about the need for an ethical use of scientific knowledge. They act like mercenaries.

However, no form of ignorance is eternal, and an ancient axiom says: “Better late than never”. There will be a time when the theosophical movement will inevitably fulfil its mission and help mankind get rid of fanaticism and ignorance.

Our civilization will have then more respect for truth. It will use scientific knowledge to improve life and not to threaten it. Its old addiction to wars and hatred will be healed. While preserving cultural diversity, humanity will live in peace.

The Facts and the Mirror



As long as anyone’s contact with his immortal soul is alive and strong enough, he has the courage to see the facts of life in a severe way, and at the same time he maintains a positive attitude towards the future. Others may then consider him an optimistic.

If however one gets negative regarding his future as a soul, or pessimistic as to the future of mankind (or his country), he should re-examine his relation to his own higher levels of consciousness. He ought to expand that contact.

Our view of the world is a mirror to the state of our soul.

The First Degree of Wisdom



Silence is the first degree of wisdom, listening the second, understanding the third, remembering the fourth, acting the fifth.

(From the article “Aphorisms of the Rabbis”)

A Brother to Lightning and to Bliss



There is a time to go ahead and a time to wait. There is a time to obtain things and another one to practice renunciation. On some occasions, one must remain in motionless vigilance. The warrior of truth lives in contact with the silence in his heart and is ready to various situations. He can work in movement and he can rest. Stability and change are both

comfortable to him. He is a brother to lightning and to bliss. He is an intimate companion to that which is visible, and never separates from the unfathomable.

[From the article “Thoughts Along the Road - 7”.]

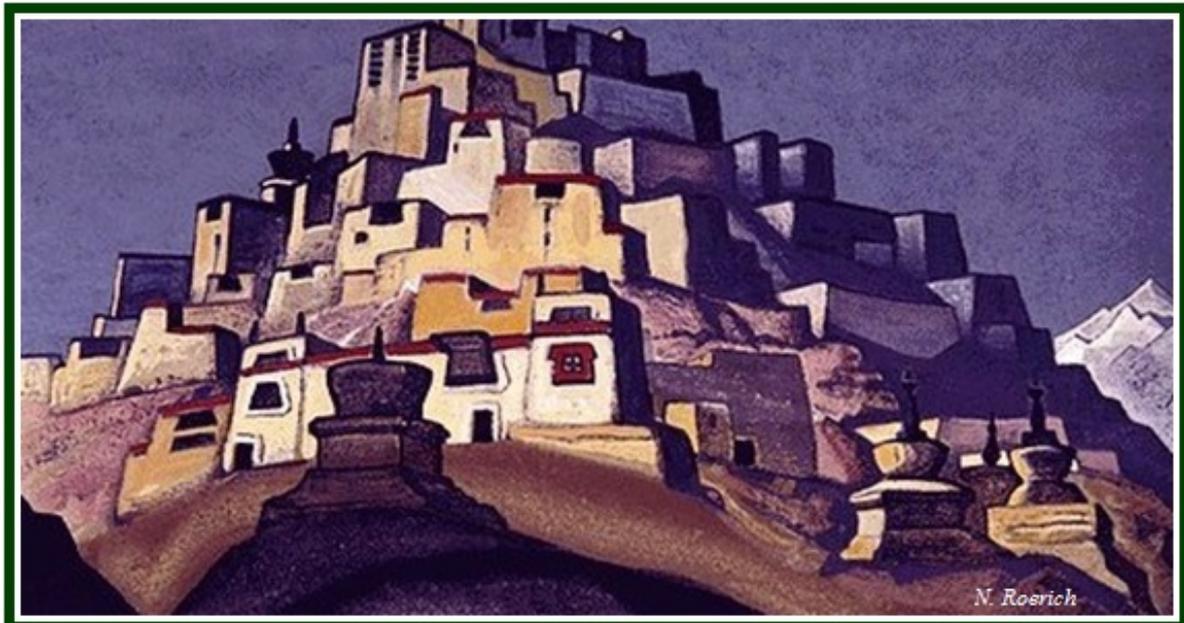
Our Mind’s Creations

If we understand that intelligent will lies behind everything that exists, is the cause of everything that is, is the Creator in the universe, we may perhaps gain some idea of what it is necessary for us to know in order properly to use our powers.

All stand as creators in the midst of our creations. There are creators below us in the scale of intelligence. We stand in another place, with a wider range of vision, a greater fund of experience; so we can see that below us, infinitely below us, are beings so small that many of them could be gathered on the point of a needle. (...) This evolution of intelligence, or soul, proceeds very slowly in the lower kingdoms, more rapidly in the animal kingdom, and in man has reached that stage where the being himself knows that he is, that he is conscious, that he can understand to some extent his own nature and the natures of the beings below him, and see their relation to each other.

[From the article “The Creative Will”, by Robert Crosbie.]

The Unshackled Spirit



....**O**nly the unshackled Spirit shall see the things of the Spirit without a veil. No untaught amateur could ever rival the proficient in this branch of research; yet the world’s real Revelators have been few, and its pseudo-Saviours legion; and fortunate it is if their half-

glimpses of the light are not, like Islam, enforced at the sword's point, or like Christian Theology, amid blazing faggots and in torture chambers.

[From "The Mahatma Letters", TUP, Pasadena, CA, Letter LIX, p. 348.]

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Before Standing in the Sacred Presence



Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness.

Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

(From "Light on the Path", M. C., Theosophy Co., page 01.)

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A Lesson From Epictetus

Circumstances do not rise to meet our expectations. Events happen as they do. People behave as they are. Embrace what you actually get. Open our eyes: see things for what they really are, thereby sparing yourself the pain of false attachments and avoidable devastation.

[From the book "A Manual for Living", Epictetus, a new interpretation by Sharon Lebell, HarperSanFrancisco, New York, copyright 1994, pocket edition, 88 pp., see p. 14.]

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On Energy Efficiency

From the Writings of the Founder of Judo

Jigoro Kano



Jigoro Kano, the founder of Judo

* **E**ven when we do what we believe to be best, overdoing something can be harmful. (...) Diligence is good, but one must be diligent in moderation, to an appropriate extent. [1]

* Becoming angry consumes mental energy. How does anger benefit you or anyone else? The results of anger are invariably a depletion of mental energy and being looked down on or disliked by others. By following the principle of *Seiryoku Zenyo* [*the best use of one's energy*], people will not be able to get angry. Being disappointed or troubled by failures or setbacks, or harboring grievances are also ways in which mental energy is consumed. Arguments, fights - all these things are violations of *Seiryoku Zenyo*. [2]

* One's mental and physical energy must be used most effectively in order to achieve a certain goal. That is to say, one must apply the most effective method or technique for using the mind and body. If we use the term '*seiryoku*' for one's mental and physical energy, this should be expressed as '*seiryoku saizen katsuyo*' (best use of one's energy). We can shorten this to '*seiryoku zenyo*' (maximum efficiency). This means that no matter what the goal [3], in

order to achieve it, you must put your mental and physical energy to work in the most effective manner. [4]

NOTES:

[1] Jigoro Kano, in his book “Mind Over Muscle”, published by Kodansha USA, New York, 2013, 155 pp., see p. 79.

[2] From “Mind Over Muscle”, p. 85.

[3] Jigoro Kano clarifies in his book that every goal must be ethically correct. He expressly submits the practice of martial arts (or the art of living) to altruism.

[4] “Mind Over Muscle”, p. 43.

The New Texts in Our Websites

This is the monthly report of www.TheosophyOnline.com and its associated websites. The following items were published between 21 December and 24 January:

(The more recent titles above)

1. **The Universality of Temple Mount** - *Carlos Cardoso Aveline*
2. **Three Questions** - *John Garrigues*
3. **Celebrating the Theosophical Movement** - *Carlos Cardoso Aveline*
4. **The Vitality of the Lodge** - *Carlos Cardoso Aveline*
5. **On Starting a New Year** - *Carlos Cardoso Aveline*
6. **A Plurality of Integrated Steps** - *Carlos Cardoso Aveline*
7. **The Aquarian Theosophist, December 2015**

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The mysterious planet Uranus is a “bridge-builder” between our solar system and the Milky Way. Like his companions Neptune and Pluto, this rather distant “wanderer” is considered an ambassador from the galaxy. Together with the more severe *master* Saturn, Uranus is the co-regent of Aquarius sign and age. It is also a source of inspiration for visionary and creative energies. Associated to sudden change and to the enlightenment of consciousness, Uranus the “Aquarian” was discovered by modern science in March 13, 1781. It was secretly known to wise men of previous ages (...).

[From the text “A Few Words on Uranus”, by CCA.]

Thoughts Along the Road

Observing the Sacredness of Daily Life



* All things are surrounded by peace, space and silence. It is helpful to remember that. To each existing being there is a corresponding atmosphere which both contains and transcends it. The spatial term “Emptiness” corresponds to the acoustical concept of Silence. In voidness, loss and detachment one finds wisdom, the meaning of things, and the purpose and harmony of every effort.

* The New Testament Jesus, as Helena Blavatsky clarified, is the symbolical voice of everyone’s spiritual soul. And it says: “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul?” (*Matthew 16: 24-26*)

* It is by “dying” to material things or “accepting the void” that one can live indeed, and do so in a lasting way. The lower self has to “face the absolute nothingness of its life” for the higher self to flourish in anyone’s existence.

* Mental and emotional silence liberate us from automatic chains of thought. By being noiseless and alert, the pilgrim’s mind is able to contemplate truth from the point of view of that freedom which he obtains by transcending short-term thought.

* One of the paradoxes in life is in the fact that you need constant self-preparation, in order to be able to forget yourself. Thanks to self-respect, self-knowledge and self-control, one can leave his personal “self” aside and deal with more important issues.

* Each time one's consciousness transcends in waking state the process of perceiving physical and psychological objects, one discovers the hidden bliss dwelling in the "void" level of mental Space. Then one attains to wide horizons and elevated levels of life perception, and every noise of individual consciousness gives way to the music of silence.

* Altruism needs efficiency. However noble, a vague or groundless desire makes it more difficult to attain one's object.

* Five people who know what they want and who patiently work for the good of mankind are more influential on an essential plane than five hundred misinformed individuals, or five thousand confused minds.

* If the tasks one is supposed to perform each day grow in number and multiply, then an unconditional calm must be evoked, so as to keep the necessary peace and order in one's inner world.

* Good results emerging from one's work and efforts may be highly probationary if one's sense of mission is attached to outward duties. Detachment protects one from a mechanistic view of his own task. The priority is always listening to the still, small voice of the conscience.

* A multitude of tasks must be daily carried out by every truth seeker. Reading a book, observing his own emotions, taking care of his thoughts, helping at home, performing each task at work, buying bread or driving a car are but a few examples among hundreds. Which of them are more important? Although the classification of tasks and actions by order of importance is unavoidable one way or another, it should be done with care.

* Once a task is acknowledged as being part of my duty, it must not be neglected. The way I perform an action is sometimes more important than the action in itself. A humble task, if well done, will open the karmic door to better opportunities. To sleep well, to eat well, to take good care of the health and have the right kind of meditative walks, to name a few examples, are all opportunities to expand one's antahkarana, the bridge to the higher self. Each thought counts. Smaller decisions make the difference.

* It is no use adopting a form of spirituality which denies or runs away from the difficulties of life. The original teachings of theosophy agree with that. Universal wisdom can only be grasped in one's daily existence, and an integrated view of the world is necessary.

* In the cycle of 24 hours, one meets failure, ignorance and fear. True philosophy enlightens and transcends every feeling and hope in human soul. Learning to be a theosophist means looking at everything from the point of view of that level of consciousness, in one's heart, which does not die, and is not born.

* The balanced pilgrim who seeks for truth must have the audacity of those who are personally ambitious, combined with the self-forgetfulness of him who does not want anything for himself.

