

murder, abortion, destruction of forests, and the worship of technology. The forms of life-denying ignorance are many: the energy of kundalini is widely inverted and perverted.

In the *world order of money*, human beings are regulated by material objects, and are themselves largely reduced to the condition of objects. Deep love and ethics are often seen as ridicule. These two feelings become politically incorrect, revolutionary, and tremendously powerful, for celestial energies are permanent, and they are invincible.

Ethics is the Law, while selfishness is a passing circumstance. Entire societies emerge, live and disappear while *loyal human relations* changelessly persist, and human couple and family bonds remain.

The love between woman and man has sacred levels which constitute the central point to any society.[1] From antiquity, all cultural traditions have celebrated the divine aspects of human couple, which express the spiritual souls of people. Such a bond involves long-term responsibility, and an article in “The Theosophical Movement” magazine says:

“No Hindu marriage is completed without the ritual of *saptapadi*, which literally means ‘seven steps’. *Saptapadi* involves taking of seven vows or seven promises by both the bride and the groom, with the sacred fire serving as the witness. In the last vow they promise to be true and loyal to each other, to take care of each other in any circumstances, and to remain companions and best of friends *for the lifetime*.”

An altruistic commitment is essential to the generation and the preservation of Life. The article proceeds:

“In all the cultures wedding vows outline the same goals - lifelong commitment, devotion and mutual respect. Marriage is seen to be an everlasting bond, and the marriage vows reinforce the couple’s intent to stay together through thick and thin. The unprecedented increase in divorce rate seems to suggest that within few years, or even months of marriage, these vows are almost forgotten. When these vows are not taken with understanding the couple does not know what exactly they are promising to do. One’s faith in human goodness and trustworthiness is re-affirmed when one comes across people who do not make lip-promises, but are ready to go to any length to keep one’s word.” [2]

The true *revolution* and *social change* take place in one’s soul first, and occur by transferring power to the impersonal and higher levels of consciousness. There is no pleasure like the pleasure of selfless love and understanding, which harmonizes sky and earth in one’s daily life.[3]

Upward karmic pressures exist in human History which emerge once and again in full force. They do so at the right time, according to the law of cycles and usually in unpredictable ways.

By recognizing the sacred and central character of love between woman and man, one can see that its varying quality and strength determine the Karma of every nation and community. Thus the citizens learn how best to cherish life and live with respect for all beings. Universal friendship and ethics do not belong to us: we belong to them, instead.

NOTES:

[1] Read in our websites “[How Women Enlighten the Future](#)”, by A Master of the Wisdom.

[2] From the anonymous article “Word of Honour”, published in “The Theosophical Movement” magazine, Mumbai, India, May 2017, p. 05.

[3] See the list “[Texts on the Family and the Path](#)”.

The Ecology of Human Consciousness

Examining the Influence of the Environment Over Mental and Spiritual Life

Helena P. Blavatsky



In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul.

The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead.

Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man.

Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the *London Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience “that English steel could not bear the atmosphere of India”; so a bunch of English or American keys will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized. So, too, it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschuktschen, is gradually and often completely deprived of such powers when coming into smoky and foggy London.

Is the inner organism of man less sensitive to climatic influences than a bit of steel? If not, then why should we cast doubt upon the testimony of travellers who may have seen the Shaman, day after day, exhibit phenomena of the most astounding character in his native country, and deny the possibility of such powers and such phenomena, only because he cannot do as much in London or Paris?

In his lecture on the *Lost Arts*, Wendell Phillips proves that besides the psychological nature of man being affected by a change of climate, Oriental people have physical senses far more acute than the Europeans.

The French dyers of Lyons, whom no one can surpass in skill, he says, “have a theory that there is a certain delicate shade of blue that Europeans *cannot see*. And in Cashmere, where the girls make shawls worth \$30,000, they will show him (the dyer of Lyons) three hundred distinct colors, which he not only cannot make, but *cannot even distinguish*”.

If there is such a vast difference between the acuteness of the external senses of two races, why should there not be the same in their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a color which does exist, but which being inappreciable by the European, is therefore non-existent for him. Why then not concede, that some peculiarly-endowed organisms, which are thought to be possessed of that mysterious faculty called *second sight*, see their pictures as objectively as the girl sees the colors; and that therefore the former, instead of mere objective hallucinations called forth by imagination are, on the contrary, reflections of real things and persons impressed upon the astral ether, as explained by the old philosophy of the *Chaldean Oracles*, and surmised by those modern discoverers, Babbage, Jevons, and the authors of the *Unseen Universe*?

“Three spirits live and actuate man”, teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body - the soul); the third is the *Divine* spirit (*Augoeides*).”

Our human body being possessed of “primeval earth-stuff”, as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical”. This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return.

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The above paragraphs are reproduced from “**Isis Unveiled**”, Helena P. Blavatsky, 1877, facsimile edition, 1982, Theosophy Co., Los Angeles, volume I, pp. 211-212. In order to facilitate a contemplative reading, large paragraphs have been divided into smaller ones in the present transcription.

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True Self-Knowledge emerges from acting with justice. See the article [**Psychology and Ethics Are Inseparable**](#), by Erich Fromm.

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From a Book by Max Picard: **On the World of Silence**



Silence is not simply what happens when we stop talking. It is more than the mere negative renunciation of language; it is more than simply a condition that we can produce at will.

When language ceases, silence begins. But it does not begin *because* language ceases. The absence of language simply makes the presence of Silence more apparent.

Silence is an autonomous phenomenon. It is therefore not identical with the suspension of language. It is not merely the negative condition that sets in when the positive is removed; it is rather an independent whole, subsisting in and through itself. It is creative, as language is creative; and it is formative of human beings as language is formative, but not in the same degree.

Silence belongs to the basic structure of man.

It is not the intention of this book, however, that the reader should be led to a “Philosophy of Silence”, nor that he should be misled into despising language. It is language and not silence that makes man truly human. The word has supremacy over silence.

But language becomes emaciated if it loses its connection with silence. Our task, therefore, is to uncover the world of silence so obscured today - not for the sake of silence but for the sake of language.

It may seem surprising that anything can be said about silence through the medium of language, but only if one thinks of silence as something completely negative. Silence is, on the contrary, a positive, a reality, and language has the power to make assertions about all reality.

Language and silence belong together: language has knowledge of silence as silence has knowledge of language.

Silence is nothing merely negative; it is not the mere absence of speech. It is a positive, a complete world in itself.

Silence has greatness simply because it is. It *is*, and that is its greatness, its pure existence.

There is no beginning to silence and no end: it seems to have its origins in the time when everything was still pure Being. It is like uncreated, everlasting Being.

When silence is present, it is as though nothing but silence had ever existed.

Where silence is, man is observed by silence. Silence looks at man more than man looks at silence. Man does not put silence to the test; silence puts man to the test.

One cannot imagine a world in which there is nothing but language and speech, but one can imagine a world where there is nothing but silence.

Silence contains everything within itself. It is not waiting for anything; it is always wholly present in itself and it completely fills out the space in which it appears.

It does not develop or increase in time, but time increases in silence. It is as though time had been sown into silence, as though silence had absorbed it; as though silence were the soil in which time grows to fullness.

Silence is not visible, and yet its existence is clearly apparent. It extends to the farthest distances, yet is so close to us that we can feel it as concretely as we feel our own bodies. It is intangible, yet we can feel it directly as we feel materials and fabrics. It cannot be defined in words, yet it is quite definite and unmistakable.

In no other phenomenon are distance and nearness, range and immediacy, the all-embracing and the particular, so united as they are in silence.

Silence is the only phenomenon today that is “useless”. It does not fit into the world of profit and utility; it simply *is*. It seems to have no other purpose; it cannot be exploited.

All the other great phenomena have been appropriated by the world of profit and utility. Even the space between heaven and earth has become a mere cavity for aeroplanes to travel through. Water and fire have been absorbed by the world of profit; they are only noticed in so far as they are parts of this world: they have lost their independent existence.

Silence, however, stands outside the world of profit and utility; it cannot be exploited for profit; you cannot get anything out of it. It is “unproductive”. Therefore it is regarded as valueless.

Yet there is more help and healing in silence than in all the “useful things”. Purposeless, unexploitable silence suddenly appears at the side of the all-too-purposeful, and frightens us by its very purposelessness. It interferes with the regular flow of the purposeful. It strengthens

the untouchable, it lessens the damage inflicted by exploitation. It makes things whole again, by taking them back from the world of dissipation into the world of wholeness. It gives things something of its own holy uselessness, for that is what silence is: holy uselessness.

“Above all things, it is necessary that one should leave untouched the virgin soil, divinely built according to pure law.” (Hölderlin)

Here in silence is the Holy Wilderness, because wilderness and the building of God are one. There is no movement here to be regulated by the law [1]: existence and activity are one in silence. It is as though the whole orbit of a star were to be suddenly concentrated into a single light: that is the unity of existence and activity concentrated in silence.

Silence gives to things inside it something of the power of its own autonomous being. The autonomous being in things is strengthened in silence. That which is developable and exploitable in things vanishes when they are in silence.

Through this power of autonomous being, silence points to a state where only being is valid: the state of the Divine. The mark of the Divine in things is preserved by their connection with the world of silence.

(Max Picard)

A 2017 NOTE:

[1] Here the outward, or visible law is probably meant. External law regulates movement in nature. The higher or invisible levels of Law regulate all silent dimensions of life. Law guides with unfathomable precision both sound and silence, day and night, manvantaras and pralayas. (CCA)

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The above text is reproduced from the book “The World of Silence”, by Max Picard (1888-1965), published by Gateway / Henry Regnery, Chicago, 1964, see Introduction, pp. XIX-XX, and Chapter I, pp. 1-4.

The Unworded Reality of Bliss

Part of the search for wisdom consists (...) in living the Void, listening to the silence and contemplating the Nothing.

For these are but names of the door to Plenitude, to the music of the Spheres and the Universal Law.

When the lessons we learn are truly divine, most worded thoughts may look like tiresome, boring, and precarious.

[From the article “[The Art of Listening](#)”, available in the associated websites.]

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A Master, On the Exact Way the Light Will Be Shed



The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S.[1] is linked in with similar work that is secretly going on in all parts of the world.

Even in the T.S. there is a division, managed by a Greek Brother about which not a person in the Society has a suspicion excepting the old woman [2] and Olcott [3]; and even he only knows it is progressing, and occasionally executes an order I send him in connection with it. (...) Europe will not be overlooked, never fear; but perhaps you even may not anticipate *how* the light will be shed there.

NOTES:

[1] "T.S." - Theosophical Society; or, since the 1890s, the *theosophical movement*. (CCA)

[2] "Old woman" - Helena P. Blavatsky. (CCA)

[3] Henry Steel Olcott, then president of the Theosophical Society. (CCA)

[From "The Mahatma Letters", published by T. Fisher Unwin Ltd., in London, UK, with 493 pages and Index, Letter XLVII, p. 271. Numbers of pages are the same in the TUP edition of 1992.]

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A Few Points to Ponder:

* [Profile of the Independent Lodge](#)

Thoughts Along the Road

Life Itself Is the Sphinx Before You, And It Raises Various Riddles



* For every night, there is a morning. Whenever a civilization loses its sense of ethics, it becomes unable to stand its own weight. Its inhabitants then dedicate their minds to nonsense, and an irrational acceleration of events takes place, until the good Karma re-establishes equilibrium and common sense.

* What one sows, one harvests. The absence of knowledge about the Law of Karma is a central factor in expanding spiritual ignorance and immoral forms of delusion. Religious dogmatism plays a key role in suppressing the ethical sense of individual and collective responsibility before Life. When selfishness spreads, social structures die and new ones are born that bring altruism again.

* Life itself is the *sphinx* before you. It raises various riddles which you must decipher, or else your own ignorance might devour you and make you irrelevant to your higher self. A soul-commitment to your future, an affinity with victory, a detachment from secondary factors and a will to overcome obstacles are four elements useful to deal with such a sphinx.

* It is no use to adopt as top priority the improvement of the world of consequences, so that it becomes more pleasant in the short term. Both the causes and effects of human suffering must be understood, and then fought from the point of view of an essential affinity between human life and the victory of spiritual soul. The energy of enduring contentment flows from the higher self, not from circumstances.

* External facts like environmental devastation; scarcity of water; contamination of the atmosphere; climate change due to excess of CO₂; corruption in the media, in politics and public administration; the spread of criminality, terrorism, domestic violence, moral degeneration and drug addiction; and nuclear proliferation, are but karmic effects from selfishness, or spiritual ignorance.

* Ill-informed individuals can only learn with a significant degree of suffering. When people fight selfishness and fully understand the relation between cause and effect, everyone will live in Bliss - in comparison with what life is now.

The Writings of an Eastern Master - 07

Transcriptions from the Letters of Blavatsky's Teacher



The Logo of “The Pioneer” in December 1881

Editorial Note:

This is number seven in the series of articles reproducing letters written by the master of Helena Blavatsky. We present here the text of Letter XL in “The Mahatma Letters”, non-chronological editions.

The letter is wrongly dated by A. P. Sinnett as “about February, 1882”. The Chronological edition indicates the date of November 1881. A note of the chronological edition describes the circumstances around the letter:

“A great deal of what amounted to persecution was going on against both H.P.B. and Col. Olcott, and the Society generally. This letter begins with a direct reference to the damage being done by this campaign of vilification. Rattigan had become the owner of *The Pioneer* of which Sinnett was editor. He had been involved in the attacks on H.P.B. and Olcott. Here the Mahatma suggests that he should

publish the letters from H.P.B.'s uncle in *The Pioneer* with an editorial note referring to the official proof of H.P.B.'s identity expected from Prince Dondoukoff. This would settle the question of whether she was a 'Russian spy'. Obviously, Mr. Rattigan made no such suggestion. He had no sympathy with Sinnett's interest in Theosophy or in his defense of H.P.B. and Col. Olcott, and he later relieved Sinnett of his job as editor, giving him a year's salary in advance to get rid of him!" [1]

According to the Chronological edition, "it seems clear that this letter to Sinnett was sent through someone other than H.P.B., for at that time she did not know about the plan to have her go to Allahabad."

This text is a proof of the frank language used by Initiates. They are not concerned with public relations exercises and the arts of hypocrisy. The Master discusses in the document the consequences of not firmly defending the leaders of a noble cause when they are unjustly attacked. He also examines the process of clairvoyance and clairaudience along human history, and makes unique and valuable remarks on the topic.

(CCA)

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Letter No. 40

Received about February, 1882.

To your first - there's little to answer: "Can you do anything to help on the Society?" Want me to speak frankly? Well I say No: neither yourself nor the Lord Sang-yias Himself - so long as the equivocal position of the Founders is not perfectly and undeniably proved due to fiendish malice and a systematic intrigue - could help it on. That's the situation as I found it, as ordered by the chiefs. Watch the papers - all except two or three; the "dear old lady" ridiculed when not positively libelled, Olcott attacked by all the hell-hounds of the press and missions. A pamphlet headed "Theosophy" printed and circulated by the Christians at Tinevelly October 23rd on the day of O.'s arrival there with the Buddhist delegates - a pamphlet containing the *Saturday Review* article and another *filthy*, heavy attack by an American paper. The *C. and M.* [2] of Lahore hardly missing a day without having some attack and other papers reprinting them, etc., etc. You English have your notions - we have *our own* upon the subject. If you keep the clean kerchief in your pocket and throw but the soiled one into the crowd - who will pick it up? Enough. We must have patience and do what, meanwhile, we can. My opinion is, that if your Rattigan is not quite a scoundrel, one of his papers having thrown and throwing daily dishonour upon an innocent woman, he would be the first to suggest you the idea of translating and publishing her uncle's letters (to you and herself) in the *Pioneer*; with a few words in a leader, to say, that a still more substantial *official* proof is shortly expected from the Prince D. which will settle the vexed question as to her identity for ever at rest. But you know best. This idea may have struck *you*; but will it ever be seen in such a light by others?

Suby Ram - a truly good man - yet a devotee of another error. Not his guru's voice - *his own*. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by *forced* visions; by *hatha* yog and prolonged asceticism. S. Ram is the chief *medium* and at same time the principal magnetic factor, who spreads his disease by infection - unconsciously to himself; who inoculates with

his vision all the other disciples. There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are *unwillingly* - blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained - concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern" - no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

No harm and much instruction may come to you by joining his Society. Go on *until he demands what you will be obliged to refuse*. Learn and study. You are right: they say and affirm that *the one* and only God of the Universe was incarnated in their guru, and were such an individual to exist he would certainly be higher than any "planetary". But they are idolators, my friend. Their guru was no initiate only a man of extraordinary purity of life and powers of endurance. He had never consented to give up his notions of a personal god and even gods though offered more than once. He was born an orthodox Hindu and died a *self-reformed* Hindu, something like Kechub-Ch-Sen but higher purer and with no ambition to taint his bright soul. Many of us have regretted his self-delusion but he was too good to be forcibly interfered with. Join them and learn - but remember your sacred promise to K.H. Two months more and he will be with us. I think of sending her to you. I believe you could persuade her for I do not wish to use my authority in this case.

M.

NOTES:

[1] "The Mahatma Letters", chronological edition, TPH, Quezon City, Metro Manila, Philippines, 1993, see pp. 97-98. (CCA)

[2] Christians and Missionaries. (CCA)

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The above text transcribes Letter XL in "**The Mahatma Letters**", A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 254-256. The whole book is available in PDF at our websites. The pages are the same in the TUP edition. In the Chronological edition of the compilation, this is letter 31. Source of the image is indicated [here](#).

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See in our websites the article:

[Whether Beauty and Truth Are Inseparable](#)

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Art and Theosophy

The Date of Creation of a Facebook Page Celebrates the Work of an Eastern Sage



The Facebook page [Art and Theosophy](#) was created on 21 November 2017.

On every 21st of November, the birth, initiation and death of Tsong Khapa are celebrated. That Eastern sage and Adept was born in 1357 and died in 1419. See more on Tsong Khapa and his work for mankind in the article "[The Theosophical Movement, 1875-2075](#)". [1]

The common ground is well-known between the original Theosophy and true Art. The monthly magazine founded by Helena Blavatsky in India, *The Theosophist*, was devoted to "Oriental Philosophy, Art, Literature and Occultism".

Our readers are invited therefore to see, to Like and to Share the publications of **Art and Theosophy**. The page is dedicated to the common territory among art, divine knowledge, ethics and esoteric philosophy. It aims at helping investigate the science of unconditional peace or [inner contentment](#).

(The Editors)

NOTE:

[1] On 21st of November, see his biography at "Collected Writings", H. P. Blavatsky, TPH, volume XIV, pp. 573-575.

The Secret to Self-Enlightenment: **Becoming a Helpful Lamp**



Just like water, eternal wisdom is tasteless, odorless, colorless - and yet it is real.

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How to Pray for Mankind

I pray to no god and ask no favors from Masters or deities. I prefer trying to help Them. The prayers I make are independent expressions of my own soul's good will. I look at the world and see reasons to think of the divine realm.

(These lines open the article "[A Prayer for the World](#)".)

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