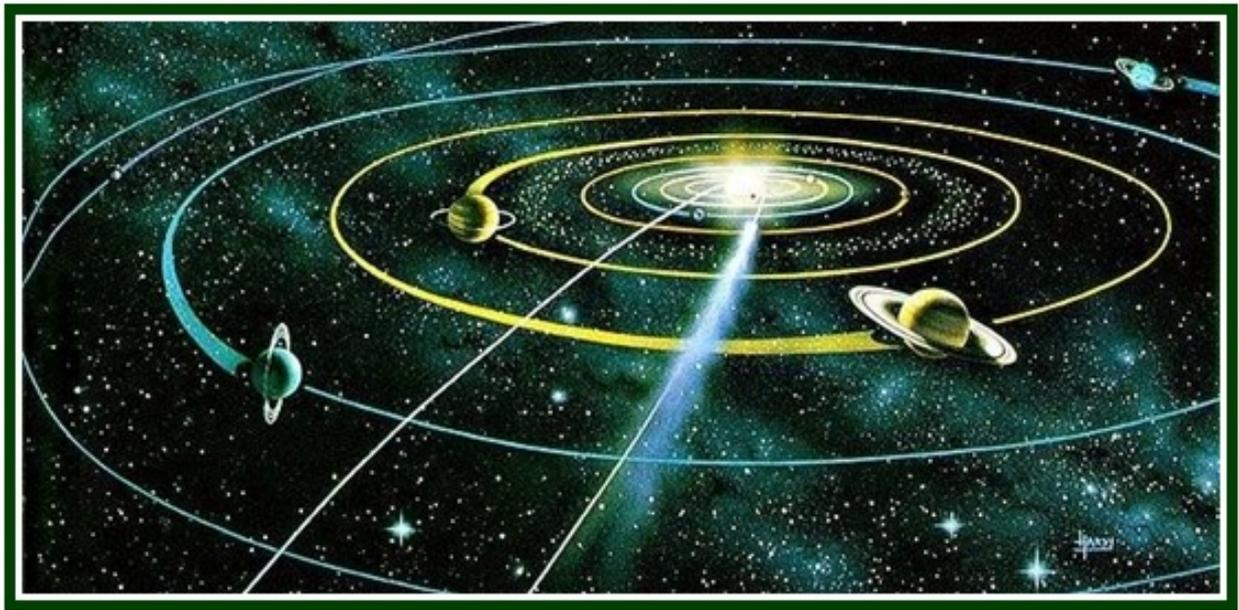


The best choice for planetary citizens is a vigilant action in building a civilization of brotherhood *from within*. Every religion has something to teach mankind about. All religions have much to learn from classical philosophy, and from each other's experience.

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The Dialogue Between Centre and Circumference



In the solar system as in one's individual consciousness, the point and the circle are essentially one. The bigger the circumference, the stronger its centre. One needs a view of the universe that is wide enough in order to develop correct one-pointedness and concentration.

Right action and abstract contemplation are equally important. They make each other possible. The act of observing universal things expands our soul and its awareness regarding the outward world. Right action is of the essence in spiritual alchemy. It contains and harmoniously combines the two poles of consciousness: an *abstract unlimited contemplation - the circle* - and the *concentration on the middle point*. In a correct effort, a noble purpose plays the role of *heart or sun*.

Geometrical and astronomical readings of the secret wisdom are taught by the original literature of esoteric philosophy.

In order to fulfil his duty with the highest precision possible, the student must observe the whole circumference of life around him and act from the highest central point in his own consciousness.

A Ladder Between Earth and Sky



Henry Cornelius Agrippa (1486-1535) is mentioned together with Paracelsus in the first Letter of “The Mahatma Letters” as one who has an enormous knowledge. He is referred many times in the Collected Writings of H.P. Blavatsky.

Writing about Occult Philosophy, Agrippa said:

“Magicians teach that celestial gifts may, through inferiors being conformable to superiors, be drawn down by opportune influences of the heaven; and so, also, by these celestial gifts, the celestial angels [1] (as they are servants of the stars) may be procured and conveyed to us. Iamblichus, Proclus and Sinesius, with the whole school of the Platonists, confirm that not only celestial and vital but also certain intellectual [2], angelical and divine gifts may be received from above by some certain matters [3] having a natural power of divinity (i.e.) which have natural correspondence with the superiors, being rightly received and opportunely gathered together according to the rules of natural philosophy and astronomy.”

Agrippa adds on the same page:

“... As manifest things are produced out of occult causes, so a magician doth make use of things manifest to draw forth things that are occult, viz., through the rays of the Stars [4], fumes [5], lights, sounds [6], and natural things which are agreeable to those celestial, in which, aside from their corporeal qualities, there is, also, a kind of reason, sense and harmony, and incorporeal and divine measures and orders.” [7]

Most of what Agrippa wrote is about expanding *antahkarana*, the bridge or ladder between sky and earth in one’s own consciousness.

NOTES:

[1] The so-called “angels in the sky” are in fact the living spirits of stars and planets. (CCA)

[2] “Intellectual” in this classic text means “relative to the higher self”, or buddhi-manasic. (CCA)

[3] “Certain matters”: certain material substances. (CCA)

[4] A reference to Astrology. (CCA)

[5] Incense. (CCA)

[6] Mantra, prayers. (CCA)

[7] “Three Books of Occult Philosophy or Natural Magic”, Henry Cornelius Agrippa, Kessinger Publishing Co., Montana, USA, 288 pp., see p. 121.

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Song of the Flower

Kahlil Gibran



I am a kind word uttered and repeated
By the voice of nature;
I am a star fallen from the
Blue tent upon the green carpet.
I am the daughter of the elements
With whom Winter conceived;
To whom Spring gave birth; I was
Reared in the lap of Summer and I
Slept in the bed of Autumn.

At dawn I unite with the breeze
To announce the coming of light;
At eventide I join the birds
In bidding the light farewell.

The plains are decorated with
My beautiful colors, and the air
Is scented with my fragrance.

As I embrace Slumber the eyes of
Night watch over me, and as I
Awaken I stare at the Sun, which is
The only eye of the day.

I drink dew for wine, and harken to
The voices of the birds, and dance
To the rhythmic swaying of the grass.

I am the lover's gift; I am the wedding wreath;
I am the memory of a moment of happiness;
I am the last gift of the living to the dead;
I am a part of joy and a part of sorrow.

But I look up high to see only the light,
And never look down to see my shadow.
This is wisdom which man must learn.

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The poem "Song of the Flower" is reproduced from "**Tears and Laughter**", by Kahlil Gibran, The Wisdom Library / Philosophical Library, New York, 1949, 94 pp., see pp. 51-52.

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The Art of Avoiding Traps



The truth-seeker must not think he is "only one". By thinking he is "one", he is but deceiving himself. He must have a vision of his oneness and of his multiplicity, for he has many selves in him, and some of them search for truth while others boycott the search.

A realistic vision of his own contradictions is of decisive importance for one's efficiency along the road: the main struggle takes place within. The practice of observing his failings and contradictions allows the student to better understand himself and the others. He must take into consideration that the people around him are as contradictory as himself, whether they know it or not.

The challenge and the duty of the student make it necessary to have a degree of impersonality. He must be centered in and act from the noblest possible point in himself, which is located in his heart. He has to stimulate the best in the others while learning to observe, to understand and to eliminate all that in himself which boycotts his spiritual progress, or the spiritual progress of his fellows.

One classical trap is to think of other people's faults - real or imaginary -, and thus forget they have higher selves which must be brought into stronger action through constant mutual help. In order to attain victory, one's goodwill towards one's companions must be both impersonal and unconditional.

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The Jewish Esoteric Tradition



The Torah has several levels of esoteric reading

For almost 2,000 years, anti-Semitism has been a self-inflicted wound and a disgrace in human civilization.

Through the systematic persecution of Jewish nation and tradition, Western Culture has deprived itself of some of its greatest treasures in ethics, in wisdom, humanism and spirituality.

For dozens of centuries, generation upon generation of Jewish citizens have been slandered, humiliated, put in prisons, tortured, assassinated, or forced into accepting Christianity as a practical means to avoid being killed.

Operating under the discreet blessings of the Vatican priests in the first half of 20th century, Nazi-Fascism was an especially intense stage in such a process of fratricide. Even in the 21st century, anti-Semitism is popular in more than one country. And this, one must confess, is due in part to the significant limitations of the modern theosophical effort.

In spite of many obstacles, however, students of esoteric philosophy have been slowly helping to build the foundations of a civilization which will live in harmony with the law of universal brotherhood. Theosophy has decisive things to say about the Jewish culture. That includes discussing its failures, its strength, and its essential unity with the eternal wisdom of all nations. In that which matters most, Theosophy is a natural ally to the Jewish tradition. Esoteric philosophy defends humanistic values, proclaims the right to religious diversity and advocates liberty of thought. It also condemns religious movements which persecute, kill, or make wars in the name of any god.

Regarding the negative aspects of the Jewish religion, there are criticisms in the books of Helena Blavatsky. Frank debate and self-criticism are essential features of the Jewish tradition, and the Jews share this habit with the Russian culture where Blavatsky was born.

While Theosophy sees limitations in the conventional Judaism as a religion, its views regarding Islam and Christianity are much more severe. One reason for this is in the accumulated Karma of these two domineering and violent religions. In “Isis Unveiled” and other writings, Blavatsky strongly attacks the main long-term sources of persecution against the Jewish people: the dogmatic aspect of Christianity and the theological policies of the Vatican. She writes:

“However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed.”

And a few lines later she adds:

“Verily, the fiendish spirits of fanaticism, of early and mediaeval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; and both have made

*..... the sun like blood, the earth a tomb,
The tomb a hell, and hell itself a murkier gloom!”*

Blavatsky proceeds:

“Both creeds have won their proselytes at the point of the sword; both have built their churches on heaven-kissing hecatombs of human victims.”**[1]**

And these victims were often Jewish.

NOTE:

[1] “The Secret Doctrine”, Helena P. Blavatsky, Theosophy Company, Los Angeles, Vol. I, “Introductory”, p. xl.

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This is the first part of the article “**A Jewish Esoteric School**”, by Carlos Cardoso Aveline. The full text is available at www.TheosophyOnline.com and its associated websites.

Thoughts Along the Road



- * **T**he fulfilment of one's duty is a safe path to bliss.
- * In the silence of one's soul, truth can be heard without a sound.
- * Right self-discipline and self-control lead to unconditional happiness.
- * Renewed tests must verify the firmness of every progress made in the path to wisdom.
- * Students of theosophy learn to see short term events in the wider context of time eternal.
- * An impersonal view of our duty toward life is the best compass we may use. Such a compass is in our own heart. It is the voice of our conscience.
- * Each mistake, once it is corrected - just as every pain understood - corresponds to a step in the warrior's path. Conquered imperfections become virtues.[1]
- * The higher self or spiritual soul has unlimited resources on its own plane. By concentrating our hearts on it, we get in touch with universal life.
- * Every moment in life is sacred and its divine substance can be consciously experienced, if we are prepared to that.
- * A combination of detachment, good will and confidence is necessary for us to have a sort of creativity that transforms and renews all aspects of existence.
- * A concentrated mind does not "exclude" that which is not its chosen object of observation. It includes all life. It also transcends each and every one of its manifested aspects.

* A strong will does not eliminate one's perception. The ability to see life as it is must be put at the service of a wider project. It must obey to the decision to obtain a lasting victory, which produces defeat to no one.

* Idle thoughts should be eliminated because of their negative magnetism. Any idea in one's mind must have a purpose, and one must be consciously responsible for it, and for its results.

* An absence of noise seems to surround all things beautiful. In the presence of silence, words naturally tend to be sincere and accurate. Happiness shines in the creative equilibrium between silence and sound, or contemplation and action.

* Blessed are those who investigate beneath the surface of things, for most blessings are hidden under unpleasant appearances. On the other hand, many a harmful thing presents itself as nice and saintly.

* Students of philosophy must harmonize external activities with their most abstract dreams and projects. From the correct interaction between the objective and the abstract, a consistency of behaviour and inner happiness emerge.

* Mirrors produce images symmetrical to that which is reflected. An intimate relationship works like a mirror, and it can be accurate, or it may distort the image of the other. In order to stimulate the best in the other half of a marriage, and do this in a long-term process, it is necessary to keep in touch with the best in oneself.

* Whether we pay attention to it or not, life on Earth develops in a close dialogue with countless aspects of the wider life in solar system. There is a dance of billions of years in the sky. Each planet teaches our souls a particular set of lessons, and their wordless teachings and influences interact among each other all the time.

NOTE:

[1] From the book "Três Caminhos Para a Paz Interior", by Carlos Cardoso Aveline, Ed. Teosófica, Brasília, 2002, 191 pp., p. 26.

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For the Love of the Soul

In truth, it is not for the love of a husband that a husband is dear; but for the love of the Soul in the husband that a husband is dear.

It is not for the love of a wife that a wife is dear; but for the love of the Soul in the wife that a wife is dear.

It is not for the love of children that children are dear; but for the love of the Soul in children that the children are dear.

[From the Brihadaranyaka Upanishad, in "Teachings of the Hindu Mystics", edited by Andrew Harvey, Shambhala, Boston & London, 2001, see p. 36.]

The Destiny of a Nation



In spite of what appearances may suggest, the future of a country does not depend primarily on its nominal leaders.

Their actions are but reflections of a deeper reality.

The future of a nation depends above all on the level of ethics and accuracy present in the way its citizens see life; in the point of view from they look at the universe; and in the way they perceive the meaning of their own lives.

The role of challenges and difficulties - national and international - is to create conditions to the awakening of a wider and more profound consciousness.

Re-examining One's Premises

Planning is as important as our ability to look at life as if there were no planning.

Creativity renews our action plans, and we must include in our plans the need to look at life from new and different points of view any time, while persevering in that which is basic and of fundamental importance in our roadmap.

We are all learners. The practice of regularly questioning and re-examining our premises only makes them stronger and gives further power to the foundations of our daily action.

The Significance of One's Efforts



Humble tasks open one's horizon, if performed with calm and peaceful attention

The apparent relevance of whatever I am now doing for the good of mankind should not attract my attention.

It is my duty instead to examine my heart and see whether I am doing my best in a selfless way, and if at the same time I am keeping myself in peace, and maintaining a long-term perspective. Selfless efforts are more effective when they are continuous.

I may be able to read a book every month, or help here and there those who work more intensely, or help the voluntary workers with my inner thoughts and hopes. If this is all I can do now, and I do this wholeheartedly, this "small" opportunity will expand and I will soon have better chances to help.

It does not matter what the other workers are doing, and whether their tasks are outwardly "great" or "small".

I must know that humble tasks open one's horizon, if performed with calm and peaceful attention. Life is dynamic. I must hope my companions work wholeheartedly. They are my mirror. As their motives are noble, the common task evolves in purity of mind and soul. Thus the inner atmosphere where I must breathe and work with my companions gets ever more purified. An alchemical purity must constantly expand under the fire of probation.

I must not try to do better than anyone else. Instead, I must endeavour today to do better than I myself did yesterday.

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Concentration Provokes a Revolution

Does the practice of concentration and perseverance lead perhaps to a sense of boredom?

One should investigate the difference between mind concentration and mere lack of variety, which produces tedium.

Superficial minds want outer change in order to escape the painful perception that life is tedious and void, if seen from the superficial point of view they are used to. Hence they change subject all the time and don't persevere.

In real concentration there is no ordinary sameness.

Concentration occurs under probation. It is too dangerous to be boring. It is innovative and revolutionary, but the revolution in it changes the way one looks at life and does not pay too much attention to the outer appearances of that which one looks upon.

By developing higher degrees of concentration we constantly discover deeper, wider ways to look at the same things. As a result, the objects of observation become universal. The whole life is "seen" in a glimpse, and a constant, unceasing rebirth occurs.

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Why Harvesting is Dangerous

Along the path to wisdom, the pilgrim is protected by his own accumulated good karma.

However, courage must be exerted with prudence, for challenges renew themselves at each new step.

It is not easy to know the precise strength of the good karma accumulated by the pilgrim thanks to his right action. For this reason, harvesting is dangerous and may lead to illusion. The most important thing is to persevere in sowing good karma at each moment, using courage when it is necessary and avoiding too much audacity.

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A few measures should be taken, in order to avoid unnecessary waste of time and energy in life. The first one is to have clear-cut, noble goals. Another one is to develop our discernment regarding which actions lead to our goals and which ones don't. Provided that we have the necessary strength of decision and of character, we will be able then to save large amounts of time in making progress.

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The Creative Action of the Past

How Former Events Help Create Present and Future



Only naive people think that “the past is gone and is no more”.

The so-called past remains alive and its influence is decisive in every moment of one’s life.

The dynamic richness of the human experience accumulated in what we may consider “our individual past” is virtually unlimited.

We must therefore observe well the way we relate - in our subconscious and our view of life - with the records and facts from the past.

Our commitments and actions regarding the future cause different aspects of the “past” to obtain visibility or to be put aside, until the moment comes for them to re-emerge and to be re-examined from renewed points of view.

It is my responsibility to have a correct and stimulating relation to that which I call “past”, and which in fact is inevitably a part of my present and future.

Although it is useful to be aware of the three “divisions” of time, I must recognize them as precarious and superficial. That which happened before exerts its influence over my life right now, and I am under the influence of the way I decide to look at all that which has taken place. Future events are being sown by me now, and they already exist as seeds and seedlings.

As to the mystery of successive facts, the only real thing is the Eternal Time, which one is to find, free from divisions, in the present moment.

The Process of an Event: **Awakening Next Year**



“The Aquarian” and its associated websites announced in November a Facebook event called AWAKENING IN 2015. While one of its culminating points will take place on December 27, 2014, the event is much more a process than a single-day action.

Things started to take place as the Sun got ready to enter Sagittarius. The action will go at least through 4th of January 2015, and probably beyond.

Saturn in transit enters Sagittarius in December. Up to the full Moon of May 2015, human beings have a special occasion for substantial change. It is a time to look at the dangers with no fear, and to think of peace, and to work for that harmony that comes from within. The direct link to the event is <https://www.facebook.com/events/376488792514161/> .

AWAKENING IN 2015 has a counterpart in Portuguese language, which runs in parallel lines: DESPERTANDO EM 2015 .

The practice we propose can be developed both individually and in groups, anywhere around the world and whenever people like the idea. It consists in thinking about the birth of a brotherly planetary civilization as described in the article “Meditation on the Awakening of Mankind”. [1]

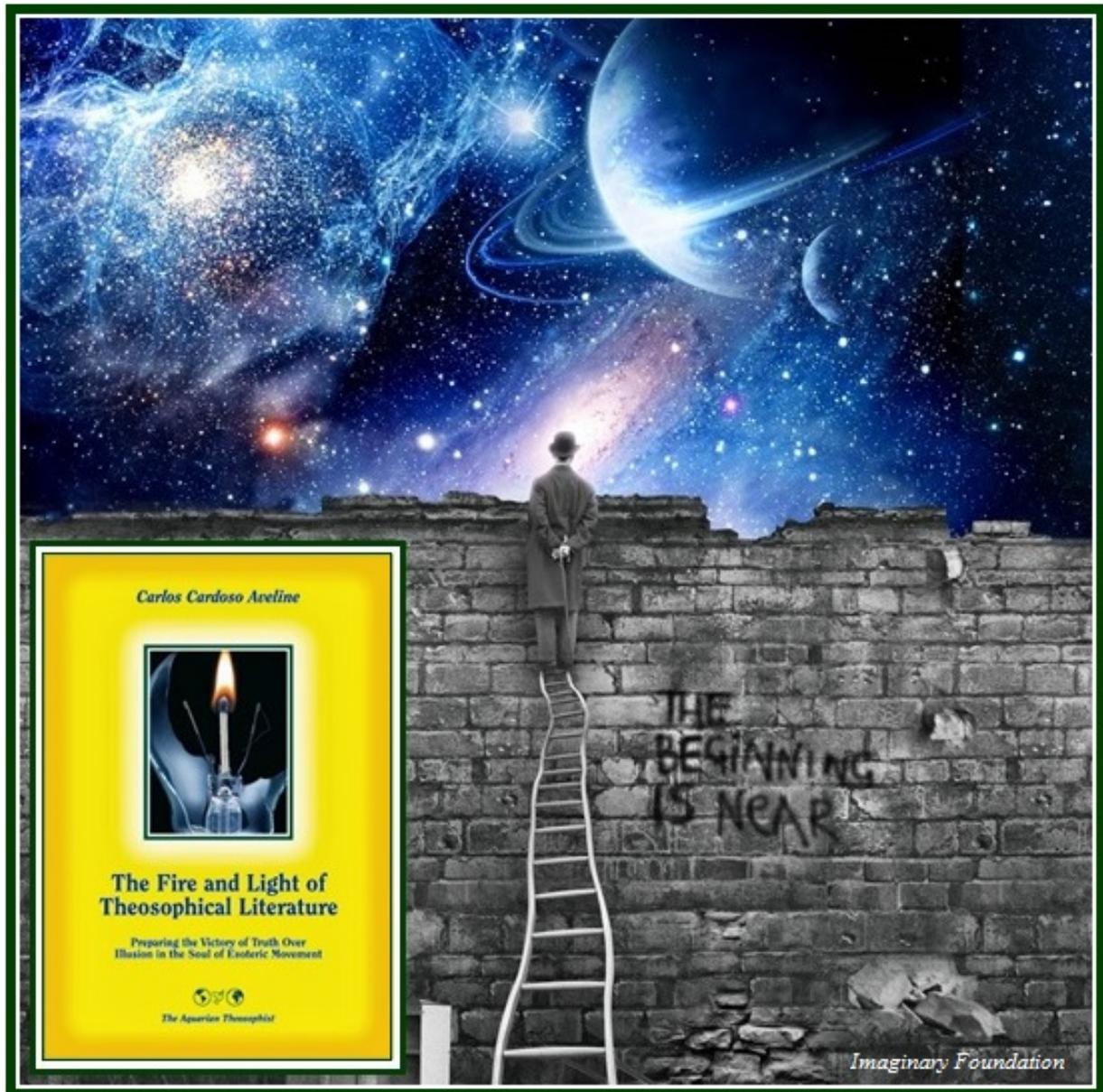
Creative meditations will be proposed regarding the Middle East and other regions. These should be examples of a practice of planetary citizenship in which individuals become active as *centers of change from within*.

(The Editors)

NOTE:

[1] The text “**Meditation on the Awakening of Mankind**” is available at www.TheosophyOnline.com .

The Right Time to Act



The event AWAKENING IN 2015 deserves support. It is necessary to highlight the intimate relationship between Meditation and Ethics.

In “The Secret Doctrine”, H. P. Blavatsky quotes Subba Row and writes about the - “mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest externally if one’s attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result.*” [1]

This intense volition will manifest in what we think, say and do. If we adopt an understanding of Dharma as doing the right thing, at the right time, in the right way, for the right reason [2], we can see the necessity of responding rather than reacting to any external stimuli. A reaction will always try to satisfy the Lower Self (what is in it for me?), whereas a response will always include the long-term, universal effect of our actions.

There is a wide-spread view in the West of Meditation as a “cross-legged exercise of navel-gazing”, or a mere relief from the tensions of modern life. The awakening ought to take place on the basis of Common Sense.

By uncluttering the mind of the unnecessary rubble, which we can do in our daily lives without the need of rituals, we can live Ethics and find the right response to the eventualities of life, which in turn will generate an upward momentum that can be shared out and enjoyed by all Humanity. It is part of the duty of the Movement to contribute to that atmosphere.

No mental effort in the right direction is ever wasted. For that reason, we have to be mindful of the contents, intention and nature of our thoughts, and most importantly, our state of mind when responding to the world.

(Juan Pedro Bercial, from the UK)

NOTES:

[1] See Chapter 27, of “The Fire and Light of Theosophical Literature”, by Carlos Cardoso Aveline, The Aquarian Theosophist, 255 pp., Aveiro, Portugal, 2013.

[2] See the article “Theosophists and Robert Crosbie”, by John Garrigues. Read also the text “How to Develop Occult Powers”, by Carlos Cardoso Aveline. Both are available at www.TheosophyOnline.com and its associated websites.

Mahatma Denounces “Theosophical” Quietism

The practice of lower-self contemplation and “personal devotion” prevents creative action in the search for truth, and has led significant sectors of the theosophical movement into inaction. It provokes a paralysis in individual souls, too. A Master of the Wisdom wrote:

“....This is also the reason why, the British T.S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism* - that utter paralysis of the Soul. They are intensely selfish in their aspirations and will get but the reward of their selfishness.” [1]

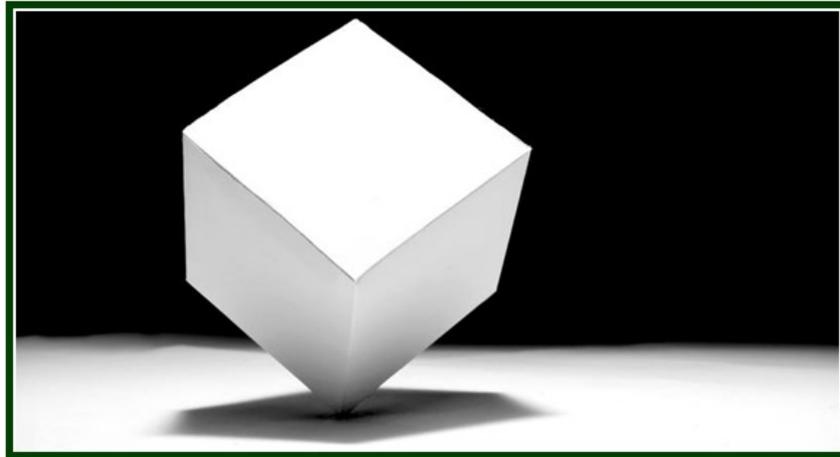
H.P. Blavatsky taught a theosophy that is inseparable from decisive and intensive action. So did Damodar Mavalankar, whose text “**Contemplation**” helps clarify the issue.[2]

NOTES:

[1] “The Mahatma Letters”, TUP, Pasadena, CA, USA, Letter XXVII, p. 210.

[2] “Contemplation” is easy to find at www.TheosophyOnline.com .

Karma, Dharma and Equilibrium

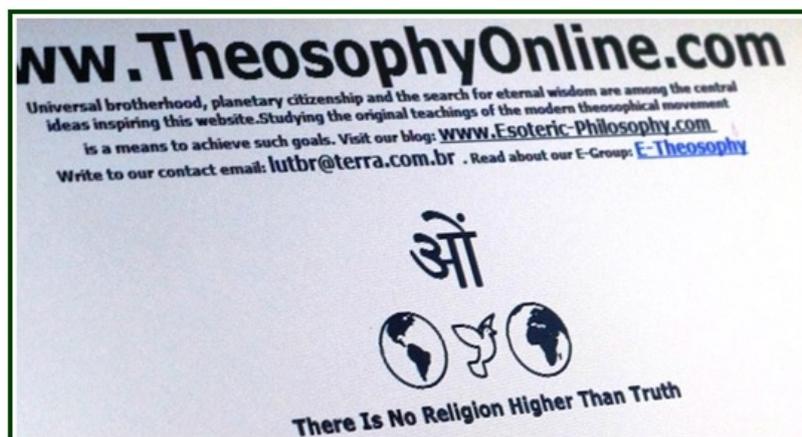


The Law of Karma is the Law of Symmetry.

Whenever difficulties seem to expand, there is no need to become hypnotized by the obstacles. Positive opportunities and blessings get increased in equal measure as to challenges, and perhaps with an advantage, from the point of view of those who have eyes to see.

While difficulties sometimes seem to dominate the external aspects of life, positive opportunities are decisive on the inner and highest planes, and this takes place in strict accordance with the Law.

The New Texts in Our Websites



This is the monthly report of www.TheosophyOnline.com and its associated websites, valid for November 23rd.

There are four items in French: three books and one text. In Italian, we have thirteen items, including twelve articles and one book. In Spanish, there are 43 items, which include 40 texts and three books. [1]

