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**“Peace, democracy and respect for human rights are
not built by burying our heads in the *theosophical* sand.”**

(From the article “The *Jihad* Against Ignorance”)

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The Vision of a Warrior



Peace is never given by Karma except to those who deserve it. And it takes a Warrior of the Wisdom to deserve it.

Each day is the great battle. The Enemy is mainly his own ignorance, and secondarily Ignorance around him. He has to fight both, for they are inseparable.

The allies of the Warrior are his good thoughts, his self-discipline, his decision to learn and to build peace.

The watch-tower from which the warrior looks at life is the highest point of view available in his consciousness.

His military Commander speaks from his Heart. His commander is his own higher self, his Conscience, whose orders flow in silence, above the levels of consciousness that can be expressed in words.

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The Art of Finishing Something There Is a Time for Everything in Life



Quite some time before you decide that an important task is complete, peace must come to you.

Small corrections here and there may take place and they are most important.

You must exert vigilance over the effort done. You should look at it from all angles and from each viewpoint - until you find nothing significant to improve any longer. Even if you know it is imperfect, it is as good as you can do it, by now.

Ideas about improvements start to be recognized as futile; not because you want to get rid of the task, but because you see that to keep on trying to improve it, will not be useful. The product of your effort is ready. There is one thing left, though.

A contemplative process must occur before declaring the effort complete.

There is a time for everything in life. There is a time to live detachment and to deliver the product of your effort. No good work, or its fruit, belongs to anyone: they all belong to Life.

(CCA)

On the Souls of Esoteric Books



Just as there is a difference between the physical body and the soul or psyche of a human being, a contrast can be felt also between the theosophical literature and theosophy itself.

The literature - oral literature when in study groups, or written literature when in books or magazines - is the outer vehicle of the living wisdom.

The path that leads students from reading and talking towards living theosophy must be gone through in a gradual way. It may take many years. Patience and courage are both necessary until the teaching gets recorded in one's own very soul as Plato recommends in "Phaedrus".

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The Art of Sleeping Well

Answering to the question "why is it necessary to sleep?", Robert Crosbie wrote:

"Primarily, because the nature of the body is such that it can stand the impact of the life-current needed to allow the exhibition of waking-consciousness, for a portion of the time, only; the resistance of waking-consciousness must cease, so that the 'current' flows through the body unobstructed, thus renewing the ability to withstand the impact. This impact during loss of sleep tends to break down the cells of the body and organs faster than new ones can be formed. The body will die from lack of sleep more quickly than from lack of food."

The higher self needs no sleep. "It is the body that sleeps - the Ego does not", said Crosbie. "When the impact of Life grows too strong for the body, the power to function through it

ceases; the Ego, therefore, functions in other sheaths until the body becomes equilibrated. The Ego lives its own separate life whenever it becomes free from the trammels of matter - that is, during the physical sleep.” [1]

A few lines later, the founder of the United Lodge of Theosophists added these insightful words:

“From the fact that we ‘wake’ during the day, and ‘sleep’ at night, might be deduced the conclusion that the direct and indirect rays of the Sun (Sun and Moon) have much to do with the states.”

Indeed, the Moon relates to dream and presides over the night, when we must sleep. The Sun relates to the waking state.

NOTE:

[1] “The Friendly Philosopher”, Robert Crosbie, Theosophy Co., Los Angeles, 1945, 415 pp., see pp. 66-67.

Lessons From the Night Sky



The Moon is the sacred vehicle of the Sunlight during humanity’s dark hours. It protects life in the most difficult of times with its pale sun-moon-light: it avoids total darkness.

The energy from the Moon rules our feelings, which include gratitude and love for life. It stimulates love with an attachment, which is probationary. Devotion is one of her many lessons. Fear is part of her dark side.

The Moon co-presides over suffering, brotherhood and self-sacrifice.

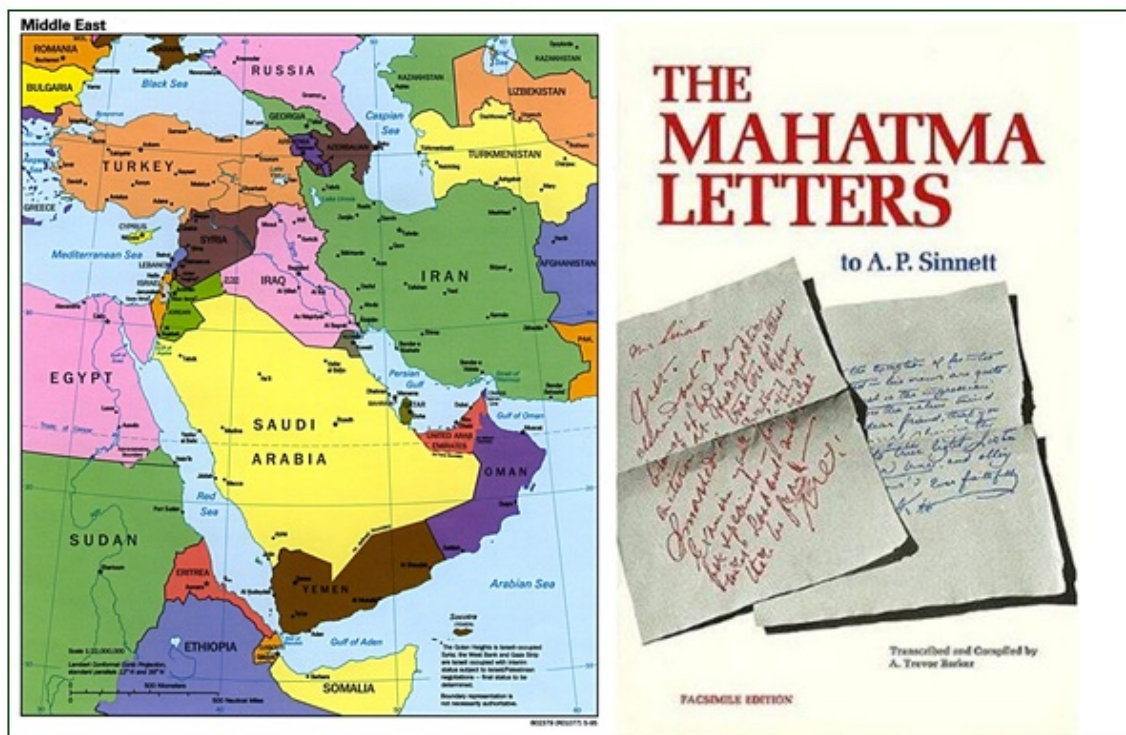
It teaches human lower self how to transcend attachment through renunciation. It makes one's lower self persevere in its sincere affections until transcendence and universal love are found.

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An Egyptian Mystery

Two Notes on the Middle East



1. The Price of Knowledge

Any form of real knowledge has a corresponding amount of Karma, which is unavoidably attached to its possession. And this is part of Law.

Theosophical knowledge is different from hearsay or belief, and it contains decisive Karmic Keys as to human future. A direct knowledge of Theosophy therefore implies a profound sense of responsibility.

The Middle East is a clear example of that.

In the present decade, the theosophical movement can already start developing a more active approach to the problem of peace in the Middle East, seen as an inter-religious Test and philosophical Riddle for our civilization solve.

Egypt is a key piece in the *chessboard* of the Middle East. It is an occult key to the karma of the world, as Israel is one, too. Egyptian political institutions, previously a rock-solid foundation for peace in the Middle East, look now like ice-rocks under the sun. Some of them seem to be melting. The new military regime may reestablish order at a high cost in liberty.

What is the secret to the lack of stability in recent years in a growing number of Muslim countries?

Hatred against the Jews and the West is not enough any longer to sustain autocratic social orders. Islamic hatred turns against itself, therefore. The recent events in Syria make another dramatic example of the same fact.

The Muslim populations now want peace, democracy, prosperity and ethics, not the lunatic fancies about the destruction of the West or the banishing of all Jews from the face of the Earth. Muslim religion updates itself. While Muslim intolerance enters into its crisis, in Israel the Jewish fundamentalism (the “ultra-ortodox”) can see already the first signs of the end of intolerance and will have to update itself too. The world needs inter-religious justice and peace. The whole structure of inter-religious hatred is going down.

Each nation has now to build its own social contract while living free from hatred regarding other nations. The process is gradual and safe, and it is also painful. [1]

2. Theosophy, Quietism And the Outer World

Dead-letter theosophists, who can only *piously memorize and repeat*, would ask:

“What has theosophy to do with *external and mundane facts* of the year 2013, like social and military violence in Egypt and the Middle East, or disrespect for democracy, or even active inter-religious hatred?”

Pseudo-theosophy often ignores issues like democracy, ethics, and respect for life. However, real and classical esoteric philosophy never does that. An Egyptian event of the 19th century illustrates the fact. It directly involved several *Adepts* or *Masters of the Wisdom*.

Early in 1882, a popular Egyptian leader, named Arabi Pasha, commanded a revolt against the British rule.

In June, British and French troops made a massacre in the city of Alexandria. That city had a special interest for the Masters. (It might do so even now, for all we know.)

One Mahatma of the Himalayas wrote in July 1882 to a British theosophist, calling “human butchery” what was taking place:

“The Egyptian operations of your blessed countrymen involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren and three more on their way. I was offered the agreeable privilege of becoming an eye-witness to the human butchery, but - declined with thanks. For such great emergency is our Force stored up (.....).” [2]

This is one example among many of the fact that all forms of violence and injustice are contrary to Theosophy.

In some graver cases violence directly disturbs the work of the Wise Ones who guide mankind. Crimes against humanity, whether committed in Egypt and in places which have special magnetism, or everywhere around the globe, are always harmful to the karma of mankind as a whole. For each event is connected to all the others.

From now and towards 2025, self-responsible sectors of the theosophical movement should go beyond traditional quietism and engage in actively demonstrating that “religious hatred” and violence are both unnecessary and unacceptable in the present century. [3]

By showing why this is so, one can help mankind get rid of the nightmare of organized hatred.

(Carlos Cardoso Aveline)

NOTES:

[1] See the article “Occult Roots of Religious Violence” in www.TheosophyOnline.com and www.Esoteric-Philosophy.com.

[2] “The Mahatma Letters”, TUP edition, Letter XVI, p. 116.

[3] Students willing to help in such a possible action from a Theosophical perspective are invited to write to lutbr@terra.com.br. Patience will be needed as to timing, for the idea must ripen, as to the specifics of editorial action. A line of research will have to be intensified, to feed the action. Patience is good and it adds magnetic strength to any noble purpose.

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How Many Theosophists? Effectiveness Counts, Not Quantity

Robert Crosbie

The number of true Theosophists is not legion. The ranks are not crowded. They are not to be known or judged by standards of the world, but by the strength of their convictions.

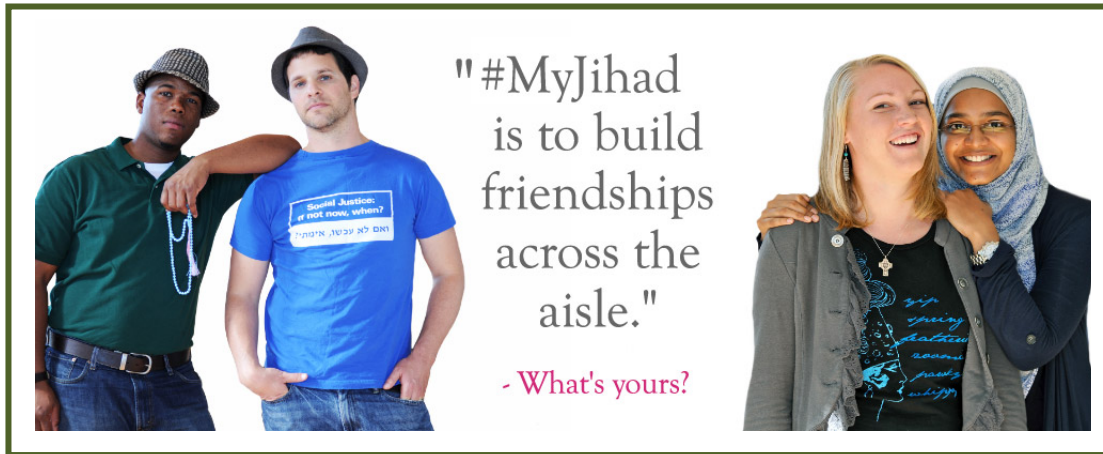
They are one and all *dead in earnest*. They are those who though they may not have outwardly renounced, have inwardly relinquished, and who will be glad when the incidentals are swept away, and only the essentials remain.

They are those who move from age to age invincible and eternal.

(Robert Crosbie, in “The Friendly Philosopher”, Theosophy Co., Los Angeles, p. 157.)

The *Jihad* Against Ignorance

A Campaign Promoting the Ethics of Islam



Main image of the campaign “MyJihad”, promoted by the website <http://myjihad.org/> .

Theosophical ethics include the fundamental principle of universal brotherhood, and constitutes the living foundation of peace on earth.

In “The Key to Theosophy”, H.P. Blavatsky writes about the central tenets of esoteric philosophy:

“They are the essence and cream of the world’s ethics, gathered from the teachings of all the world’s great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Lao-tzu and the Bhagavad-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.” [1]

The fact may be surprising to some that the theosophical movement was never created to be an “esoteric church” dedicated to pious frauds and quietism.

It was founded to stimulate universal brotherhood, for which it is necessary to oppose and dismantle superstition and theological dogmatism. These two obstacles remain at the roots of much of the violence still taking place around the world. Peace, democracy and respect for human rights are not built by burying our heads in the *theosophical* sand. Difficulties must be faced, and the various forms of religious fundamentalism, with their discourse of hatred, can be clearly shown as they are and confronted.

In a message to the United Nations entitled “World Interfaith Harmony Week”, the Secretary General Ban Ki-moon declared:

“The vast majority of people of faith live in harmony with their neighbours, whatever their creed, but each religion also harbours a strident minority prepared to assert fundamentalist doctrines through bigotry and extreme violence. These acts are an affront to the heritage and

teachings of all major religions. They also contravene the Universal Declaration of Human Rights, which affirms the right of all to freedom of thought, conscience and religion. It is imperative that the moderate majority is empowered to stand firm against the forces of extremism.” [2]

We can see that in some religious traditions wisdom and love coexist, side by side, with the most profound ignorance and extreme hatred.

Among these traditions, that is the case of Islam. However, it is crucial to recognize the following:

“Islam is much greater and deeper than its extremists, and it has the resources and means necessary to overcome the old medieval policy of religious hatred, presently used by modern ‘mystics of fear’. Islam teaches compassion, which is the opposite of violence. A sense of universal brotherhood - and freedom from authoritarian priesthood - is stimulated by people of goodwill who follow every religion or philosophy.” [3]

This is precisely the goal of a campaign promoted by members of the Muslim community in the United States. The campaign is called “MyJihad”.

As one can read in their official website:

“*MyJihad* is a public education campaign that seeks to share the proper meaning of Jihad as believed and practiced by the majority of Muslims. Jihad means ‘struggling in the way of God’. The way of God [or Law], being goodness, justice, passion, compassion, etc. It is putting up the good fight against whatever odds or barriers you face in your life. It is a central tenet of the Islamic creed that has unfortunately been widely misrepresented due to **a)** first and foremost, the actions of Muslim extremists, **b)** attempts at public indoctrination by *Islamophobes* (...) and **c)** a selective media that understandably focuses on the sensational. This campaign is about reclaiming our faith and its concepts from extremists, both Muslim and anti-Muslim. It’s about our voice, our lives, our reality.” [4]

The theosophy of Islam teaches that the only true *Jihad* takes place within oneself [5], and is made against one’s own ignorance.

(Joaquim Soares)

NOTES:

[1] “The Key to Theosophy”, H.P. Blavatsky, Theosophy Co., Los Angeles, 1987, pp. 48-49.

[2] From “Secretary-General’s Message for 2013”. Direct link:
http://www.un.org/en/events/interfaithharmonyweek/sg_message.shtml .

[3] Read “Occult Roots of Religious Violence”, an article by Carlos Cardoso Aveline, published at www.TheosophyOnline.com and www.Esoteric-Philosophy.com .

[4] From the website <http://myjihad.org/> .

[5] Read also the article “The Law of Retardation”, by John Garrigues. It is available at www.TheosophyOnline.com .

The Dangers of Comfort

There Will Be Time Enough to Rest During Devachan



In order to have a useful life, one must develop detachment regarding what one's lower self considers nice and comfortable.

Indulgence is a terrible adversary because it does not arrive with any due warnings.

It presents itself to the individual as his best friend. It uses smart excuses and introduces itself under the name of "deserved comfort". It then makes the citizen become a mere consumer, a believer, a sleep-walking member of the public. It buys his lower soul into paralysis, and the thirty coins used for that are sweet and innocent forms of personal pleasure. Thus one can be deceived into a long useless life.

Anyone who wants to make something significant out of his existence must think of his Goals, not of personal comfort.

He must forget himself in the Work. He must learn to look deeply into facts.

There are sacred opportunities around each human being. They are unlimited, but one must have strength, determination, courage and perseverance to live up to them and to deserve their development.

A theosophist would say:

"There is time enough for a comfortable and relaxed life during the Devachan. The blessed celestial level of the period between two incarnations may take up to 3,000 or 4,000 years, according to the Mahatma Letters. It is a Paradise. Biological life, on the other hand, is an opportunity to Work hard."

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Time, Agenda and Priorities

Each Moment Creates New Possibilities



Time is often a scarce commodity - especially when we do not give up externalities.

Thanks to the law of cycles, time can be seen as a renewable natural resource. It will come back to us, in one cycle or in another. However, the Opportunities it gives us may not come back so easily.

Time is eternal, but not for our lower selves.

Time is sacred and must not be wasted. It belongs to the immortal Soul and serves its development.

Each minute contains an eternity, and paying attention to it allows us to see the tremendous potentialities given by the portions of time that are successively available to us.

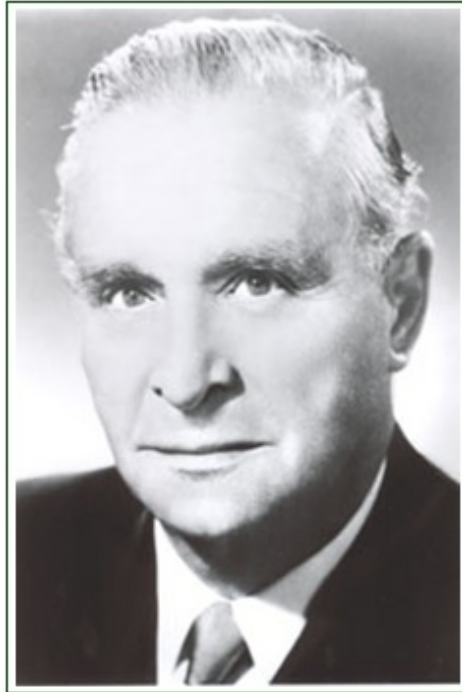
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Hodson Confirms Civilization on Mars

Believing Leadbeater's Fraud, Naïve "Clairvoyant"

Geoffrey Hodson Taught About *Physical Plane Martians*



Mr. Geoffrey Hodson (1886-1983)
was honest but suffered from naiveté

The fact is well-known in theosophical circles that Charles W. Leadbeater - supported in it by most Adyar leaders -, created in his own imaginary clairvoyance great and complex physical plane civilizations on Mars and Mercury. This was part of a larger fraud.

It is less known that another Adyar "clairvoyant", Mr. Geoffrey Hodson, although not "visiting Mars personally" as Leadbeater did, followed the same extra-terrestrial track at least up to the 1950s.

In 1954-1955, Mr. Hodson delivered a series of talks and classes to students in the international headquarters of the Adyar Society, in Madras/Chennai, southern India. They were part of the "School of the Wisdom". The content of his lectures was published by the TPH in India in 1955, in two large volumes under the title of "Lecture Notes - The School of the Wisdom", with 616 pages in the volume I, and 582 pages in volume II.

On pages 442-445 of volume I, Mr. Geoffrey Hodson quotes and adopts, though in a somewhat cautious way, the same vividly absurd description made by Mr. Leadbeater about a physical plane civilization on the red planet.

The theosophical movement is slowly getting rid of the fake versions of theosophy, thus

enabling itself to fulfill its duty and dharma towards mankind. The first step in such a mission is to learn from its own mistakes and to be truthful. Its motto is “there is no religion higher than truth”.

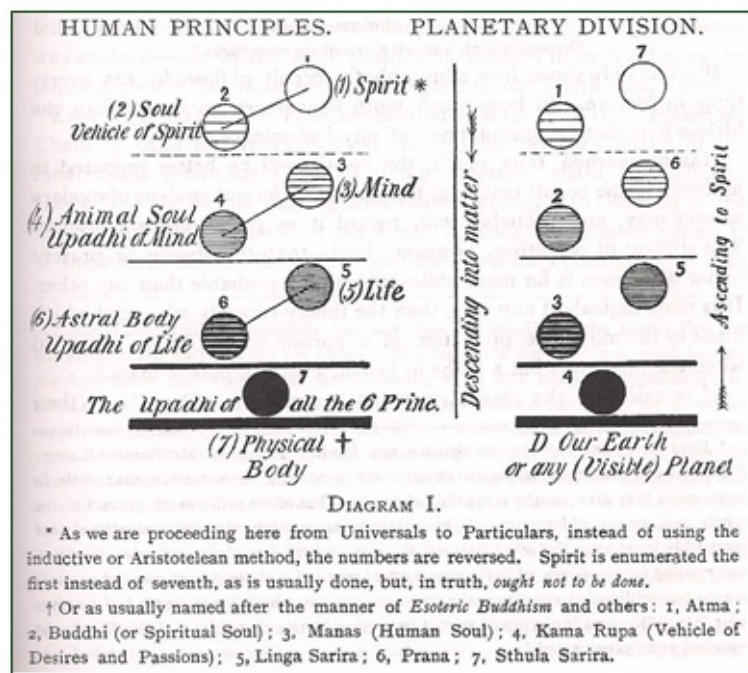
Mr. Hodson had a long and pure life dedicated to the good of mankind. Although a victim of illusory perceptions, his noble intention should not be questioned. His mistakes exemplify the need for detachment and discernment in theosophy. We need ethics, honesty, not imaginary clairvoyance.

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Companions in the Struggle of Life Examining a Diagram in “The Secret Doctrine”

Steven H. Levy, M.D.



The Diagram of Volume I, p. 153, in “The Secret Doctrine”

The ancient sages taught that the earth and all the planets are conscious entities that have an influence on every conscious entity on earth.

As the Esoteric Philosophy holds that everything is alive and conscious in its own degree, this amounts to saying that every department of nature is made up of conscious interacting entities varying only in their degree of differentiated cosmic substance and intelligent manifestation of cosmic ideation. The universe in its manifested wholeness is alive, conscious, interdependent, and interacting throughout.

The ancient philosophers viewed the earth as a huge “animal”. Pliny The Elder, Roman naturalist and philosopher, called the earth our kind nurse and mother, the only element not inimical to man. He wrote:

“The waters deluge man with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prepares the tempest, or lights up the volcano; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty; returns, with interest, every good committed to her care; and though she produces the poison, she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last she continues her kind indulgence, and, when life is over, she piously covers his remains in her bosom.” [1]

In order to begin to understand the deeper meaning of this quote it is important to grasp the fundamental correspondences between the principles of the earth - its companion globes that make up the earth chain - and the principles of the human being. The diagram on page 153 of the first volume of “The Secret Doctrine” introduces us to these correspondences.

The first point that is illustrated is that the seven globes of the planetary chain are on three material planes and one spiritual plane, just as there are three Upadhis (material bases) and one Vahan (spiritual vehicle) of the seven principles of the human being. The planes of the planetary chain vary from “highest” to “lowest” only in the amount of spirit or matter that predominates in the consciousness and forms of the entities thereon. Our visible earth is on the lowest of these four planes where spirit is completely involved in matter and the most subjugated to the limitations of material forms.

A Vahan is a vehicle or carrier of something immaterial and formless. Whereas, an upadhi is the vehicle or carrier of something less material than itself. Spiritual Soul is the Vahan of Spirit which is universal and formless. Spiritual Soul is universal and formless, composed of the finest degree of cosmic substance. An Upadhi is material form that limits and defines a less material form.

As the diagram illustrates, desires and passions are a material form that limits and defines the way in which the less material form of the human soul will express itself in a human being. The astral body is an even denser physical form that limits and channels the expression of the life principle. Strictly speaking, life in its spiritual essence is universal and cannot be limited. However, only a certain amount of its material expression, Prana, can be used by the organisms of which the body is composed. The physical body is the grossest physical vehicle for the other human principles. It limits and defines their expression more than any other principle on the physical plane. Until the physical molecules and atoms are refined either during the process of natural evolution or through the forced accelerated process of discipleship (*chelaship*), the higher psychic and spiritual senses, faculties, and powers will be obscured by the physical bodily form.

The diagram also demonstrates the human principles and their corresponding globes. A correspondence is a similarity, likeness, or affinity. How are Spiritual Soul and Spirit similar to Globe 1 and Globe 7 respectively? They represent the archetypal purest ideal aspect of a human being or planetary chain. The passions and desires, as well as mind, are similar to Globe 2 and 6 in that they represent the informing, guiding, creative intelligent aspect of a human being or planetary chain. The astral body and life-principle are similar to Globe 3 and

5 as they represent substantial design aspect upon which the atoms of the physical body and globe arrange themselves. The similarity between the visible body and the earth (Globe 4) is that they belong to the physical material plane of being.

Finally, the diagram places Globes 5, 6, and 7 higher than their associated Globes 3, 2, and 1, even though each pair of globes is on the same cosmic plane of substance. During the course of human and planetary evolution, the earth as well as the human entity are involved in and affected by the great struggle of life between the spiritual and material aspects of their natures. They interact and mutually assist one another. The sweeping tide of human divine consciousness is liberated by the evolving material substance and forms of the globes, and the material substance and intelligence of the globes are refined and spiritualized by the creative force of human thought and will. As the globes along the upward arc of evolution to spirit have been refined materially and therefore spiritually, the conscious experience of that plane of cosmic substance is higher. An analogy will help understanding of this idea. While the adept lives on the same physical plane as the rest of humanity, the conscious experience and life of the adept is different and much higher because of the perfection of his physical, psychic, and mental Upadhis.

H.P. Blavatsky summarizes the diagram as follows:

“These invisible companions correspond curiously to that which we call ‘the principles in Man’. The seven are on three material planes and one spiritual plane, answering to the three *Upadhis* (material bases) and one spiritual vehicle (*Vahan*) of our seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences”.

“The dark horizontal lines of the lower planes are the Upadhis in one case, and the planes in the case of the planetary chain. Of course, as regards the human principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment - in both the mystic and the physical senses - of the two, and their interblending for the great coming ‘struggle of life’ that awaits both the *entities*.” (SD, Vol. I, pp.153-154)

The mystical descent into matter is a transformation of the consciousness of the human mind that parallels the physical descent or transformation of the human body into denser physical forms.

During the descent, the intellectual and physical aspects of the human being develop at the expense of the spiritual faculties and powers. It is the necessary sacrifice of spiritual humanity in order for there to be an interblending of the consciousness of the human being with that of the conscious lives of the earth.

Without that interblending, nature unaided fails. Without the struggle of humanity to free itself consciously from the limitations of matter and re-establish its divine spirituality on earth, the lives of the earth would fail in their struggle to reach a higher level of consciousness.

This is the mystical ascent out of matter that awaits the earth and humanity, mutual companions in the struggle of life.

NOTE:

[1] “Natural History”, Book Two, Chapter 63.

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How to Obtain Self-Knowledge One of the Main Keys to Real Enlightenment

Helena P. Blavatsky



The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

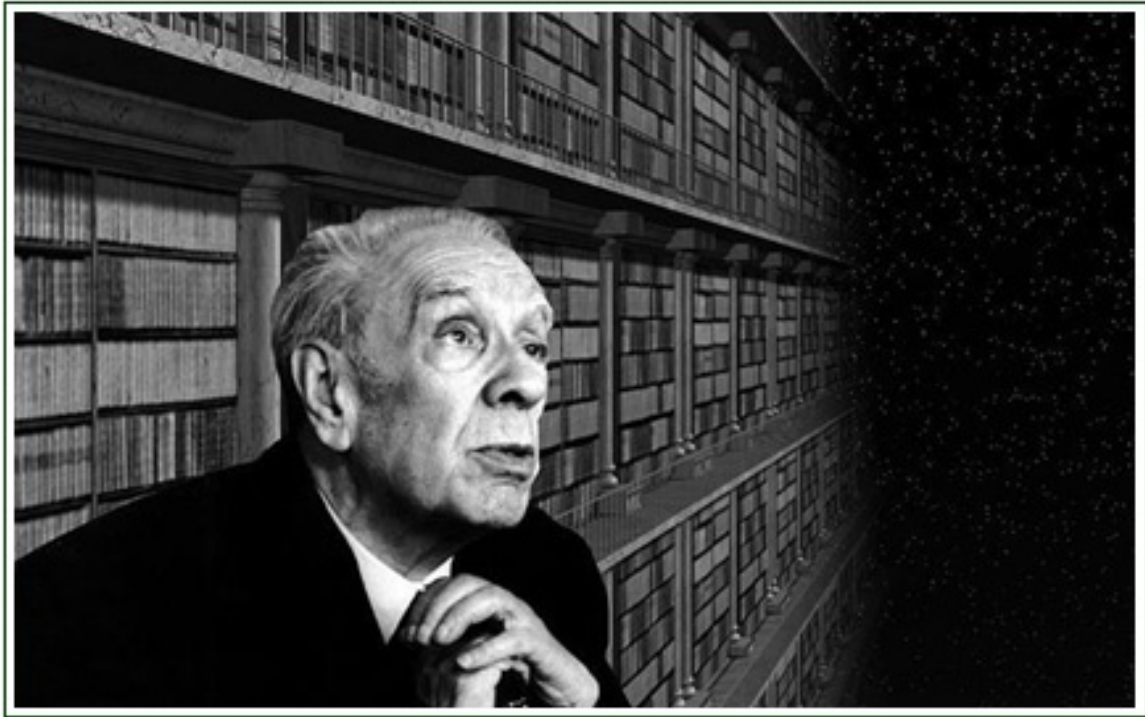
The second requisite is the still deeper conviction that such knowledge - such intuitive and certain knowledge - can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge. Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man. To obtain this knowledge is a greater achievement than to command the elements or to know the future.

[“Lucifer” magazine, October, 1887, p. 89. The word “Lucifer” means “light-bearer” and is the ancient word for the planet Venus. Ill-informed Christians distorted the meaning of the word.]

Jorge Luis Borges

His Books Remain As a Vast Natural Resource To Be Used In Esoteric Philosophy



A blind man since his fifties, the great writer and thinker looked at the void ahead and carefully chose his words, as he talked to the massive audiences of his public conferences

Argentine writer Jorge L. Borges (24 August 1899 - 14 June 1986) is one of the greatest literary thinkers of the 20th and 21st centuries.

His writing is meditational. His work remains as a vast resource to be used in esoteric philosophy. Borges was born in a day when the Sun is visiting a central place in the astrological birth-chart of Helena P. Blavatsky. And HPB's life and work constitute most of the center of the magnetic aura of the modern theosophical movement.

The higher aspects of Borges' writings show him as a true friend of mankind. He was a master in the meditational use of words.

(Carlos Cardoso Aveline)

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