

“..... If it is once shown that (.....) the trials of all these personages are made to correspond with the Esoteric significance of initiatory rites - all of which corresponded to the twelve zodiacal signs - then everyone will see the meaning of the travels of all those heroes through the signs of the Sun in Heaven; and that they are in each individual case a personification of the ‘sufferings, triumphs and miracles’ of an Adept, before and after his Initiation. When to the world at large all this is explained, then also the mystery of all those lives, so closely resembling each other that the history of one seems to be the history of the other, and *viceversa*, will, like everything else, become plain.” [1]

The above statement applies in part to H.P.B.’s own life.

Although much of her personal existence and initiatory journey are well-documented historical facts, her life still remains a Mystery. Actual events may have legendary dimensions. The nineteenth century incarnation of the spiritual soul which is known to many as “HPB” constitutes a valuable source of information regarding the pilgrimage of every soul towards divine knowledge. [2]

Human Soul and the Sky

The journey of the hero is the journey of the disciple.

Each human being has his or her own *personal* relation to the Sun, and it can be expanded into the spiritual realm by proper study and contemplation.

Helena Blavatsky said to William Judge:

“The life-energies of [*the solar*] 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, 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.”

Every student of theosophy can develop a conscious contemplative view of the Sun as related to the higher principles of his own consciousness.

HPB went on:

“... 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.” [3]

The Sunlight Shines Through the Moon

The Moon is inseparable from the Sun in human life. Astrologically and mystically, our satellite represents the subtle energy of the lower self, or mortal soul.

The Moon interacts all the time with the emotional center in one's consciousness, and with the Sun, which represents the higher Self. The light of the Moon is borrowed from the light of the Sun, just as the light and energy of one's lower self is borrowed from the higher or spiritual self.

In the day of the full Moon, the constant dialogue between higher and lower self, between the central light and the auxiliary light, gets to its highest point. The full moon brings us the celebration of Light on Earth. It is the brightest moment of the month, from the point of view of the visible world. It is the day of maximum unity between sky and earth.

However, the increased light shows both beautiful and ugly things, depending on the contents of one's life and of life in general. One must have patience and strength regarding the unbalanced things a Full Moon may show.

To dedicate one's existence to Light means fulfilling the task of self-purification through altruistic efforts. While the Moon is the mirror of the pilgrim's lower self, the Full Moon constitutes the moment when one's soul looks at another mirror, the spiritual Sun, which reflects our highest and most sacred potentialities. Blessing and severity are the two parts of such a process.

(CCA)

NOTES:

[1] "Collected Writings", H. P. Blavatsky, T.P.H., USA / India, Volume XIV, 1985, p. 140, text entitled "Facts Underlying Adept Biographies".

[2] See the article "The New Paradigm", by Jerome Wheeler, which is available in our associated websites.

[3] From the text "Conversations on Occultism", in the "Collected Writings", Helena P. Blavatsky, TPH, Volume IX, p. 400-K. The text was first published in various parts at "Path" magazine in 1894 and 1895, whose editor was W. Q. Judge. The information that this is a transcript of talks between Judge and Blavatsky is hard to find in the "Collected Writings", but it constitutes part of the original title of the material in "Path", which says: "Conversations on Occultism With HPB" (April 1894 edition, p. 17).

000

See also, in our associated websites, the article "**Our Week and the Solar System**".

000

Deserve, Then Desire. (H.P. Blavatsky, in the article "Chelas and Lay Chelas")

Good Will and Cooperation

Voluntary Simplicity Paves the Way to Wisdom



There can be no transcendence in the absence of stability. Anxious changes in the outer world make it necessary to constantly think of material things.

On the other hand, when order and perseverance exist on the lower levels of life, one can live in the higher and subtler worlds and see material existence as a tool with which to attain transcendent learning and contemplation.

The same is true of nations.

Disorder is unhelpful. As a rule, the principle of kind respect and patient cooperation is better than the tempting love of ambition and conflicts. Once there is an effective fight against crime and unethical actions, the practice of cooperation and good will must reign.

The Seedling of the Future

Building and demolishing are necessary in every cycle of life, and they are simultaneous.

The implosion of that which is Old often has to wait for the building of the New to get to a certain minimal point of development.

The karma and dharma of the future must become operational, before they are able to replace the present and invite it to become part of the past.

As a result, the act of building structures that are morally sane has a demolishing effect regarding old structures.

Many institutions and habits can scarcely resist their own karmic weight by now. Yet they do not completely fall apart because the new and alternative structures, ethically sane, are not ready to action yet.

Implosion paves the way for alternatives to occur: and the building of the new makes demolition and implosion possible.

Mistakes must be corrected by putting their opposites in movement. Building wisdom is the way to extinguish ignorance, and selfishness is dispelled by the creative action of altruism.

The Sunny Science of the Heart



Timing is essential to life and karma.

The purpose of studying the law of cycles is not limited to having a beautiful view of the universe as it unfolds in its evolutionary journey. Universal, solar and planetary cycles are in unity with the shorter cycles in one's life. The music of spheres teaches us the science of the right use of time.

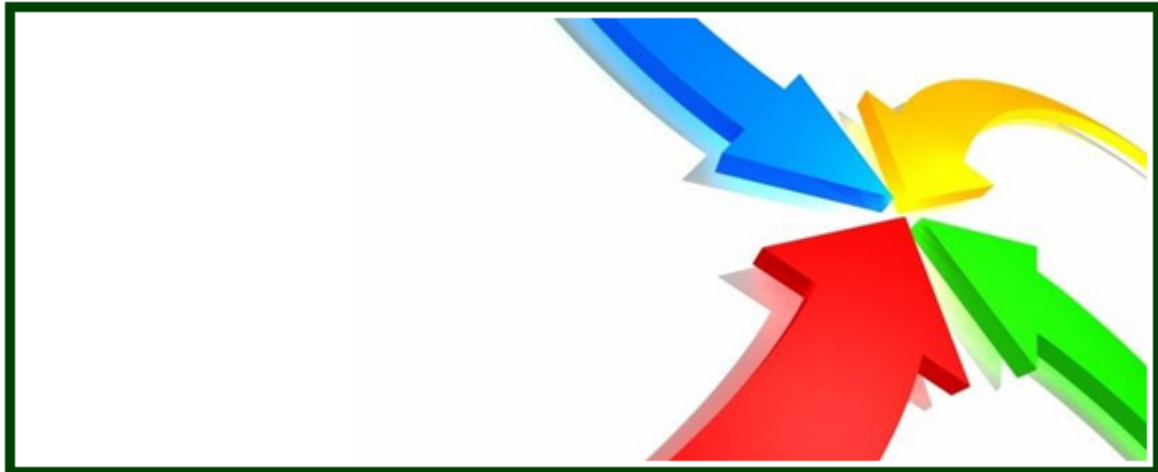
There is an optimum moment to make that decision we already see as the right one, and to implement it. There is a time when it is appropriate to remain in silence, and another one to speak out.

The science of timing is necessary regarding the speed and rhythm of one's actions in any department of life.

How to learn about that? By listening to his heart, the disciple of true esoteric doctrines studies the science of timing. In its deeper layers, each human heart knows it all about the passing of time.

Our Sun determines the rhythms and cycles of planetary dynamics. In the microcosm of individual life, the human heart constitutes the Sun and the pulsating temple for the divine flow. One's heart is in tune with the rhythm of rhythms. It contains eternity. It also includes each fleeting moment, and the source of all real knowledge.

Preparing the Omega Point When the Positive Lines of Karma Converge



On letter 4 of the first series, in **“Letters From the Masters of the Wisdom”**, a Mahatma of the Himalayas refers to the “converging lines of karma” of those who share the theosophical effort.

Karma has many lines or levels of accumulation. They can go in separate directions or converge, according to the energy of individual and collective cycles. The theosophical movement aims at being a nucleus of those who Know that human future is bright, and who work to make the birth of a better society easier.

Thousands of citizens of good will, who live under different circumstances, in contrasting countries and social conditions, can share the same view of the world and nurture the common intention of working for a better future of mankind. The individual lines of their karma of higher level have been converging for some time.

In this way the Omega Point of the present Book of Life is prepared. In that “instant” in time, of which wrote Teilhard de Chardin in the 20th century, the spark of brotherhood will become the flame of understanding; and mankind will awaken to the practice of a universal and unconditional ethics.

When different lines of mental and emotional Action converge upon the same and elevated point, Concentration occurs. The process of “converging lines of Karma” is therefore both individual and collective. If someone spends, say, four decades or four incarnations looking for wisdom while obtaining no significant results, there will be a moment when all the attempts pointing at the same sacred goal will finally meet each other, mutually expanding

and transmuting one another in a sort of Omega Point of one's own timeline, or of one's karmic thread across incarnations.

This is a "timeless moment". Past and future meet together in a transcendent perception of everything that has been, or will be. Wisdom is achieved, and the pilgrim undergoes a transformation in substance. This is the reason why it is said that no noble attempt is ever lost along the path to divine knowledge.

In the right moment, all past attempts, which are in fact latent energetic units, meet together due to the law of "converging lines of karma". They will produce Enlightenment according to the *accumulated merit* of the pilgrim's higher self. And something similar occurs in many a collective aspect of human evolution.

000

Ideas, Fancies and Insights



Whenever human mind is not aiming at a precise goal or concentrated on a particular point and object, it is subject to the appearance of "spontaneous" or "unrequired" thoughts, insights, fantasies and perceptions.

One of the aspects of this central fact takes place during the dreaming phase of sleep. It is associated with the repose of mind and with emotional compensations needed during sleep, as well as with real and serious perceptions coming from the higher self as the body takes some rest.

The occurrence of "spontaneous" or "unrequired" mental operations also takes place in waking hours. It feeds one's creativity, expands one's knowledge and offers one a thousand illusions, some of which one will identify and avoid, and some of which are harder to see as false and as subconscious traps.

A large part of such fantasies and insights passes in front of our focus of self-consciousness without calling any amount of significant attention and undergoing no careful examination.

This is why one is frequently led by “impulses” into wrong impressions, superficial perceptions and baseless behaviour.

In theosophy, everything, beautiful or otherwise, noble or not, must be examined from the point of view of one’s higher potentialities. Both fancy and insight, self-delusion and intuition, must be identified as such.

Insight and intuition are friendly to reason. They can be tested. They can wait. They will help prudent and wise actions. They point to altruism. Fancy and delusion often present themselves as spiritual, but their substance avoids being tested by facts. They are afraid of reason and attack the criterion of common sense. They typically serve a selfish purpose.

Each individual has much to gain in discernment by observing the entire universe of thoughts, ideas, and images that seek for a place in his mind. In theosophy, this must be made from the point of view of universal wisdom.

Unmasking Organized Ignorance

A wolf disguised as lamb is sweet and meek as long as his interests prevail. For camouflage is part of war.

Collective selfishness is shy. It uses to disguise itself under the dress of kindness and love. When an individual seriously questions organized hypocrisy, he is implicitly accused of being rude and inelegant. If the defenders of political correctness see their false consensus being unmasked, they leave elegance aside and get increasingly aggressive. They now call their opponent “preposterous” and “unacceptable”, and demonize him in decreasingly subtle ways. Their true nature, once hidden beneath social courtesy, becomes visible.

Hundreds of emotional tricks like this one occur largely on subconscious levels of the mind. Theosophists and citizens of good will are invited to observe them in their full cycle of fake kindness, then frustration and finally aggression. They ought to be known, openly discussed and transcended in the study of philosophy, and hopefully in Politics and Sociology, too.

That which is outside, is inside. The law of analogy shows that individual human beings deceive themselves along similar lines and equivalent mechanisms. By knowing the workings of the lower levels of consciousness, pilgrims can go beyond them and live on higher ones, as long as karma allows them to.

000

Each citizen of good will is co-responsible for the future of mankind; theosophy but invites him to *act accordingly*.

000

Thoughts Along the Road

Observing the Sacredness of Daily Life



* **R**eal life unfolds outside and beneath all noise. In order to better understand the world, one must set apart a time every day to be in silence, to directly experience quietness and dwell in its substance, to say nothing and think not. By being no-body, we live.

* As you learn more, you possess less. The more your consciousness widens its horizon, the more you have your feet firmly put on the ground. As the meaning of wise words becomes clear, your love of silence expands.

* Since Theosophy is eternal and universal, it encompasses all situations and has something to say about every aspect of life. What it says leads one's mind to a wider perception of things; to a sense of self-responsibility before the world; and to an unconditional respect for truth, whether it is comfortable or uncomfortable.

* A truth-seeker must learn to deal with falsity. He will have to struggle with his own illusions and with collectively false notions. He will perhaps meet more individuals who are weak in loyalty than sincere persons. Hypocrites will seek for him with a friendly attitude and, since they lie to themselves, they will lie to him. There is nothing personal in that. He will have to expand his ability to identify loyal people, and this will be done by being loyal himself, and by being truthful. An ever finer discernment will come to him as he tries his best decade after decade.

* In esoteric circles, it is rather easy to see people trying to harvest something before sowing it, or *instead* of sowing it. Even those who *try* to sow often reject the idea of waiting for the germination of the seeds or the development of the plant. For this reason the secret to

happiness is known by a Few: it consists in sowing before desiring to harvest, and being in no hurry about the results. The key to life is in doing one's best and having respect for the rhythms of Karma.

* Everything in life consists of patterns of vibration: and they are changeable. One may think he knows this or that person. In fact, every individual has such a large number of potentialities in terms of vibrational patterns, that it is wise not to presume one can entirely predict the possibilities, the limitations, victories or decisions to be made by others. One can try to control his own attitudes before life and circumstances, and this is his duty before the Law.

* It is precisely the process of self-knowledge and self-control that enables the pilgrim to know a little bit about life, and not to presume to know too much about other persons.

* Those who work for the good of mankind can see that human evolution is making good progress, and that the cycles of decay, moral and social, and even cataclysms and catastrophes, are part of the long-term learning process.

* Those who do not work for the good of mankind suffer from a sort of myopia. They are short-sighted. They can only see selfish, small things and issues. The classical philosophies of altruism offer a cure for that disease, and no money is involved in the healing. The price to pay for the healing is high, but it is not monetary. It consists of being profoundly sincere with oneself, and with the others.

* Where is theosophy or divine wisdom to be found? It cannot be found solely in words, in associations, in books or in the lives of other human beings, although they all contain parts of it. Theosophy has to be found mainly in one's own heart, in the contemplation of the cosmos, and the feeling of respect for each form of life.

* It is self-evident that every aspect of our interaction with reality, including its physical dimensions, results from thought. Thoughts and feelings enlighten action and give it direction. Our mental attitude makes us have this or that interpretation of facts, physical or not. Therefore the first and most practical, down-to-earth task for anyone who wants to be happy is to think and feel in right and wise ways.

* In order to attain a higher level of communion with other beings, one must face solitude. By giving up desires, we can better work to deserve that which is desirable. When we abandon the illusion of being "someone", we start to live in the realm of transcendence. By being silent, we are able to listen. The deeper the silence, the higher the level of the music of life we can hear.

* One needs to be nothing, outwardly, in order to be able to exist in the realm of enduring reality. It is necessary to cease to listen to noise before being able to hear the music of inner life. Powerlessness in the world gives us the ability to change life in meaningful ways.

* The higher self gives us an essential point of view from which to look at reality. A transcending peace presides over all beings. Injustice is rather short-lived, while blessing is the substance of the future. Selfish people are drunk with illusion: the law of life teaches altruism.

* Space envelops objects, just as silence surrounds sounds, and eternity contains all kinds of chronological or successive time.

* Purpose gives things their meaning, making one learn and evolve. The more experience one's soul has, the higher the purpose adopted by it. And as the purpose gets higher, the soul becomes humbler.

* All events are cyclic and nothing can be taken for granted. Democracy, collective respect for Life and the truthfulness of Journalists are three examples of that. The most obvious facts will be seen in time with great surprise. All that people learn is forgotten and has to be learned once more, hopefully with more effectiveness. Everything that is conquered is lost, and must be attained again. One must be born every day.

* Hypocrisy tries to build artificial consensus. It manages appearance, having no respect for real facts in themselves. Truthfulness challenges politically organized consensus. It disrupts collective delusion. The search for truth can only occur where there is utter sincerity, which is often politically incorrect and "unpopular". In the 21st century, humans are more and more perceptive. No propaganda technique, however sophisticated, is able to deceive them all the time. In the long term, honesty is popular, and falsehood gets unmasked.

* Look beneath the surface of the "obstacles" and "hardships" which you may have to face by now, and you will see the bliss of life and of self-forgetfulness.

* There is no need to act like a spoiled child and complain about your "destiny" and "karma", as if karma were a bad thing. Karma is more than mere justice. It is the way Life teaches you the law of harmony. Your "karma" is the karma of mankind. It is the lesson you need to liberate yourself from that part of your ignorance that is unnecessary already.

* Obstacles teach us discernment regarding right and wrong. They help us get in unison with a transcending harmony. Sometimes the difficulties of the path show us that the intended road is wrong and should be abandoned. Other obstacles, even if they are hard to overcome, show us that the road we chose is correct.

* Many a form of suffering loses its importance when we get in harmony with the essential totality of life. Creativity, firmness, perseverance, flexibility, self-purification and other assets result from having to make an intense effort.

000

Become One of Them

When enough citizens of good will awaken to the ethics of universal wisdom, karmic conditions will be such that there will be *no unnecessary suffering* in the 21st century. Regarding how to help, write to indelodge@gmail.com.

000

From Our Blog in “The Times of Israel”:
The Birth of the Future

... Modern esoteric philosophy says that in the last minute of an incarnation every individual reviews and revisits all of his experiences, right before abandoning physical life. Everything is then seen at once, as it were, as the pilgrim gets ready to cross the limit to the great beyond.

The same can be said of any initiatory event, large or small, individual and collective. Whenever a great and sudden expansion of consciousness approaches, a number of past experiences become visibly simultaneous. A single vast insight shows the whole spectrum of life and of time. This has been happening in Israel and its neighbours for some time now - and in other parts of the world as well.

[Henry] Kissinger writes:

“In our time, the Middle East seems destined to experiment with all of its historical experiences simultaneously - empire, holy war, foreign domination, a sectarian war of all against all - before it arrives (if it ever does) at a settled concept of international order. Until it does so, the region will remain pulled alternately toward joining the world community and struggling against it.” [1]

The Middle East is one of the karmic laboratories where the possibilities of the future are being tested. A new kind of change is needed for human evolution. We are already undergoing it, around the globe, one way or another. The change is simultaneously internal and external, psychological and sociological, spiritual and material.

The separative view of life has begun to die: past experiences are being revisited in a few dozens of seconds of historical time. Our civilization need not die with the fragmented view of the world. It is enough to get rid of the illusion of separateness and adapt to the unavoidable expansion of consciousness. By doing this we will be able to live in much more meaningful ways than blind materialism or religious fanaticism could be able to dream of.

(CCA)

NOTE:

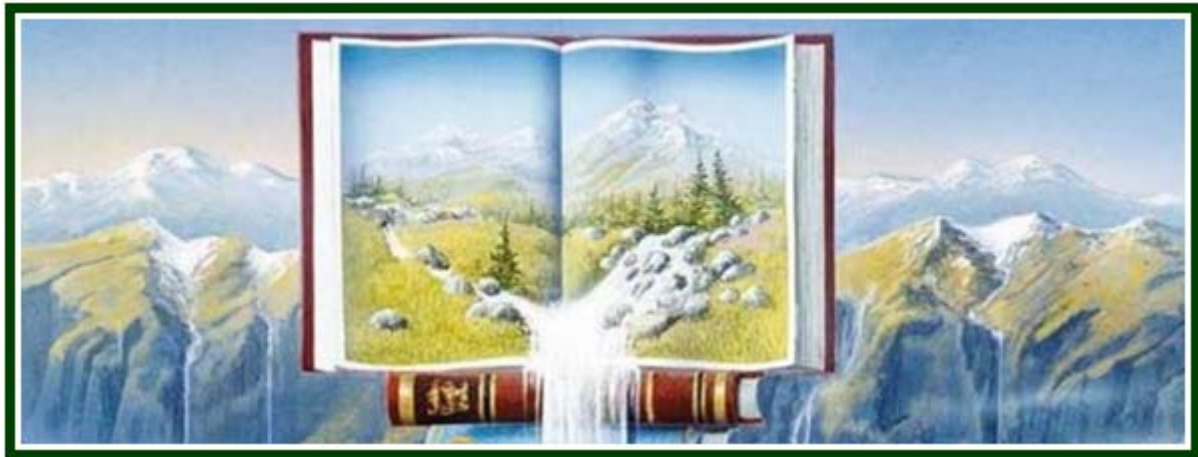
[1] “**World Order**”, by Henry Kissinger, Penguin Books, UK, 2014, 420 pp., pp. 96-97.

000

The above paragraphs are part of the article “**The Birth of the Future**”, which is published in the theosophical blog of “The Times of Israel”: <http://blogs.timesofisrael.com/the-birth-of-the-future/> .

000

A Mahatma of the Himalayas Clarifies: **Theosophists Must Be Independent**



00

Editorial Note:

The following text is signed by the Master of Helena Blavatsky himself. [1] It shows that self-responsibility is of the essence in the Pedagogy and Philosophy of true Initiates. The text exemplifies the fact that while *whited sepulchres* insist in expressing sweet lies and politically correct falsehoods, authentic masters are not afraid of using frank and severe words. In order to make it easier to contemplate the teaching, we have divided the text in small paragraphs.

00

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative.

Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life.

The saying, “Help thyself, and God will help thee”, he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God.

The Founders prayed to no Deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers of the Bengal Theosophical Society? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country whose national honour has long been trampled into the mud, under the feet of her meek and lazy sons, indifferent to her woes, unmindful to her dying glory....

Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.

M ∴

NOTE:

[1] It constitutes letter 43 in the volume “**Letters From the Masters of the Wisdom**”, first series, transcribed and edited by C. Jinarajadasa, T.P.H., Adyar, India, 1973, see pp. 95-96. In the more recent editions, see Letter 56.

The Pilgrim and the Tide

If the pilgrim does not have a center, he cannot see the circumference. If one does not have a focus, one doesn't have a viewpoint from which to examine Life.

When the truth-seeker goes from one place to another and backwards according to the tide of the moment, he does not even know where he is. It is correct then to look around and choose the supreme kind of Knowledge and the best Pedagogy available.

The pilgrim must determine what is for him the right Way to attain Wisdom. Before attaining his goal, he will have to have his goal clearly defined, and a stable method to get there.

000

The Dynamics of Sacrifice and Bliss

The illusion of personal separateness results from a lack of self-knowledge. By knowing oneself one understands that there is no separation in our planet or the universe.

By observing the dynamic unity of all that exists, selfishness disappears and altruism is recognized as the way to happiness.

While doing good to others we receive good. However, in the present phase of human history, altruism brings mainly internal, not external forms of happiness to the pilgrim. The path to a lasting happiness is by now a path of external sacrifice and inner bliss.

