

The Lord of the Seas



In ancient and modern theosophy, the universe is seen as an Ocean.

Neptune is the lord of the *endless waters* in Mythology, and one of the most cosmic planets of our solar system. Located far away from the Sun, it is considered an ambassador from the Galaxy; a deep intelligence among others, accompanying the sacred journey of our solar village through the wider sky.

One reason for using the metaphor of an “unlimited ocean” regarding the universe is in the fact that the cosmos has its own tides and its “oceanic” currents, with their cycles, just as the watery oceans of our planet.

Astrological science is vehemently defended by Helena Blavatsky in the volume XIV of her Collected Writings and elsewhere. The *Psychology of the Sky* studies the tides of the universe as seen from the ground of the Earth, revealing the broad influence of celestial forces over each aspect of mankind. It demonstrates our spiritual identity with the cosmic village that surrounds us.

A Dialogue in Every Soul

The celestial dialogue between the signs of Pisces and Virgo occurs inside each human being.

It is the interaction of the part and the whole. It is the conversation between the totality and the fraction. It is the debate of the entire and unfathomable cosmos with the small practical activities of one’s external, daily existence.

The two points of view strengthen one another.

The inclusive view of Pisces needs as its basis the accurate focus on the detail, provided by Virgo. On the other hand, Virgo's critical thinking, planning talent, healing ability and untiring work are more effective if they are placed at the service of the Whole. For the concrete mind of Virgo needs a celestial intelligence, while the holistic cosmos of Pisces demands an attention that can see small things and place them at the service of the Immense, and the Sacred.

The Power of Voluntary Simplicity



Voluntary simplicity is more than an economic concept and a social need.

The idea is especially useful if we want to make progress toward sustainable forms of development. However, voluntary simplicity is also a virtue of the soul. It sums up many of our ecological, economic, social and spiritual needs.

Only a simple heart can elevate itself and soar above those little personal feelings whose main characteristic is that they are good-for-nothing. Voluntary simplicity belongs to the *higher self* and leads to wisdom. It entitles us to look for, and find, that which is essential in life.

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Theosophical associations that ascribe a great importance to themselves and to their particular interests usually try to follow the average views and opinions of their own public, or of the public they aim at. As a result, their leaders believe it is clever to avoid challenging any collective illusions. However, associations which happen to believe that truth is more important than themselves have no such limitation as to searching for truth.

Is Family Life a Duty?

A Door to the Secret Wisdom of Theosophy



Everywhere around the globe, love means responsibility.

A European reader writes to the editors of our websites to describe the difficulties he has to face in family life. As he makes progress in studying esoteric philosophy, family seems to be a burden.

The obstacles faced by our reader have to be confronted by thousands around the world. Every theosophist deals sooner or later with painful challenges in the realm of personal emotions. Thanks to this circumstance, he can purify his lower self in more effective ways.

Regarding parenthood and other forms of family Karma, there is probably no better approach than the one taught by a Master of the Wisdom during the 19th century.

A lay disciple had “complained” about the moral obligations which made it impossible for him to dedicate more time to the study of theosophy, and the Mahatma wrote:

“..... Does it seem to you a small thing that the past year has been spent only in your ‘family duties’? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my ‘pupil’, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity - what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage - since good and evil are not to be measured by events on the lower or physical plane.”

Having said that, the Master proceeds:

“Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own.”

Students seldom are able to have an accurate idea about their own spiritual progress, and the Master says:

“Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on *all* planes - truly yours, K. H.” [1]

These sentences deserve examination. One of the main adversaries of a pilgrim along the path to wisdom is the blind habit of complaining, or emotionally rejecting, the tasks actually placed by Karma before him.

As the Master says, small duties, when correctly fulfilled, pave the way to better opportunities. Difficulties are forms of self-training, kindly given to us by Life. One ought to work impersonally. By expressing the universal love of his higher self in the daily actions of a family, the student of theosophy purifies the whole of humanity as far he is concerned.

NOTE:

[1] “The Mahatma Letters”, TUP edition, Letter No. 68 (LXVIII), p. 372.

The Territory of Peace



Happiness is the perception that everything is OK with Life and there is nothing to worry about.

Words cannot describe the process. It is like a sun that never sets. It results from one's conscious identity with the Law, with the Cosmos, and Universal Friendship: a consciousness, however, that doesn't need to use words.

Specific moments in life can trigger the feeling that “life is perfect”. To the awakened higher self, an unlimited contentment is always present. Suffering is a visitor and teacher; and Peace constitutes the territory where all things take place.

The Theosophy of Numbers



Hinduism, Judaism and ancient Greek philosophy teach the force and power of numbers. In Pythagoras and in Blavatsky, the Universe is ruled by numbers.

In one degree of Masonry, “God” is the great architect of the universe; in another one, the divinity is “the great Geometer of the universe”, which means “God” is a mathematician, since Geometry is part of Mathematics and entirely depends on numbers.

Astrology and Astronomy work with numbers. In various occasions H. P. Blavatsky wrote about the influence of numbers in her own life and the life of the esoteric movement. Raja Yoga is a science of harmony and proportion and relates to Mathematics. Numerology cannot be excluded from the study of theosophy.

Unfortunately, some of the most popular authors on the topic limit themselves to the narrow interests of lower selves. The Numerology of outward life is meaningless regarding that which really matters. No true perception of reality can exist as something separate from a love of Infinity and Eternity, or from a commitment to help mankind make progress towards the divine world.

Numerology and Theosophy can only be understood therefore within the territory of a conscious affinity with *infinite space and endless time*.

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See in our websites the article “**The Number Seven**”, by Helena P. Blavatsky.

Examining One's Devotion: **The Light of Wisdom in Human Soul**



“No pilgrim can be useful to Life by giving up contact with his own inner Nature.”

The above sentence seems too obvious. However, collective pressures are many and try to induce us to believe that we can be helpful by adhering to this or that unexamined belief and automatic behaviour.

An individual with noble goals successfully helps Life by preserving and expanding contact with that which is highest in himself, in the first place.

Then it becomes natural for him to share such a consciousness and its fruits with others in every situation of life. This will be done sometimes with the help of words, but not necessarily so. There are moments when only actions and the personal example can transmit a message.

Expanding the Sense of Sacredness

For one who is devoted to the search of supreme truth, a natural feeling may emerge.

It is an attitude of gratefulness towards all beings and reverence regarding those sages of any epoch and time who attained liberation from ignorance, and still help our mankind.

When such a feeling takes place, at least fourth questions could be examined with some regularity by the pilgrim:

- * How important is, in the average patterns of my life, the feeling of impersonal devotion to Wisdom, and to the Wise Ones?
- * How does the structure of my daily habits and procedures reflect such a devotion?
- * Do I realize that such a commitment, if deep enough, tends to embrace all aspects of life, both abstract and concrete?
- * How can I improve my efforts regarding the three issues above?

Getting Closer to the Divine World: **A Choice Before the Student**



There are only two ways for an individual to “get to the same level” as that which he sees as higher in wisdom.

The first one is by elevating himself up to the higher realm.

The other one consists of debasing the higher realm and trying to bring it down to his own world of ignorance.

The “law of the least effort” - that misleading tendency of lazy minds - recommends the easy but anti-natural way of envy, pretence, distortion and rejection of nobler ideas.

The steep, uphill and narrow path to wisdom preaches respect for those elevated viewpoints which belong to sacred knowledge. Such a path leads one’s consciousness away from personal competition, although perhaps not in outward appearances. It stimulates universal cooperation on the basis of justice and reciprocity.

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* The Independent Lodge of Theosophists has started gathering evidence regarding the presence of universal wisdom and theosophical ideas in the old legends and oral tradition of indigenous peoples in the vast Amazon region.

A Mahatma, On the Real Task Of the Theosophical Movement



A Master of the Wisdom wrote about India something that applies to Eastern and Western nations alike.

Describing the dharma of the esoteric movement, he wrote:

“If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India [*as the present civilization as a whole*] seems covered with a stifling grey fog - a moral meteor - the odic emanation from her vicious social state. Here and there twinkles a point of light which marks a nature still somewhat spiritual, a person who aspires and struggles after the higher knowledge. If the beacon of Aryan occultism shall ever be kindled again, these scattered sparks must be combined to make its flame. And this is the task of the T.S. [*the theosophical movement*], this the pleasant part of its work in which we would so gladly assist, were we not impeded and thrown back by the *would-be chelas* [*disciples*] themselves. I stepped outside our usual limits to aid your particular project from a conviction of its necessity and its potential usefulness: having begun I shall continue until the result is known.” [1]

This is a challenge for the small Independent Lodge of Theosophists, and a guiding light for every student who pays attention to the teachings of the Masters.

It constitutes a key-idea as to the Karma and Future of our civilization, and of each community around the globe.

NOTE:

[1] “The Mahatma Letters to A. P. Sinnett”, Transcribed by A. T. Barker, Letter LXXXI, TUP, USA, p. 384.

Thoughts Along the Road

Observing the Divine Presence in Daily Life



* Truth cannot belong to an organization or an individual. However, individuals and organizations can belong to truth, in a way. They may devote themselves to its humble search in a long-term process.

* It is only by giving up things of secondary importance, that one can save energy enough to make a difference regarding decisive issues. By not having wishes, one develops will. He who leaves aside desire is able to have a real purpose in life.

* Good will is the right kind of will. One can never forget that. A generous purpose expresses a knowledge of the universal law, an intrinsic unity and harmony with it, and an affinity with the way essential things flow, within and around the Earth or the Cosmos.

* Words can't replace facts. A sense of ethical responsibility will not emerge because it is demanded, or because intense propaganda is made about its importance. One must be free in one's soul, before having an inner sense of duty. Responsibility, "the ability to respond", comes from within. It results from actually seeing our dynamic unity with the other beings and all forms of life.

* A certain degree of gross energy is necessary to dominate and control the automatic trends of one's physical body. The will to live in correct ways cannot be expressed in daily life through mere abstractions. It requires the formation of outward habits that, while being dense, are essentially - if imperfectly - compatible with the higher energies, and can obey them in the main aspects of life. It is only whitened sepulchres, though, that pay too much attention to the outer personality.

* It is an old axiom that Light comes to the world whenever it is necessary for It to do so. However, Light will come when Light knows it is the right moment for It to emerge, and not

when some human beings would prefer to see It descending upon them. Light will typically come in unannounced ways, through unexpected events, and after being rejected by the “wise ones” who respond to organized ignorance.

* An individual who cannot stop his own discourse to himself may have something in common with parrots. On the other hand, he who practices the art of being in silence is able to listen to other beings indeed. Silence is among the best friends of a truth-seeker. The absence of emotional noise entitles him to better learn the lessons that Life teaches him all the time, and which are transmitted in a thousand different ways.

* No one is wise in choosing between optimism and realism, or between confidence and prudence. Human beings need all of these qualities and many others. One must combine different and contrasting energies along the road, not being carried away or dominated by any of them. The inner substance of one’s talents will be constantly improved if used to seek noble objects.

* Sublime feelings or thoughts are not enough and one cannot rely too much on them. The pilgrim must create some very dense, down-to-earth and uncharming habits and forms of discipline, in order to perform correct actions in stable ways. Due to tiring and tasteless practical efforts, higher level perceptions will be able to inspire the whole web of life and get integrated into it.

* As we think of the cosmos, unavoidably a peace comes to us and becomes part of our aura for some time. The intensity and durability of the peaceful feeling will depend on how deep was the thought, and how long it endured. Such peace is often subconscious. Raja Yoga says one’s mind gradually adopts the form and substance of that which it contemplates. It is therefore worthwhile to think of the cosmos, as theosophy invites us to do.

* Hypocrisy is not in the difference between ideal and practice. Such a distance is perfectly human. It means one has an ideal in life. It may take a long time to fulfil it. Falsehood consists in not attempting to reduce the distance between ideal and practice. The central notion of “doing one’s best” defines the direction of Karma. He who does not do his best is going to the middle of nowhere. Walking fast or slowly means nothing: one must know if the efforts point to the right aim.

* It is correct to make a daily spiritual retreat, and perhaps several times a day, establishing oneself in that inner fortress of our soul where the pure, unlimited strength eternally flows. The refuge in the fortress of silence renews one’s perspective of life, brings us new energies and cleans the lens through which we look at facts. The renewing introspection also takes place in communities. A city and a country are born again due to the inner renewal of their citizen.

* When we renounce outward possessions, dense and subtle, happiness has a chance to descend upon us. Voidness is the path to plenitude, insight, and wisdom. It brings about happiness. A thorough perception of truth is as quick as light, but some of the things it shows are not beautiful. Perception of truth does not wait for outward reason. It is always reasonable in itself. Thought will read and understand a correct perception of truth, but such perception is above thought and doesn’t quite need it, except as an instrument to test, strengthen and improve itself.

* Most religious and philosophical traditions teach a tenet which theosophy and simple common sense also state: that moral decline leads to the extinction of a civilization. It is up to each one, then, to see whether there is decay in Ethics in present-day societies, for this issue defines the main tides of the future ahead. The theosophical movement exists to preserve and to sow the wisdom of universal brotherhood and self-responsibility.

* To each cycle of growth in falsehood, hypocrisy and moral decadence in social life, there is a corresponding cycle of growth in truthfulness, sincerity and ethical principles. If one sees willful illusion in today's world, it would be naive to consider that this is the portrait of the future. Every wrong action is duly compensated in time. Ethics is eternal law, and each being will have as much time and trouble as necessary for this fact to be understood.

* Having ideals is good. It is even essential, as long as they are managed with common sense. In the absence of discernment and self-restraint, lofty ideals produce disasters of great proportion. This is seen not only in lives of individuals, but in the long list of bloody social revolutions and genocidal wars made in the last 20 centuries.

* An idealistic view of life must be compensated with realism, with a long-term conception of time, an awareness of the universal law, a feeling of respect for all and the intention to sow, before intending to harvest.

* When in a community each one makes an intransigent defense of his or her rights, the common atmosphere gets polluted by the accumulation of selfish complaints, to which few pay attention anyway. The result is the unhappiness of all. When each one thinks mainly of fulfilling his or her duties, the collective atmosphere is purified by altruism. Then the common Karma is helped by sincere solidarity and there is no need for complaining. The result is a lasting well-being.

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Our Planetary Life: **Atma and the North Pole**

The Arctic Ocean and North Pole region is at risk of environmental destruction. And what is its meaning and importance according to theosophy? Helena Blavatsky writes in “The Secret Doctrine” that the North Pole represents the region of Atma in our planet: of pure soul and Spirituality. [1]

The region corresponds to the higher levels of consciousness, if seen on a planetary and geological context.

NOTE:

[1] “The Secret Doctrine”, H.P. Blavatsky, Theosophy Co., volume II, p. 403. See also pp. 402 and 404 among others.

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Frauds Are Now Easier to Uncover **Blind Belief Loses Strength**

As the field of one's awareness expands, one gets more independent from the wording process, although one still very much needs words for outward expression.

Thus truth gets easier to see.

In due time worded expressions will be recognized as being but the humble tools of consciousness. Falsehood in words will then become impossible.

Even now, political and religious frauds are easier to uncover by the day.

It is increasingly difficult for whited sepulchres to deceive nations and persons of good will. A new light clearly shows facts, both nice and unpleasant. Blind belief loses strength in every department of life.

The Long-Term Mystery: **Self-Discipline and Perseverance**



Self-discipline would have no merit, if it were not necessary to face habits and trends which point to the opposite direction.

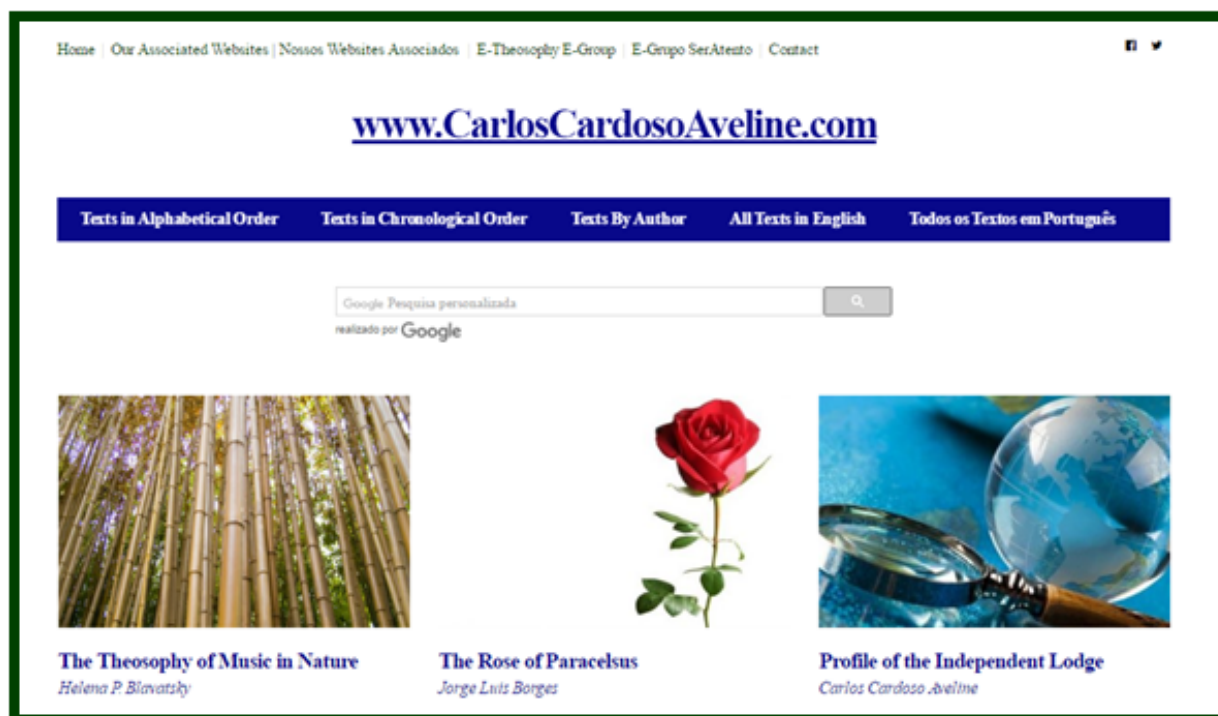
The “resistance to change”, of which both Psychology and Theosophy speak, is made of habits. Its substance is the karma of attachment to things contrary to what one consciously desires.

By calmly persevering in the noble direction, by trying again and doing our best after each mistake or failure, one makes significant progress.

In philosophical self-training, one of the main purposes of short term actions is to facilitate the long-term effort.

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New Texts in Our Websites



This is the monthly report of our associated websites. [1]

The following items were published in English and Spanish between 22 January and 22 February:

(The more recent titles above)

1. **Suicide Is Not Death** - *William Q. Judge*
2. **El Perfil de la Logia Independiente** - *Carlos Cardoso Aveline*
3. **Profile of the Independent Lodge** - *Carlos Cardoso Aveline*
4. **A Controversial Letter** - *Jean Overton Fuller*
5. **El Lado Luminoso de Saturno** - *Carlos Cardoso Aveline*
6. **Los Tres Tipos de Asociados** - *Carlos Cardoso Aveline*
7. **El Dinero Según la Teosofía** - *Carlos Cardoso Aveline*
8. **A Psychoanalysis of Religions** - *Carlos Cardoso Aveline*
9. **A Glance at the Future** - *Kahlil Gibran*
10. **Eliminating the Causes of Aggression** - *Carlos Cardoso Aveline*

