

How Much Strength One Has



“**Y**ou are stronger than you think”.

The sentence circulates among millions of people interested in being happy thanks to their own merit.

The original esoteric philosophy teaches the same principle:

“You are your own judge, and you provoke your happiness or suffering”.

Every human being has within himself an unlimited source of positive energy. Seeing this basic fact is relatively easy. To act accordingly is much more difficult, challenging and valuable.

As we expand contact with the inexhaustible source of well-being in our inner consciousness, we strengthen the bridge to the divine world of immortality. This can be done step by step into the extent that we renounce to ignorance. Such a renunciation, of course, is seldom an easy thing to do.

----- Click to See -----

An Outline of Esoteric Science

**The Hyperlinks and Synopsis of a Series of 13
Audios on the Original Teachings of Theosophy**

Geoffrey A. Farthing

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Recommended reading: “[The Nativity Scene in Our Hearts](#)”.

Robert Crosbie on the Tower of Babel



The allegory of the Tower of Babel applies to the present times. Everything is in confusion, everyone talking his own gibberish..... All that can be done is to let the light so shine that all who will may see it, thus sowing for future harvest. It would be a hopeless task were it not for Reincarnation; so the great effort should be to promulgate the fundamental principles of Unity, of Brotherhood, of Karma and Reincarnation.

(Robert Crosbie)

[From page 13 of "[A Book of Quotations](#)", by R. Crosbie.]

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THE SACRED SOUND OF SILENCE

The word that is in silence dwells in a world that transcends the world of sight - that is the world of silence. The gleam of transparency that the word has comes from the gleam of that invisible world, the gleam that descends on the word when it is still enclosed in human silence.

(Max Picard)

[From the book "[The World of Silence](#)", by Max Picard, Gateway Editions, South Bend, Indiana, copyright 1952, 231 pp., see p. 46.]

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Celebrating Life's Renewal: "[The Origin of the Christmas Tree](#)".

The Sources of Peace



Everything tends to be in peace as long as we are in peace with our own conscience - and with ourselves.

Circumstances will always take care of themselves. We may have some influence, but cannot control the external world or the karma of other people.

Modesty is a sign of realism. Sincerity may be uncomfortable, but it allows us to build healthy situations. The power of authentic goodwill is immense. We can help others through our example, thoughts, feelings and constructive actions. Yet discernment is of the essence. One must be able to say 'no' whenever needed. Peace is only possible as long as we have the knowledge necessary to impose proper limits to any situation in life, and to avoid with absolute firmness whatever is unfair, or unbalanced.

A Few Notes on Awareness

* Superficial knowledge has little value. Its main use is to be a step to attain something better.

* The nature of knowledge depends on the point of view from which it is sought, gathered and organized.

* A selfish or false point of view inevitably distorts facts and its karmic result is disappointment. On baseless premises people can't build anything. Whenever the starting point is an illusion, the result is defeat.

* The pilgrim must know himself from a higher and impersonal viewpoint - in other words, to know in some way his own immortal and altruistic soul - in order to really know other human beings and to obtain an effective, elevated understanding of the country where he lives. The rest is a waste of time.

* He who has no good intention - anyone who does not wish to build something generous - is not in true contact with himself, nor with the others. He lives instead in a small world of fantasy (or deceit), and is dominated by childishness.

* The solid foundation, the true premise - that which avoids disappointment - is the quiet and silent voice of one's conscience.

* By listening to the conscience, ignorance is eliminated - little by little and often painfully; and the immortal soul can live in the world, in the form of light.

Will-Power and Magnetism



It is useless to make decisions if we do not use our energies to correctly fulfil them. Persistence and a sense of timing are required. The effectiveness of one's will also depends on its strength, and on our ability to operate in practical terms, while we keep in syntony with the creative dynamics of true progress.

Each time we make a constant effort to achieve a noble goal, we generate a corresponding "electric force" which sustains the movements made in the chosen direction. It must be remembered, however, that only the search for higher goals and noble objects generates valuable magnetism.

The will-power is a magnetic process that multiplies one's possibilities.

Produced through self-discipline, the magnetic energy of will-power excludes short-term anxiety, and remains ready to be used by the pilgrim whenever it is necessary. To be able to wait is as important as to be able to take initiative. Choosing the right moment to act expresses an intimacy with victory.

Reducing the Waste of Energy



Theosophy could be defined as an Ecology of the Mind, and most ecological concepts are valid in esoteric philosophy.

The motto *Unity in Diversity*, for instance, correspond to a key factor in both fields of knowledge.

A spiritual view of the four elements in Nature - Fire, Air, Water and Earth - is central to esoteric philosophy, to Astrology and other areas of the science of the soul.

The idea of avoiding an excessive waste of energy and useless production of garbage is present both in ecology and theosophy. We often misuse our vital energies seeking for illusory goals in a struggle against circumstances which produces more noise than music, and frustration, instead of wisdom. Little by little students of theosophy learn to abstain from investing their vital energy in worthless ways, and to direct it to eternal goals.

It is said in an anonymous text that the pilgrim must identify the portions of his personal vitality that are incorrectly present or imprisoned in his own desires, and liberate those forces, making them his own.[1] Thus the production of mental and emotional garbage is considerably reduced.

There is no separation between one's soul and our material world. Therefore the gradual purification of our "mental landscapes" and "emotional ecosystems" makes it easier for our physical communities to preserve the environmental balance in the natural world.

Reducing mental pollution and emotional garbage is a key factor in the search for wisdom, and in the effort to live as correctly as one can.

NOTE:

[1] Here we quote the idea, not the words.

Three Items On the Agenda



In order to organize his efforts, the pilgrim must perform three tasks simultaneously.

The first one is to keep his North, to preserve the right direction at every minute, and make sure the goal is noble.

The second task is to eliminate forms of wasting energy, and leave aside anything which has no real value - including useless habits.

The third one is never to forget one basic yet uncomfortable rule of any learning process: “doing is better than talking”. Facts are stronger than mere verbal statements, however brilliant they may seem.

Exploring the Occult Side of Christmas

- * [Christmas Time in Polar Lands](#)
- * [If Christ Comes Back This Christmas](#)
- * [Jesus Christ, the Warrior of Truth](#)
- * [The Meaning of the Christmas Star](#)
- * [Christmas Then and Christmas Now, by H. P. Blavatsky](#)
- * [The Heavenly Christmas Tree, a story by Feodor Dostoevsky](#)
- * [Christmas Bells, a poem by Henry Wadsworth Longfellow](#)

The Challenges Involved in Learning



A relative disorganization is being lived today by our civilized world in social and cultural terms. This is but one result among others of the change and transition now taking place in human consciousness itself, and in human beings.

The writings by H. P. Blavatsky explain that humans are awakening to new levels of awareness. On these wider horizons one perceives many more aspects and layers of reality than could be seen before.

Such an awakening, as it takes place in a disorderly way, provokes an ethical and social crisis which may acquire vast proportions. The phenomenon of once honest individuals trying to behave as smart-rascals and deceive others seems to spread in some countries.

The ancient wisdom is a tool for humanity to help itself and learn. By attaining an accurate long term view of life, mankind will undergo its adolescence crisis without excessive amounts of unnecessary drama and suffering.

It would be nice if we could avoid an exaggerated level of destruction in the present world transition. This can be obtained if individuals of good will produce and transmit enough lucidity and common sense.

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A contemplative reading: [**"The Magic of the End of the Year"**](#), by CCA.

Thoughts Along the Road

Wise People Place Their Confidence on the Law



* Readers write from time to time to the Independent Lodge of Theosophists narrating psychic experiences, and asking for explanations. This is the usual answer: “Psychic actions and perceptions should be avoided as they are illusory and provoke vanity. Self-knowledge, altruistic actions and renunciation to selfishness should replace them.”

* Other friends ask different specific questions, as if they were valid in themselves. We then clarify that it is not possible to explain isolated issues outside the context of a thorough study of the authentic esoteric teachings. One must leave disconnected fancies - his own or other people's - in order to study theosophy. It's no use asking for short answers to isolated questions, made out of personal curiosity about narrow topics.

* Theosophy is a holistic philosophy of all life and cannot be separated from its object of study, nor can it be seen as a mere accumulation of unconnected ideas. Every student must see the whole picture, and once he does that the particularities will naturally reveal themselves to him. True theosophists can only help self-responsible people. Mere belief is useless. Before one is able to get real help from theosophy, one must have a significant degree of personal independence.

* Classical theosophy helps us understand and feel that everything is in order and in peace, if seen from a deep and high point of view. Disorderly action and chaos are attributes of superficial life. An inner contact with universal law gives us the energy to constantly organize life, renewing it every minute from the perspective of spiritual soul.

* A strong will results from the ability to concentrate one's thought on an object chosen by one's own decision, and to keep the thought concentrated under varying circumstances and in spite of external pressures. It is the fact of keeping the object of thought in the center of one's considerations - even if there are opposite factors and confusing stimuli - that concentrates will and gathers magnetism. Thus the learner can elevate himself above circumstances and generate the strength needed to walk with independence.

* Legitimate politics is that which discusses the good of a nation or community and organizes the common will to do good. Replacing the discussion of ideas with merely attacking personalities would not be a fortunate thing to do. And yet it has been taking place for years in many a place. Nations and communities need creative, constructive, positive energy. Every citizen deserves to be aware that others are his psychological mirrors. He must improve himself, as a way to improve others. His community is also a mirror to him, and as he sows, he harvests.

* When external life changes every moment, the lesson one must learn is to find stability in his own soul. If the amount of information available is so vast and so aggressively spread that all people get confused, one must identify the kind of information that allows him to expand contact with his own conscience, and reject the data which generate but confusion. Mental pollution is a fact these days. Whenever the excess of noise disturbs the flow of harmonious awareness in the mind, silence will bring peace and allow us to think better. The world is born again to lucidity through the expansion of good sense in each citizen.

* The essence of one's life is also the highest point in one's consciousness. It can only be found, or seen, in silence, in humbleness, and in an effortless way; because it is situated beyond the realm of struggle between opposites. The noise and probations of life prepare us to get in sympathy with the inner harmony of sacred silence. Warriors of the wisdom are protectors of the higher realm of pure insight and noiselessness.

* When we get rid of the factors that generate suffering, there comes an occasion for the blessings to get to us. As terrestrial factors become less heavy, the celestial light gains strength and good sense naturally expands.

* As we renounce to agitation and unrest, we discover the power of creative action. Leaving aside comfortable and superficial thoughts, we can see something nearer to truth, which is often uncomfortable. Only those who abandon the false foundations of outward illusion can obey the law of spiritual gravitation and adopt as their reference that which is above, not below.

* Misinformed people vainly lose much energy in immediate hopes and expectations, and in trying to obtain this or that short term goal. The student of theosophy avoids being carried away by the desire that worldly events develop in any particular direction. Instead of obeying to blind impulses, the balanced pilgrim preserves his magnetic energy, and uses it but to work humbly and realistically for a valuable goal. He does that with a long term and positive view of things.

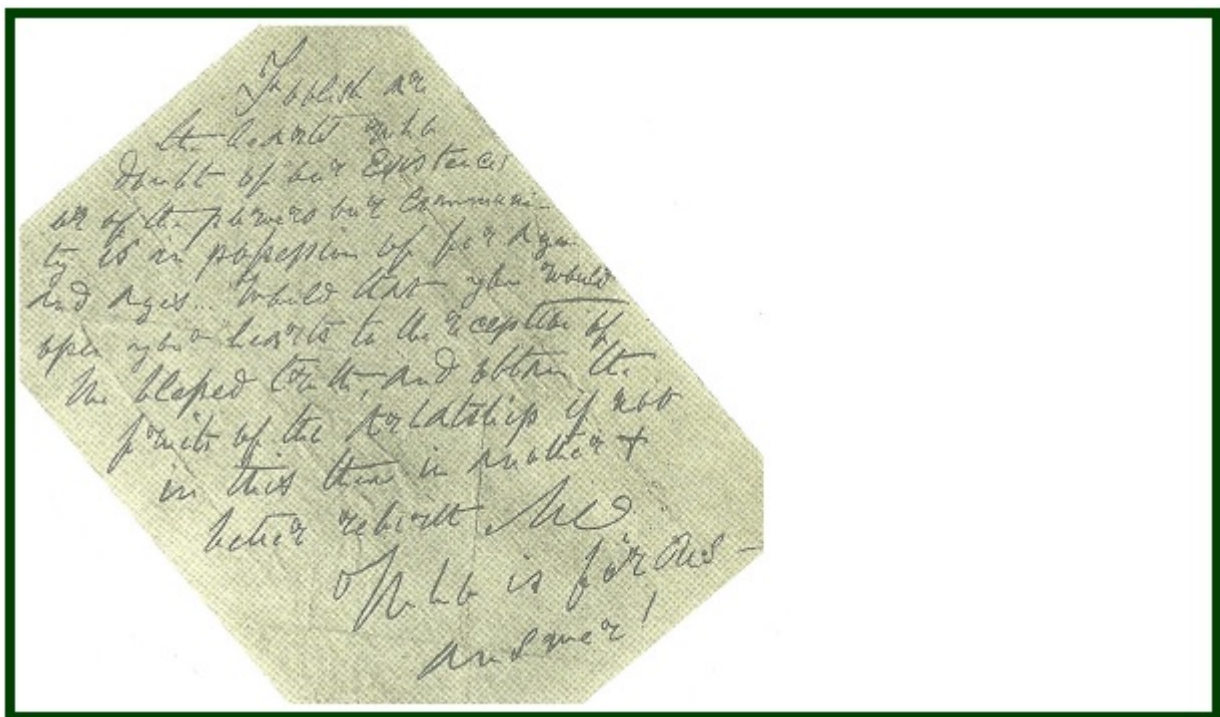
* Wise people place their confidence on the law of cause and effect. The earnest pilgrim preserves and recovers the energy of desires, which the misinformed loses as he blindly obeys to the wind. Keeping away from the unstable efforts of illusion, the student of philosophy expands his own strength. Abstaining from impulsive action, he discovers the magnificent and solemn side of life. As he becomes more independent regarding the circumstances around

him, he has a higher degree of inner liberty. Thus the pilgrim gets to know little by little his real master, his own higher self, his star, his eternal soul and immortal spirit.

* By educating his own subconscious levels of perception, the pilgrim gets ready to accept the well-being and contentment that correspond to a truly philosophical view of life. The probationary stages of learning occur as long as one part of the soul is in sympathy with the eternal, and other sectors remain attached to ignorance, to pain and childhood. The subconscious layers of the mind relate to the past - both recent and remote. Yet subconscious mind is plastic, and the past can be seen from the point of view of eternal light, which will send dark spots to oblivion.

* Self-education, or education of the lower self, must be effectively put in practice so that the old habit of losing energy with useless issues is erased from one's agenda. Affinity with victory depends on the ability to leave the patterns of ignorance behind and learn the lesson of preserving life's energy.

The Writings of an Eastern Master - 33 (Concluded) Foolish Are Those Who Doubt the Masters



Editorial Note:

The series of articles reproducing letters from the master of Helena Blavatsky concludes with letters 76, 80 and 81 of "[Letters From the Masters of the Wisdom - Second Series](#)".

In Letter 76 the Master makes a remarkable statement of principles and an invitation for theosophists to have confidence in the existence of the Adepts. The text is seen as extremely

important by students of the Independent Lodge. It was materialized in 1882 before a group that included both theosophists and non-theosophists, one of them being an atheist.

Letters 80 and 81 provide us with evidence of the extraordinary effort made by the Mahatmas, as they sought for more people who might have the moral qualifications necessary to help the theosophical Cause. The opportunities squandered by the students of theosophy in the 19th century were so numerous that the later generations of theosophists have no reason to complain for not receiving phone calls, fax messages or emails from the Masters. No one is to blame. There can be no form of real contact in the absence of affinity. Most theosophists are yet to gather the moral energy necessary even to carefully study the Letters from the Masters, which when the motive is correct can help building an affinity with their Sources. In the 21st century, more than half of theosophists are still deluded by false masters and fake clairvoyance, or have a theoretical-only approach to the original teachings of theosophy.

This but shows the sad failure and limitations of those few who did remain loyal and succeeded in preserving their good sense.

The Few to whom Blavatsky dedicated “The Voice of the Silence” could not powerfully strengthen the Work so far. They haven’t put into motion a victorious wave of positive thought to heal and renew human karma.

They are yet to build a chain of collective creative efforts that can correct the karmic path of humanity and direct it towards a saner and more mature phase of the Cycle. It may be about time to do that.

All is not lost. There is always a certain amount of true theosophists living with humanity in any time, and in the right occasion collective Karma will attain a correct interaction with the true teachings, which include much more than nominal theosophy. ¹

(CCA)

Letter 76

To all those whom it may concern - to the honourable and doubting company.

Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of Arhatship if not in this then in another and better rebirth.

M .:

Who is for us - answer!

¹ The fact that real Theosophy cannot be thoroughly expressed in words and is much wider than any written teachings can be seen in the Letter 49 (XLIX), pages 282-283, in “[The Mahatma Letters](#)”. (CCA)

Letter 80²

For very good reasons I beg leave to ask you the favour to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.

Yours, M .:

(mis) named the “Illustrious” by Mr. Sinnett, tho’ I be but a poor Tibetan *Fakir*. *Private and confidential*.

Letter 81³

No chance of writing to you inside your letters, but I can write *direct*. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you.

M .:

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The above text transcribes Letter 76, 80 and 81 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 146-147 and 152-153. Click to see the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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Regarding H.P. Blavatsky’s master, read “[The Mauryan Dynasty](#)”. As to some of the main theosophists active when HPB lived in India, click to look at “[A Photo From the 1880s](#)”.

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² H.P.B. posted a letter on November 5, 1881, from Dehra Dun to Mr. W.H. Therry, editor of the *Harbinger of Light*, Melbourne, who received it on December 12. She begins: “Will you kindly undertake to either forward the enclosed to the addressee or wait till the Professor returns to Australia. I had a letter from him from Paris, as far as I can remember and - lost it! It seems impossible for me to find it, and I do not find his address on the books though I know Damodar wrote it down.” In transit to Melbourne, letter 80 was precipitated at the foot of HPB’s letter to Mr. Terry. Whether “the Professor” is Professor Smith of Letter 81 which follows is not absolutely certain. The letter is at Adyar. (C. Jinarajadasa)

³ Received on February 1, 1882, in Bombay by Professor John Smith, C.M.G., M.L.C., of the University of Sydney. He arrived in Bombay on January 13, 1882, with a letter of introduction to the Founders from Mrs. Emma H. Britten. Next day he came and stayed at Crow’s Nest. After a tour in North India, he returned to Crow’s Nest on January 31st. The following day after lunch, a precipitation took place, and Professor Smith received this letter. There is no record of any work which he ever did in Australia for Theosophy. He died in 1885. (C. Jinarajadasa)

