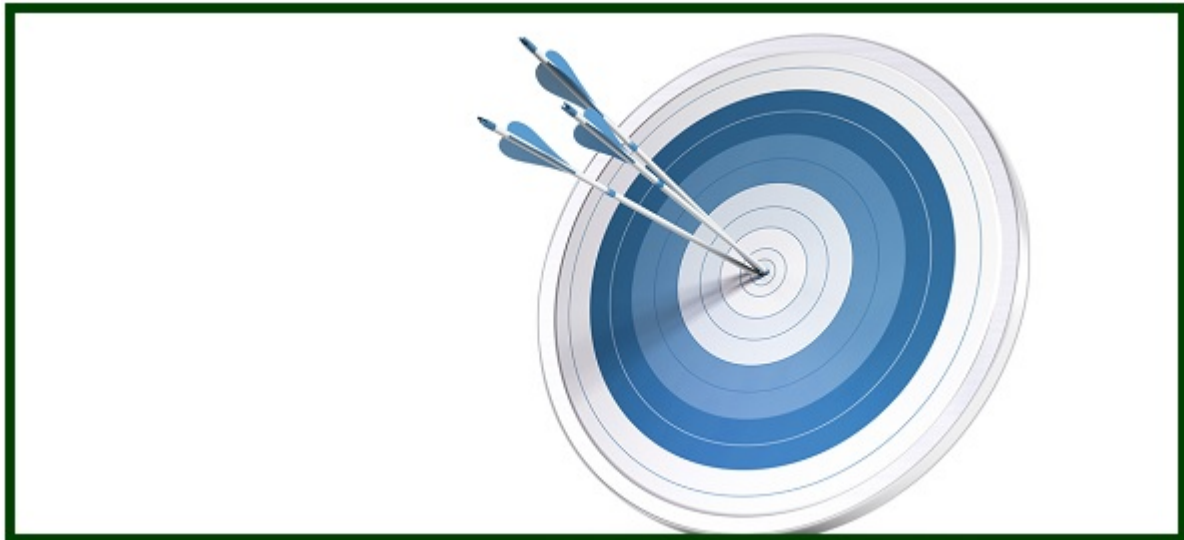


perception. “The Kingdom of Heaven” and of God “*is within us*” says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating? (H.P. Blavatsky)

[From [“The Secret Doctrine”, vol. I](#), p. 280.]

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On Strengthening One’s Will



In addressing the problem of personal will and how to strengthen it, the key question is *what kind of will* one wishes to strengthen.

The will of the lower self is as narrow as its view of life. Left alone, one’s personality desires but illusion. The lower self is selfish, short-sighted and inconsistent if isolated from the higher levels of life-perception. Its objects then change with the wind. As long as it is blind to wider and transcendent situations, it wants to benefit itself more than others are benefitted, or to make it look like it is better and worthier of admiration than others.

The study of classical theosophy, however, slowly saves the lower self from the narcissistic disease.

Through esoteric philosophy one gets acquainted with the universal will, which is the will of the higher self, the impersonal will to do good and to cooperate with the law of the Cosmos. Then one understands Luke 22:42, whose words are addressed to the “Father” or higher self:

“Not my will, but yours be done.”

And these words mean:

“I want reality, not illusion. May my true Will be done, not the will of falsity in my mind.”

And this is the way to bliss. Once the student sees by self-examination that the kind of will he has is impersonal, *universal enough* and therefore *deserves* being strengthened, then these words from Sydney B. Flower become useful:

“A trained will is the basis of all successful human endeavor, and to put the matter in a nutshell here and now, (...) Will is built in one way, and in one way only, namely, by making yourself do something you do not want to do. In no other way whatever is Will built and developed. This is the basic thing. This is at the root of the general law of Success.”

Victory depends on confronting obstacles:

“Will is built in no other way whatever than by compelling yourself to do something you shrink from doing, which implies also its reverse of compelling yourself to refrain from doing something you want to do.” [1]

Or rather: you must make yourself do something that the *energy of egotism and laziness in you* does not want you to do.

It is not you who *shrinks* from the spiritual duty, but the ignorance in you which does that. In a community as in an individual, if the substance of the will is correct, then it must be strengthened.

Sydney Flower says:

“A strong will means first of all the power of concentrated thought upon any subject, which means again the power of sustained concentration upon any subject regardless of obstacles. The obstacles may be presented by yourself or others, they may assail your attention from within or from without, taking many forms, persuasive, threatening, commanding, but, where they meet with the strength of will which is natural to the normal human being they fall back, are shaken off, withdraw as a wave withdraws after spending its force against a rock.” [2]

By the study of “The Secret Doctrine” and other works of universal altruistic philosophy one can align his small personal will with the wider will of Nature.

The real power of a drop of water is in the fact that it partakes of the nature of the ocean.

The study of classical theosophy and philosophy enables the students to share the will of the universal law. Being a conscious part of the will of the universe is the best way to strengthen one’s own (small) will-power.

NOTES:

[1] From the book “Will-Power”, by Sydney B. Flower, 1923, New Thought Book Department, Chicago, Illinois, USA, 89 pp., see pp. 8-9.

[2] From “Will-Power”, by Sydney B. Flower, 1923, New Thought Book Department, Chicago, USA, 89 pp., see p. 11.

The Geography of Omniscience



* **T**here is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds [1], and which people call SPACE, considered independently of anything contained in it.

* Nature taken in its abstract sense, *cannot* be “unconscious”, as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a *consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

(H. P. Blavatsky)

NOTE:

[1] “Finite Kosmos which hath no bounds”; meaning, “finite, yet having no known bounds”.
(CCA)

[From [“The Secret Doctrine”, vol. I](#), p. 277. The second fragment is a footnote.]

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Click and Read:

**Disaster, a Boon
and a Blessing to Man
Perhaps the Time in Which We
Are Living is a Purifying Fire**

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The Universe Is Guided From Within



The Universe is worked and *guided from within outwards*. As above so it is below, as in heaven so on earth; and man - the microcosm and miniature copy of the macrocosm - is the living witness to this Universal Law, and to the mode of its action.

We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who - whether we give to them one name or another, and call them Dhyān-Chohans or Angels - are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws.

(HPB)

[From ["The Secret Doctrine", vol. I](#), p. 274.]

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See the article ["The Constitution of Human Nature"](#), by Francis Hutcheson.

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The Consciousness of Stones



Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception.

We men must remember that because *we* do not perceive any signs - which we can recognise - of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy.

The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediaeval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(HPB)

[From [volume I](#), p. 274 of “[The Secret Doctrine](#)”.]

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[Click to read:](#)

The Circle for the Study of Discipleship

A Tool for Those Who Want to Improve the Learning of the Soul

Independent Lodge of Theosophists

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The Mountain, the Daisy, the Ant and the Human Being



Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not.

But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory.

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man - is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:

- Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun.

Each particle - whether you call it organic or inorganic - *is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries - the *living body* of man, animal, or plant, every second

in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.

It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere.

(Helena P. Blavatsky)

[From pp. 260-261, [Volume I, of “The Secret Doctrine”](#). In order to make the reading easier, the one long paragraph has been divided into several small ones.]

Priorities in Human Evolution

As one travels through time, it is not difficult to see that everyone must build and preserve at every age a character and a personality that remain firm before different waves of illusion.

It is a sad irony that in the early years of one's life, when in theory one's personality should be still easier to educate and reform, one often believes that *changing the world for the better* is possible from the outside, and that the *ethical improvement of the soul* is not of the most urgent priority.

Such a gross naiveté can be avoided if the society is capable of showing to young people, giving them a number of clear examples, that the causes of happiness or unhappiness are mainly moral, and that their effects are external, astral and physical.

The moral philosophy of Francis Hutcheson should be taught to children, adults and elderly people alike. [1] The same can be said of Maine de Biran and other philosophers who investigated the higher senses of human being, whose operations take place on moral and ethical levels of perception. The moral senses are *far more important* for human karma than the five known physical senses or the sixth, “astral” sense.

Helena Blavatsky wrote:

“...The Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man - the reincarnating Ego.”[2]

Also useful is the reading of authors in whose texts the sense of moral duty plays a central part.

However, texts by authors who systematically avoid moral issues are often venomous. Societies that ignore the challenges offered by the moral duties inherent to life tend to have an undesirable future. *Theosophical associations are far from being exceptions to the rule.*

NOTES:

[1] See for instance “[The Constitution of Human Nature](#)”, by Francis Hutcheson. Read “[The Rule of Sincerity](#)”, by a Master of the Wisdom.

[2] “Five Messages from H.P. Blavatsky to the American Theosophists”, The Theosophy Company, Los Angeles, 1922, see Third Message, 1890, p. 26. The pamphlet “[Five Messages](#)” is available in PDF in the associated websites.

Concerning the Moral Sense - 01

Or the Faculty of Perceiving Moral Excellence, And Its Supreme Objects



I

Although we have kind affections ultimately aiming at the good of others, the success of which is joyful to us, yet our approbation of moral conduct is very different from liking it merely as the occasion of pleasure to ourselves in gratifying these kind affections.

As we do not approve all conduct which gives us this pleasure, so we approve sometimes such conduct as does not give it; and our approbation of the good conduct which gives this pleasure is not proportioned to the pleasure it gives us.

Thus many inventions, and much art and industry which does good to the persons or country we love; is not approved as virtuous: we approve generous attempts though unsuccessful; we approve the virtues of enemies, which may hurt the chief objects of our love. We equally approve the virtues or generous designs of good men in former ages toward their contemporaries, or in the remotest nations, toward their countrymen, for whom our affections are very faint and weak, as if the like were done to our friends, or country, the objects of our strongest affections.

Again - though the approbation of moral excellence is a grateful action or sensation of the mind, it is plain the good approved is not this tendency to give us a grateful sensation. As, in

approving a beautiful form, we refer the beauty to the object; we do not say that it is beautiful because we reap some little pleasure in viewing it, but we are pleased in viewing it because it is antecedently beautiful.

Thus, when we admire the virtue of another, the whole excellence, or that quality which by nature we are determined to approve, is conceived to be in that other; we are pleased in the contemplation because the object is excellent, and the object is not judged to be therefore excellent because it gives us pleasure.

II

Much less is it the approved species of virtue, that it is an affection or action which gives pleasure to the agent. It always may indeed give him pleasure upon reflection, by means of this moral faculty: but it is plainly *then* that we most admire the virtue of another when we attend to its labours, dangers, difficulties, pains; and have no thought of any present or future pleasures of the agent.

It is strange that men should be at a loss to discern what form, or conception, or species it is, under which they approve esteem or admire their own affections and conduct, or that of others; and disapprove and condemn the contrary. One would think it manifest that the notion under which one approves virtue, is neither its tendency to obtain any benefit or reward to the agent or to the approver. The approver never expects a reward for the virtue of another; he approves where he sees no interest of his own promoted: and he would less approve such actions as are beneficent, the more he considered them as advantageous to the agent, and imagined him influenced by the views of his own advantage. Actions are conceived rewardable because they are good, not good because they are to be rewarded. Both the spectator and the agent value good actions the more in point of virtue, the more expensive or disadvantageous they are to the agent; and both will disapprove as immoral some actions which the one will allure to by bribes, and the other undertake; both conceiving them in this manner advantageous.

Now, if direct explicit opinions of tendencies to the advantage of the approver or agent do not raise moral approbation, much less can we suppose that any confused imaginations, or vague associations of ideas, about such advantages to the approver or the agent, can be the form under which virtue is approved.

It is also obvious that the notion under which we approve virtue is not its tendency to procure honour. A prospect of honour may be a motive to the agent, at least to external actions: but the tendency of an action to procure honour cannot make another approve it, who derives no honour from it. Our very desire of gaining honour, and the disposition in spectators to confer it, must presuppose a moral sense in both. And any views an agent may have to obtain self-approbation must also presuppose a moral sense. We cannot therefore say an action is judged good because it gains to the agent the pleasure of self-approbation; but it gains to him this pleasure because it was antecedently good, or had that quality which by the constitution of this sense we must approve. Our present question is, what is that quality, and how perceived? (*To be continued.*)

(Francis Hutcheson)

[From the book “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, vol. I, Chapter IV, pp. 53-56. The spelling of words has been updated.]

Thoughts Along the Road

Deep Satisfaction and Contentment Are Produced by the Love of One's Duty



- * We can see life more clearly by leaving aside the short-term events. Both Western and Eastern wisdom traditions cultivate and teach the practice of patience. Slow action expands one's perception.
- * The feeling of tranquility invites us to investigate the nature of Unlimited Duration. While illusions live in a narrow space and within the short-term time, wisdom inhabits large spaces and vast periods of Duration, which are more directly connected to the Eternal Reality.
- * The process of self-education must be constant. To meditate is to transcend the effort to obtain short-term objects. By abandoning all personal interest, we contemplate the fullness of life which is beyond thought. Such a completeness has no name; it cannot be properly described or labeled. Spiritual wholeness can only be lived.
- * Saturn and Jupiter meet in Capricorn, and it seems the next 20 years may teach us a few lessons. Soul-less political projects have no future. The blind worship of financial money leads nowhere, and so does materialistic socialism.
- * The future of mankind is luminous. The ancient wisdom is very much alive. In the East as in the West, ignorance is a passing phenomenon that comes and goes, while divine knowledge is eternal.
- * The following prayer seems to belong to the Vedic tradition. It circulates - with small differences in wording - among various esoteric circles. Its authorship is also ascribed to this or that person. However, the value of its idea is real, and it is permanent:

** More radiant than the Sun,
Purer than the snow,
Finer than the ether
Is the Self,
The spirit within my heart.
I am this Self, this Self am I.*

Living on Another Planet

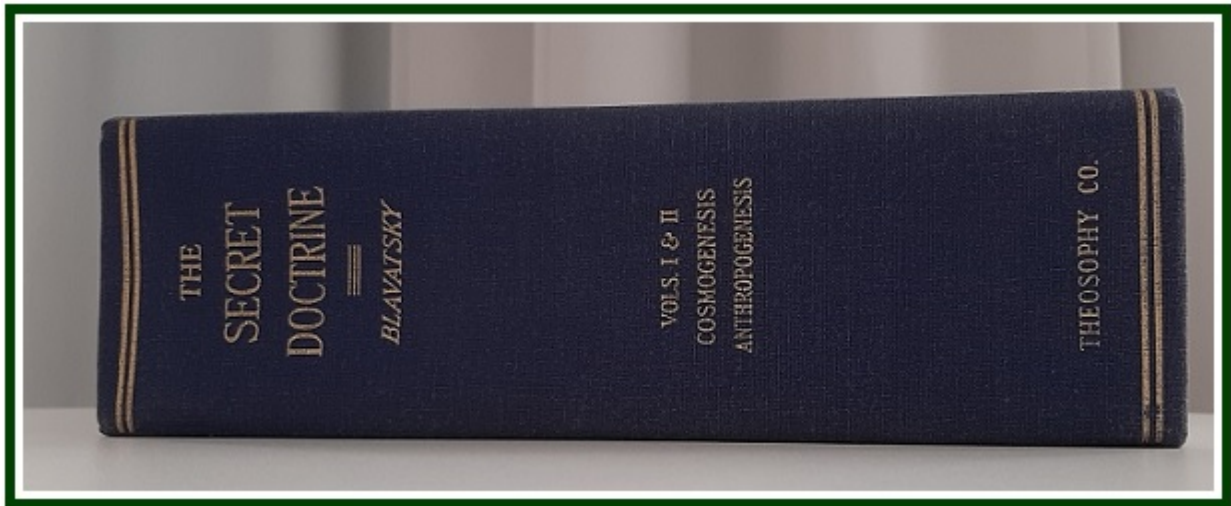
* Illusion generates illusion, and mental negativity results from the collective exaggeration of personal desires.

* On the other hand, deep satisfaction and a lasting contentment are produced by the love of one's duty, by the joy of fulfilling one's own tasks, by the decision to make each cycle of 24 hours a complete work of art, and by the habit of looking at life as a creative process which never ceases and never excludes anyone.

* He who knows his true Goal lives as if he were on a different planet from one whose life is but blindly dictated by short term circumstances.

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The Art of Reading 'The Secret Doctrine'



The language with which “The Secret Doctrine” [1] addresses cosmic and human processes is complex and perplexing. Dealing with this is the price to pay for an invisible but extraordinary process. The study of that book activates new brain circuits and accelerates the individual birth to a kind of consciousness that is capable of directly understanding the Cosmos.

The difficulty of the reading turns out to work as a pedagogical tool.

It makes it sure that we can only understand that work according to the merit we have, or the syntony. And that factor depends on our degree of calm concentration in studying universal principles and cosmic reality.

One's understanding is attained by layers. It depends on the art of combining a horizon of 360 degrees with symmetric factors such as concentration, detachment from inferior things, and one-pointedness.

Whatever our level of learning, we have the key that leads to higher layer of understanding. By trying incessantly, the student gathers the necessary energy and reaches his due amount of insight.

It is no accident that "The Secret Doctrine" revolves around two sets of oriental verses of great inner beauty.

Deep religiosity is poetic.

Most among the classics of eternal wisdom express the rhythmic and transcendent harmony of all beings and every existing thing. The mythologies and sacred writings of the most diverse nations exemplify the fact. It is correct, therefore, to say that the life of the universe and the life of each soul must be studied through a poetic understanding, although no form of wisdom is tied to any particular approach. (CCA)

NOTE:

[1] The book is [available in the associated websites](#).

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The above paragraphs were translated from the Foreword to the on-going, [Portuguese-Brazilian Online Edition](#) of "The Secret Doctrine", by Helena Blavatsky.

The New Items In Our Websites

On 14 January we had 2819 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in [Italian](#), 21 items were in [French](#), 208 in [Spanish](#), 1282 in [English](#) and 1305 in [Portuguese](#). [1] The following items were published in English, French and Spanish between 11 December 2020 and 14 January 2021:

(The more recent titles above)

- 1. Buchanan, on Moral Education - *Joseph Rodes Buchanan***
- 2. Decisiones Para el Año Nuevo - *Robert Crosbie***
- 3. The Vertical Side of a Journey - *Carlos Cardoso Aveline***
- 4. Un Compromiso Con el Año que Viene - *Logia Independiente de Teósofos***
- 5. The Process of Initiation - *Alpha***
- 6. The Three Kinds of Pralayas - *A Master of the Wisdom***

7. **L'Origine et la Fin des Mondes** - *Camille Flammarion*
8. **The Lesson of the Sun in Sagittarius** - *Carlos Cardoso Aveline*
9. **Guion Sobre Cómo Estudiar Teosofía** - *Carlos Cardoso Aveline*
10. **A Commitment to the Next Year** - *Independent Lodge of Theosophists*
11. **The Aquarian Theosophist, December 2020**

NOTE:

[1] These are some of our associated websites: www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.TheosophyOnline.com, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, and www.TheAquarianTheosophist.com.

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A Pioneering Work **Independent Theosophy on Facebook**

These are some action fronts of the Independent Lodge of Theosophists on Facebook, in English, Spanish and French, updated 14 January 2021:

Groups:

*[Theosophy and Future](#), 1391 members. *[Teosofía Iberoamericana](#), 1423 members.

Pages:

*[Art and Theosophy](#), 4475 followers. *[E-Theosophy](#), 10,339 followers.

*[Raja Yoga Books](#), 2616 followers. *[Teosofía en Español](#), 4861 followers.

*[Theosophy Online](#), 2169 followers. *[Visconde de Figanière](#), 198 followers.

*[The Fire and Light of Theosophical Literature](#), 1527 followers.

*[The Aquarian Theosophist](#), 10,238 followers. *[Théosophie et Philosophie](#), 861 followers.

*[Carlos Cardoso Aveline](#), 9645 followers. *[Independent Lodge of Theosophists](#), 776 followers.

*[Logia Independiente de Teósofos](#), 594 followers. *[Helena Blavatsky](#), 5999 followers.

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E-Theosophy offers at **Google Groups** a regular study of the classic, intercultural theosophy taught by Helena P. Blavatsky.

Those who want to join [E-Theosophy](#) e-group at Google Groups can do that by visiting <https://groups.google.com/g/e-theosophy>.

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On the Brink of Absolute Eternity

During the Pralayas, the Souls Are in a Nirvana



The Pralayas - the cyclic periods of obscuration and disappearance of worlds and solar systems - are times of well-deserved rest. During them, the spiritual souls live in a Nirvana, a blessed state. The fact is clearly stated in “The Mahatma Letters”. [1]

In the pages of “The Secret Doctrine”, Helena Blavatsky writes with the direct help of the Masters about the Nirvana or Paranirvana that takes place during the Pralayas, and its relation with the state of dreamless sleep which all of us experience during the night.

Let us see one of the passages in “The Secret Doctrine” where the topic is examined:

“In *Paranirvana* - when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle - the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be ‘merged in Brahma’ or the divine unity.”

And Blavatsky asks herself:

“Is this annihilation, as some think? Or *Atheism*, as other critics - the worshippers of a *personal* deity and believers in an unphilosophical paradise - are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep - *one that leaves no impression on the physical memory and brain, because the sleeper’s Higher Self is in its original state of absolute consciousness* during those hours - that he, too, is annihilated.”

