

- 2) He does not know or does not mention the existence of the Law of Reincarnation and Cycles;
- 3) He ignores the existence of Discipleship;
- 4) He actively denies the existence of a Path that must be walked through by the pilgrims, along which they must make progress by their own merit and on the basis of self-devised efforts;
- 5) Krishnamurti ignores the existence of Masters of the Wisdom, or Initiates in Esoteric Science;
- 6) He does not believe in the existence of an accurate Esoteric Science or Philosophy;
- 7) He ignores and tends to deny the existence of a Higher Self or Immortal Soul which lives in the lower self of each human being;
- 8) He does not know the importance of studying the scriptures of ancient religions or the works of classical philosophers, Eastern and Western;
- 9) He denies or ignores the importance of the modern (or classical) theosophical movement;
- 10) He denies the role played by Reason and reasoning in human evolution, and prefers to describe human thought as something negative in itself;
- 11) Krishnamurti never read any book by Helena Blavatsky, and showed no strong interest in reading books in general, theosophical or not;
- 12) While discussing in his lectures and writings the problems faced by our humanity, he does not seem to appreciate a few basic factors in human evolution, such as Democracy, Ethics, Human Rights or the Organization of the United Nations. However, he shows a fine perception of the unity of life in Nature.

In spite of a few points in common with Theosophy, Krishnamurti actively ignores most of the theosophical teachings, and openly contradicts many of them.

He is the surprising “avatar” who despises thought and the work of the brain. How could one understand such an attitude from a theosophical point of view?

Krishnamurti is an adversary to mechanical forms of thought and emotions based on personal memory. In this he seems to be right. The lower self thinking which Krishnamurti denounces is cold and astute. It is governed by attachment and rejection. It has scarce ethics and cannot intensely relate to noble feelings. Selfish thinking is often soul-less and seems to dominate the surface of life in our civilization. Egotistic mind operations generate an instinctive rejection in citizens of good-will. Some individuals, then, convince themselves that the very act of thinking is false, wrong and despicable in itself, and try to deny the legitimacy of each and every form of thinking. All mental activities are considered by them as worse than useless.

Such an inaccurate and pessimistic criticism is more than self-defeating. It is less innocent that it looks.

By labeling thought itself as inherently “bad”, some “Krishnamurtians” may unconsciously give themselves *a sort of license to think along selfish lines*, and thus blindly oscillate in their lives between egotistic thoughts, on one hand, and a “mystical negation of all thought”, on the other hand. If they would accept the fact that human beings can indeed think in correct ways, they would have to make an effort in that direction. They prefer to avoid that.

Jiddu Krishnamurti fell in the illusion that thought is “bad”, and began to proclaim and promulgate it. Teaching an apparently easy path - that of mystical laziness at the mental plane - his books have taken thousands of readers to the occult trap which consists in despising reason. His followers often get caught in the blind alley of thoughtlessness. What then should citizens of good-will do, who want to live up to the next step in human evolution? They must choose a more difficult path, which goes upward, in the direction opposite to the thoughtless road recommended by Krishnamurti.

One must expand, not reduce, the relationship between one’s thoughts, emotions and actions. Despising the process of thought would only cause harm to Antahkarana, that sacred bridge that links the higher self and the lower one. It is by establishing a stronger correspondence between ideas, feelings and acts that a human being provokes an intense presence of his higher self in daily life.

One must love that which one thinks. One must rationally understand that which one loves. Right thought needs sincere emotions. Truth is perceived by the highest levels of thought. Correct thinking flows in harmony with inner silence, and from this harmony right action emerges.

Although meditational states of mind transcend thought, they do not deny it. Theosophy stimulates correct mental operations. One must learn each lesson fully, before passing on to the next level of challenge. It is *right thought* that allows one to transcend and to go beyond the thinking principle.

In order for the pilgrim to learn lasting lessons, seven levels or principles of consciousness must be valued and understood as much as possible. As wisdom starts to emerge in one’s life, the physical body, the emotions and thoughts are gradually purified. Little by little they are freed from the dross of accumulated ignorance and start being adequately used by the soul, within the grid of karmic situations. No aspect of human life must be despised, therefore, and Reason is the defining factor in human realm. Thought is essentially a divine operation. Human understanding of life is rational, as long as it is human, and it can be improved by every self-responsible individual through the constant practice of right thought.

(Carlos Cardoso Aveline)

*[An initial version of the above article was published in Portuguese language under the title of “Krishnamurti e a Teosofia”. What to say about the attempt, made in the 20th century, to convince the world that Jiddu Krishnamurti was the great Messiah of the New Age? An article about that is available at www.TheosophyOnline.com, www.Esoteric-Philosophy.com, and www.FilosofiaEsoterica.com. It can be found through its title, “**The Making of an Avatar**”.]*

How Theosophy Transcends Tribalism

A Few Notes on the Planetary Transition



We live now in multi-ethnic and cross-cultural nations, while many of us suffer from attachment to narrow-minded views of life. Most of present-day religions have tribal gods in the center of their conceptions of life.

H. P. Blavatsky patiently demonstrated that monotheistic gods are in fact tribe deities created to serve a local ethos. Few religions transcend the idea of local gods, as Buddhism, Confucianism and Taoism do. The average sect and church gives unlimited cosmic power to gods invented by ill-advised priests. There is therefore a sharp contrast between the technological advance obtained by our civilization and its cultural process. While technology has made us live in a planetary and universalist civilization from the material point of view, we are still slaves to old superstitions of the Middle Ages from the religious and philosophical point of view.

The online Encyclopedia *Wikipedia* says on tribalism:

“[It] has a very adaptive effect in human evolution. Humans are social animals, and ill-equipped to live on their own. Tribalism and ethnocentrism help to keep individuals committed to the group, even when personal relations may fray. This keeps individuals from wandering off or joining other groups. It also leads to bullying when a tribal member is unwilling to conform to the politics of the collective.”

Esoteric philosophy offers its students a wide world-vision and the energy (virya) needed to show the primitive forms of tribalism as unnecessary. Theosophy spreads the seeds of a planetary, friendly and higher form of “tribalism”. One of the “social groups” we must be committed to in theosophy is the whole wave of life on this planet, that is, the worldwide community of living beings. This is our local tribe from 21st century on; a small planetary village pulsating in an unlimited, living Universe.

Theosophy, seen as social event and process, is but the higher level of consciousness in human culture. It provides social cohesion with much lower levels of delusion. It enables people to reduce their levels of ignorance and to perceive life in a more accurate way.

In some regions of the Americas, the intermingling of ethnic groups is so great that the old forms of tribalism have disappeared, but a new and better form to obtain social cohesion is yet to be built. We badly need a new planetary ethics, a wider “tribalism”, a better “sense of belonging to a community which supports us”.

The only way ahead is that which liberates us from old forms of tribalism and leads us towards a planetary brotherhood and a mutual help that takes place across physical, economical, cultural, religious or philosophical borderlines. This must be done with absolute respect for local and national traditions and institutions, except for the blindly aggressive factors in them. Diversity must be preserved, while mutual help is stimulated.

While medieval concepts like monotheistic gods cannot be sustained any longer, the tribal right to self-determination deserves respect. It is by being understood and respected that they will grow less separative. One should not hate, ridicule or criticize them. We must hear, cherish and learn from each small community or nation. All tribal traditions have something to teach us.

The old Napoleonic conception of “nation-state” as an entity separated from the rest of the world does not make sense any longer. “One for all, and all for one” is emerging as the great rule of life. The concept of planetary brotherhood is beginning to become established as the main touchstone of the present century and the next ones.

(C. C. A.)

Self-Discipline in Daily Life

One should not deceive oneself: it is not enough to have an open mind and a broad theosophical view of life. One needs to have the necessary iron-clad will to win over oneself, that is, to defeat his own karma of accumulated ignorance. And this belongs to the vast territory of Raja Yoga.

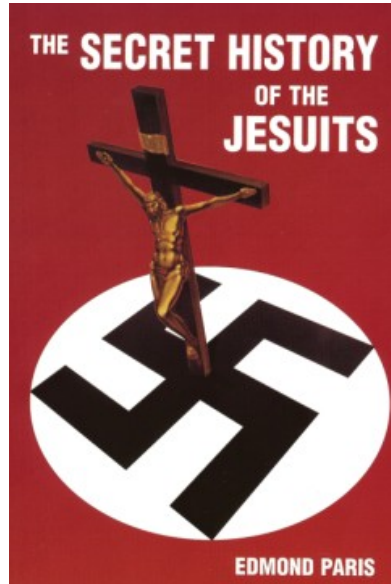
One must get - in a natural way - to the moment when one realizes that it all depends on daily self-discipline. And then one must discuss with one's own conscience exactly how one can improve discipline in the structure of one's existence, hour-to-hour and minute to minute.

The daily life of an aspirant to Wisdom must not be an exercise in “involuntary action”. It has to unfold from within, as a voluntary process, and in this obstacles provided by Nature and Karma must be always welcome by the learner.

To exact too much from oneself is naïve. To be too soft or indulgent makes one become a nominal theosophist, a words-only worker. As in a bicycle, equilibrium can only be found in movement, that is, in practical action. In order to learn theosophy, one must create and sustain stable and self-devised mechanisms of discipline which produce self-control.

The Secret History of the Jesuits

According to a Book Written by an Ex-Jesuit



The variety of well-known crimes against humanity promoted at high levels of the Vatican since last century shows that H. P. Blavatsky was right in her approach towards Christian priesthood.

Thousands of Theosophists have a great opportunity to serve mankind, if they decide to help showing that superstitious religions must be abandoned, in order for war, organized crime and corruption to stop, too.

In the Introduction to the book “**The Secret History of the Jesuits**”, Dr. Alberto Rivera, a former Jesuit priest who got rid of that nightmarish Order, writes:

“The most dangerous of men are those who appear very religious, especially when they are organized and in a position of authority. They have the deep respect of the people who are ignorant of their ungodly push for power behind the scenes. These religious men, who pretend to love God, will resort to murder, incite revolution and wars if necessary to help their cause. They are crafty, intelligent, smooth religious politicians who live in a shadowy world of secrets, intrigue, and phony holiness.” [1]

Blaise Pascal wrote along similar lines in the 1600s. H.P.B. did the same in the 1800s. In the very New Testament, Jesus talks about the phenomenon of whitened sepulchres as he addresses the priests of his own time:

“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.” (Matthew, 23:27-28)

Masters of the Wisdom wrote in their Letters that they have a plan to liberate mankind from this disease. Is it a good idea for the theosophical movement to help the Masters? It may be an unavoidable task for the movement to gather strength. Some theosophical circles will have to do their own homework, however, and get rid of their priesthood and power-centered hypocrisy, in order to be better able to help Those Who help mankind. And no theosophical association is entirely free from such a problem.

NOTE:

[1] “The Secret History of the Jesuits”, by Edmond Paris, Chick Publications, Ontario, California, 287 pp., Introduction by Dr. Alberto Rivera. The book is available online.

A Short Dialogue on the Movement: Theosophy the Bridge to the Future

Student A:

It is a well-known fact that Annie Besant and others made mistakes. Perhaps a lot of them. Must we not forgive them for their mistakes - and move on?

Student B:

To think that one must forgive people seems to suggest we can condemn them too. In fact, we must refrain from judging people as personalities. We must not discuss people’s intentions. Therefore it does not make a lot of sense to forgive, or condemn, those responsible for the 1900-1934 absurdities.

We certainly must move on. And what exactly is it? A calm evaluation will allow us to see that to move on is to get rid of Besant’s illusions, to which so many are still attached, and which include her Masonic farce, her “Liberal” Catholic Church, her false portraits of Masters and her fake Egyptian Rite. This is not something to be done in some future time: as a movement, we are doing this already. It might be our duty to accelerate the process.

One must hope the better for Mrs. Besant’s future as to her higher triad. And students have the high privilege, in the present century, to move on from the results of her abandonment of ethics, thus compassionately helping reduce her own karma. Those who choose to remain attached to the 1900-1934 delusions, on their turn, *only perpetuate the bad karma of the unfortunate souls who created them*. For Besant was not alone in that.

Student A:

Thanks. Now, is the authentic Theosophy a practical philosophy after all? Many see it as “too theoretical”.

Student B:

One must examine what is the meaning of the words “practical” and “unpractical”.

For him who practices contemplation every day, and perhaps all day long while performing outward tasks, the act of contemplating universal principles is perfectly practical and indeed the most central part of his daily life. So each person must decide for himself or herself what is “practical” or is “not part of daily life”. There are other things “practical” besides reading Donald Duck’s stories.

Student A:

Yes. However, some say that the original Theosophy is not popular enough.

Student B:

A popularization of theosophy is entirely possible. It is also needed, as suggested in the Great Master (Maha-Chohan) letter. In fact, such popularization is taking place right now. The **interfaith peace movement** which is spreading online in the Middle East and other regions of the planet is an example of that - among many others. The interfaith movement is essentially theosophical although it may have scarce links to the present forms of the outward esoteric movement. Thousands of people are part of it, and their numbers grow. Theosophical associations have something to learn from paying attention to the scattered but numerous signs of a rebirth in planetary culture and awareness. They have the keys to accelerate the world transition towards a society guided by the principles of planetary ethics and universal respect for life.

Student A:

There are those who believe the Theosophical Movement is not relevant any longer to mankind. Does it still make a real difference?

Student B:

Good question. There is no need to exaggerate the faults and limitations of the esoteric movement. They must be corrected as much as we can. They must be put on the table and discussed. They are also non-essential to the inner nature of the movement, for it has its own ways to “change its skin” from cycle to cycle. It can regain balance and be reborn from an internal level whenever it is really needed. A small nucleus of the movement (with members belonging to all its schools of thought, including Adyar, ULT, Point Loma and Pasadena), grants it a long-term victory. These students are the **Few** H. P. Blavatsky referred to.

On the other hand, those who firmly think the movement is *irrelevant* are looking at its outer appearances, where illusions often proliferate. Moreover, the act of thinking that the movement is irrelevant serves to many as a convenient excuse to live irrelevant lives. The real theosophical movement is relevant *for those who live relevant lives.* It also makes or breaks regarding the future of mankind, as the Masters repeatedly said. Theosophy is the bridge to future mankind. Anyone can easily understand that, as long as one is ready to live the probationary adventure of seeking for wisdom. The question is - are we ready?

As to people who firmly believe *the movement is irrelevant*, they should consider the possibility of leaving it and going to some other and “much more relevant” place. This is in fact a matter of basic self-respect, and self-respect results from self-knowledge.

Nobody deserves the nightmare of staying in an *irrelevant* place, and the theosophical movement does deserve people who fully understand the preciousness and relevance of their own lives.

Slavophilism and Theosophy

H.P. Blavatsky's Mission, the Russian Soul and Geo-Planetary Lines of Occult Magnetism



Leo Tolstoy, Helena Blavatsky and Fiodor Dostoevsky lived the universality of the “Russian Soul”

It was in the United States, India and the United Kingdom that H. P. Blavatsky lived and worked most since her public career began in September 1875. The fourth country to receive the most magnetism from that great source of occult energies was her native Russia-Ukraine. H.P.B. exchanged letters with her Russian relatives most of the time; they paid her visits in a few occasions, and Russian papers published a number of significant articles by her.

Russia is an occult, geographical and cultural bridge between Asia and Europe. As long as H. P. Blavatsky lived, she was the perfect expression of that bridging role. There are several reasons therefore why Russia and Ukraine have a key long-term importance for the theosophical movement. In the fourth world-region to receive the most magnetism through H.P.B., however, the original theosophical movement - the one inspired by HPB's writings -, is perhaps the weakest. Precisely in these two countries the pseudo-theosophy of false clairvoyants - among them, C. W. Leadbeater and Annie Besant - seems to be the strongest. In that part of the world where H.P.B. was born, those who moved away from ethics and from the original theosophy attract most attention. [1]

Why is it? The answer may have to do with a paradox present in the Russian soul.

Since early 19th century, Russia had two strong cultural trends: the Slavophilism and the Westernizing trend.

Slavophiles were not xenophobic. Being deep-thinkers, they rejected the idea of blindly imitating the West, as Russian Westernizers tended to do. They were closer to the Asian aspects of Russian soul, but were also open to the influence of Western philosophers, which was strong in Russia since 18th century.

H.P.B. was a cosmopolitan, but she questioned Western society and its materialistic influence. In more than one aspect she saw Russia with the eyes of a Slavophile rather than from the point of view of a Westernizer. Katkov, the editor of the Russian newspaper H.P.B. wrote to, was a well-known Slavophile.

Being a bridge between East and West, H.P.B. lived long years in Western countries as a teacher of the Eastern Wisdom. She had deep admiration for Dostoevsky and Tolstoy - two Slavophiles - and wrote about them. She seems not to have mentioned in her writing the name of the main Slavophile thinker, Alexei Komiakov. But her theosophy has some common ground with his views.

The present theosophical movement in Russia seems to be unnecessarily far from the deeper roots of Russian culture, and distant from the real sources of inspiration of the theosophical effort. Perhaps a true and original theosophical work in Russia and Ukraine, based on H.P.B.'s theosophy, will have to emerge from a viewpoint that includes appreciating more than one aspect of Slavophilism. It is from the point of view of Russian culture and history itself, rather than from the habit of superficially imitating the West, that a better theosophical movement can emerge in Russia.

Russian culture and ethos seeks no isolation. It has a substance in common with the project of universal brotherhood, and at this deeper level H.P.B. was in perfect tune with the essential aspects of the "Russian Soul".

(C. C. A.)

NOTE:

[1] In the present article we are not considering "Agni Yoga", the movement founded by Nicholas and Helena Roerich in 1920.

A New Blog Is Being Built: **www.BlavatskyArchivesOnline.com**

The e-groups "E-Theosophy" and "SerAtento" are preparing a new English language blog which will be more directly dedicated to the life and work of Helena Blavatsky.

Although its main co-editor is Mr. Tales Lima, from Brazil, the initiative is collective. It may take some time for it to get ready for the wider public, but our readers and friends can already see and observe its building process. The link is www.BlavatskyArchivesOnline.com.

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The Great Lesson

Spiritual knowledge can be acquired on the Path of Action because Karma is a great teacher.

Through the operation of cause and effect all the physical, mental, and moral forces of one's being are set into motion. The student can observe the chain of action and reaction and trace the presence of the cause in the effect and vice-versa.

The great lesson to be acquired is the ability to see the effects of certain causes and to feel the reaction of certain actions without becoming attached. This lesson is called spiritual discrimination because it is knowledge of that place or state which is above all the apparent good and evil, joy and suffering, love and hate in the experiences of life. As the acquirement of this knowledge is one of the goals of the student, all such experiences are necessary teachers.

(Steven H. Levy, M. D., in a message sent to the Yahoo e-group **E-Theosophy**, February 23rd, 2013)

Awakening into the 21st Century As a New Cycle Slowly Begins, a Rebirth Takes Place

According to the information presented in the meeting of the National Council of Theosophical Society (Adyar) in Brazil in January 2013, the number of members in Brazil has dropped from 814 to 714 between 2008 and 2012. At the same time, several initiatives related to the original teachings of theosophy expand their activities in Brazil and Portugal.

The Theosophical Society (Adyar) in Portugal is in an almost vegetative state. The situation is similar in several other countries. The United Lodge of Theosophists, the Theosophical Society (Pasadena) and the Point Loma Societies are not immune to this tendency. But a rebirth is taking place that a few can see already. The theosophical movement is starting to adapt itself to the new cycle and new generations.

Many factors need to be taken into consideration, if we want to investigate future scenarios. New generations of students move easily on the internet. There is a new paradigm and communications happen at the speed of light, which means that the proposal to the 21st century is mainly based on the online space, which is part of the astral light.

Millions of people of different ages and particularly young people are ready to live for a noble cause, but they want to join legitimate forms of work for mankind. Many are tired of bureaucratic and authoritarian procedures. They are not interested in pious frauds. They want to know the truth and the facts. They want frankness.

While the time for Besantian pseudo-theosophy is coming to an end, authentic theosophy is the art of living. It is the science of happiness, the essence of ecology and religion, the seed of a politics with ethics and of voluntary simplicity, of solidary economy and spiritualized art, of

true education and social reform.

The theosophical movement is the best thing humanity has. It is the only truly universal philosophy of modern times. It is capable to eliminating the cause of wars, of social injustice, political corruption, economic oppression and destruction of nature. The best alternative is to move forward to the authentic theosophy and follow the lines of the original program established by H.P.B. and the Masters -; not as dead letter, but as a living, creative source of inspiration.

(Joaquim Soares)

A Message to E-Theosophy And a Friendly Call to Creative Action

It is in ourselves first that the great change must come, how else can one guide?

When we are ready, then the means (the net, blogs, physical forums, etc) will become clear, at first even simply by magnetism, bringing those “who tread their path in darkness... starving for the bread of Wisdom, without Teacher, hope or consolation” (“Voice of the Silence”, Theosophy Co., pp. 39 & 40) into touch with a group, on the net or at a new local study in a small town ... for that is how centers and Lodges grow. It’s happening now, in a few places; many more will come if new searchers are shown the true lines of the Masters.

So perhaps it’s just to follow H.P.B.’s advice, a little - but not too much - promulgation, and mainly to build strong nuclei, many centers of united workers, radiating the power of the ideas and the Movement’s influence. All the rest, the growth, comes naturally and in its good time, when the early enquirer-students later become student-teachers in their turn.

It seems the key is already in our hands, in “The Voice of the Silence”, “Light on the Path”, “Bhagavad Gita” ... so isn’t it up to us to give it the first turn in the lock?

Not too easy?

True, but as a friend said, “the candle is worth the flame”. So let us all burn up the dross of our personalities and shortcomings (we really do know what they are) and then together maybe shed a little brighter light in some sore places.

(From a Student in London, UK, on 17 February 2013)

“Look for the interesting features of an uninteresting thing, and they will appear to your view, and before long the uninteresting object will have changed into a thing having many-sided interests. Voluntary Attention is one of the signs of a developed Will. That is, of a mind that is well-trained by the Will, for the Will is always strong, and it is the mind that has to be trained, not the Will. And on the other hand, one of the best ways to train the mind by the Will, is by practice in Voluntary Attention.”

[Yogi Ramacharaka, in “**Raja Yoga or Mental Development**”, The Yogi Publication Society, Chicago, Illinois, copyright 1907, 298 pp; see p. 103.]

