

made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like “the light that never shone on sea or land”, and has to come to men through the Theosophical Society. [1] That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children or - demons.

When that knowledge comes, all dogmatic religions, and with these the demons, will die out.[2]

NOTES:

[1] The original Theosophical Society ceased to exist in the 1890s, and the theosophical movement has had since then a growing diversity of organizations. The sentence refers to the writings of classical theosophy which examine the question of sexual differentiation and the evolutionary process of mankind. (CCA)

[2] The words above were written by a Master of the Wisdom and published as a footnote on p. 172 of the book “The Paradoxes of the Highest Science”, by Eliphas Levi, TPH, Adyar, India, 1922, with a foreword by C. Jinarajadasa. (CCA)

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Whether Beauty and Truth Are Inseparable



From the fundamental Platonic tenet that beauty, truth and goodness are inseparable, many results follow. Nikolay Gogol and other Russian authors believed that Art has a theurgic task. Real beauty is both inner and outer and must lead a truth-seeker to the divine presence.[1]

Sometimes, however, discernment fails and the opposite takes place.

Gogol discusses the paradoxical prostitution of beauty in his 19th century tale “Nevsky Prospekt”. A timid and clumsy artist named Piskarev follows a beautiful woman in the street.

Everything in her and about her is marvelous. Gogol describes the moment Piskarev and the young lady first interact:

“A thrill of almost unbearable joy pierced his breast like a knife. No - it was no dream! (...) So much happiness in one instant! A lifetime of bliss in two minutes!” [2]

His inner world stops: he is entranced by the sacredness of her beauty. He will have to learn better: the karma of his naiveté quickly accelerates. As he finally realizes that the young lady is a professional prostitute who strongly despises the entire notion of a pure and romantic love, Piskarev loses his mind. He becomes completely mad. He goes home in utter despair, and commits suicide.

The symbolism of the story is clear. As soon as beauty, ethics and goodness are separated from one another, common sense and equilibrium disappear. The phenomenon is both individual and collective. In the 21st century, too, a violent distortion of human senses separates beauty from goodness and truth.

In order to build an ethical society, a deeper sense of beauty must be developed that does not isolate it from ethics, sincerity, devotion, self-restraint, or from a sense of sacredness.

The theurgic task of Art is shared by theosophy, philosophy and Yoga. Beauty, truth and goodness are bridges to infinity, as Victor Cousin wrote.[3] These three need discernment, as discernment needs them. They dwell in human heart, and sharing them on higher levels of consciousness is an expression of the universal law of brotherhood.

The Russian writers of 19th century saw moral beauty as an essential element in their Utopia, just as truthfulness, realism and good will. And they were right. A higher sense of Beauty, a perception of harmonious proportions in every dimension of life, plays an important role in the ideal of human progression and perfection.

NOTES:

[1] “Histoire de la Philosophie Russe”, B. Zenkovsky, Librairie Gallimard, Paris, 1953, 3e. édition, Tome I, p. 201.

[2] “The Diary of a Madman, the Government Inspector and Selected Stories”, by Nikolay Gogol, Penguin Books, 2005, translation by Ronald Wilks, 330 pp., London, UK. “Nevsky Prospekt” starts on p. 78; the present quotation refers to p. 87.

[3] See in our websites the articles “The Need for Infinity” and “The Beauty of Abstract Truth”, by Carlos Cardoso Aveline. Read also “The Religion of Beauty”, by Kahlil Gibran.

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“No effort in right direction is lost.”

(Robert Crosbie, in “The Friendly Philosopher”, p. 37.)

The Best Way to Teach



When the ability to listen is scarce, words cannot say much, and a deeper approach to communication is needed. If one has the direct experience of an elevated ideal, that is enough as a way of teaching. Although words expand the pedagogical effect of example, they can never replace it.

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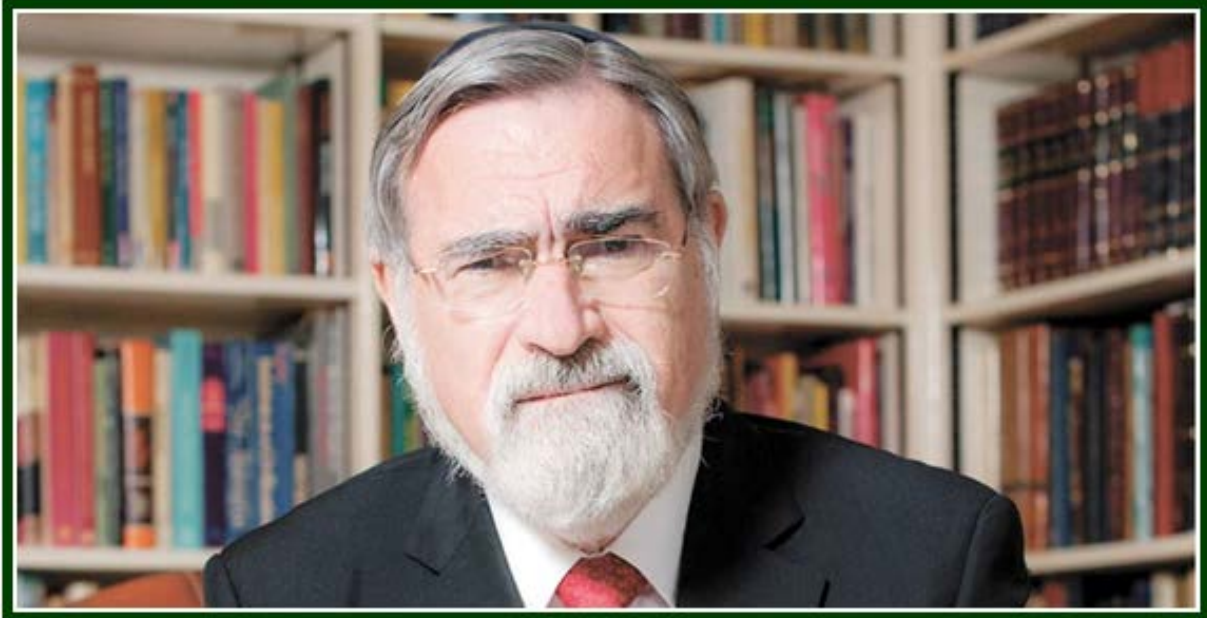
N. C. Ramanujachary: Liberation is a Collective Effort

One of the findings of Helena Blavatsky is that the matter of liberation (Mukti or Moksha in Sanskrit) is not an individual affair of an individual soul, but a Collective activity of the whole of humanity.

That is the principal reason to popularize the idea of Altruism till it becomes a ground reality. The misery of the world needs to be erased in its totality.

(N. C. Ramanujachary, from India, in a message to the Group E-Theosophy, at YahooGroups)

Rabbi Jonathan Sacks: Universality and Discernment



Rabbi Jonathan Sacks

[The book “To Heal a Fractured World”] is about the faith I love and the people I know, but this too I know: that goodness and virtue are widely distributed throughout humanity.

Many times, I have been inspired by the community-building, life-transforming, hope-creating work of Christians, Muslims, Hindus, Sikhs, Buddhists, Jains, Zoroastrians, Bahai; indeed of every faith with whom it has been my privilege to come into contact. Equally, I value the moral force of many forms of secular humanism, from John Stuart Mill to Bertrand Russell and beyond. Experience has taught me the truth of the wise words of Rabbi Abraham Isaac Kook (1865-1935):

“The narrow-mindedness that leads one to see whatever is outside the bounds of one’s own people... as ugly and defiled is a terrible darkness that causes general destruction to the entire edifice of spiritual good, the light of which every refined soul hopes for.” [1]

This is not relativism. Rather, it represents an essential distinction between the holy and the good. The religious expressions of humankind (the holy) are incommensurable, but goodness - bringing blessing to lives other than one’s own - is as near as we get to a universal language.

Poverty, hunger, disease are evils in any culture, and those who heal them are giants of the spirit. If you spend your life searching for evidence that, as Kant put it, “Out of the crooked timber of humanity, no straight thing was ever made”, you will certainly find it. But if you spend it searching for fragments of light that lie, as Jewish mystics believed, scattered

throughout the universe, you will find them also - and this is a no less just view of the human condition.

NOTE:

[1] Abraham Isaac Kook, “Musar Avikha”, p. 96; English translation in Benjamin Ish Shalom and Shalom Rosenberg (eds.), “The World of Rav Kook’s Thought” (Jerusalem: Avi Chai, 1991), p. 212.

[The above fragment is reproduced from the book “**To Heal a Fractured World, The Ethics of Responsibility**”, by Rabbi Jonathan Sacks, Schocken Books, a division of Random House, Inc., New York, 2005, 280 pp., p. 10.]

Not the Moment to Lose Time



In terms of both individual and collective evolution, the first quarter of the 21st century is not the appropriate moment to lose time. However, using time with efficiency is not the same as acting in a hurry, or out of anxiety. It consists of deeply examining oneself; examining one’s adopted goals; evaluating the efforts made up to now; and acting in a wise way towards that which has supreme importance to us.

Optimism in Theosophy

Optimism is that confidence in the future and in oneself that makes one preserve inner happiness in spite of one’s suffering and while acting in solidarity with all suffering beings on this planet.

Pain is but a form of Teaching, generously given us by Nature. No suffering is more intense than the lesson taught by it, nor can human affliction be greater than the blessing that compensates it in due time.

[From p. 231 of “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline, 255 pp., The Aquarian Theosophist, Portugal, 2013.]

Old Prophecies And Atomic War

Ancient Wisdom Makes Warning About The Use of Weapons of Mass Destruction



There are painful words in the article “Lamas and Druses”, by Helena P. Blavatsky (1831-1891).

She refers to an intriguing druse prophecy with regard to the change of cycle in human history. It says that -

“...When good and evil will come to an equilibrium in the scales of human actions (now evil is far the heavier) then the breath of Wisdom will annihilate in the wink of an eye just 666.000.000 of men. The surviving 666.000.000 will have ‘Supreme Wisdom’ incarnate in them.” [1]

The prophecy clearly refers to weapons of mass destruction (WMD), in a way that makes one think of atomic bombs.

Numbers in the prophecy are allegorical and symbolize the two halves - or two contradictory natures - in human soul and in human drama and history. The figures “666” show that the destruction is unfortunate. The wording of the vision suggests the challenging combination of geological, psychic and spiritual lines of evolution.

One should note that destruction takes place “when good and evil will come to an equilibrium in the scales of human actions (now evil is far the heavier)”.

This means that although unfortunate, worldwide destruction may be necessary in order to liberate mankind from suffering. In other words, it can help humanity get rid of older and useless structures of Karma which bring us mainly ignorance and unnecessary suffering.

H.P.B. was no stranger to the Druze view of the world, for on April 10th, 1878, she wrote in a letter addressed to Mr. Peary Chand Mittra:

“I belong to the secret sect of the Druzes of Mount Lebanon...” [2]

Interestingly enough, the druzes (or *druses*) now live mainly in Israel, Lebanon and Syria, three Middle Eastern countries whose strategical situations have been altered by the danger of nuclear proliferation coming from Iran.

In the “Mahatma Letters”, we can see that there are Druze Initiates or “Brothers” who work in close cooperation with the Eastern Masters of the Wisdom and sages situated in other parts of the world, as well. [3] Such wise men have an influence on human karma. They work through the centuries to reduce the element of pain in human evolution and learning.

The prophecy may apply to a distant future when the Deva Yuga will start, as HPB suggests in a footnote to “Lamas and Druses”. [4] However, it is a fact that smaller cycles have a living correspondence to larger ones, and prepare and anticipate them. Microcosm resonates with macrocosm, in both space and time.

HPB says that the wording of the above prophecy is allegorical. If applied to the victory of truth which she herself anticipates for the 21st century [5], the prophecy might refer to the *sudden destruction of ignorance*, in the minds and hearts of millions of men. Theosophists and citizens of good-will have the honor and the privilege of working for that to happen, thus trying to prevent unutterable amounts of unnecessary pain.

Karmic Visions

Another prevision of large scale use of weapons of mass destruction is given by H. P. Blavatsky in her mystic tale entitled “Karmic Visions”:

“NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMODYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . .” [6]

“Orlog” and “Skuld” are Norse Legend characters symbolizing Karma. In this case, too, most dates and numbers are allegorical. However, it is interesting to note that according to this account of the prophecy Europe gets submerged *five years after* the widespread use of weapons of mass destruction. This would correspond to a realistic possibility for a geological scenario after nuclear war.

The Trigger of Cataclysms

One should examine at this point the main factor periodically triggering the large scale destruction of a society or civilization.

Is it the fact - like the Druse prophecy says - that Goodness and Moral Beauty have grown enough? By establishing a balance in the scales of Karma, do they provoke an adjustment and a change of Age? Yes, sometimes. Perhaps. But the trigger is not precisely the same on every occasion.

Higher planetary or *nirmanakayan* intelligences see the unity behind paradox. In the Mahatma Letters there is a reference to another trigger for cyclic destructions of planetary dimension. These cataclysms can actually *save* mankind - seen as a collectivity of reincarnating souls -, by preventing it from falling into unacceptable levels of bad Karma. One Master wrote, using the word “race” to designate the present materialistic civilization, with all its ethnicities:

“When your race - the fifth - will have reached at its zenith of physical intellectuality, and developed the highest civilization (remember the difference we make between *material* and *spiritual* civilizations); unable to go any higher in its own cycle - its progress towards *absolute* evil will be arrested (...) by one of such cataclysmic changes; its great civilization destroyed, and all the sub-races of that race will be found going down their respective cycles, after a short period of glory and learning.” [7]

While pseudo-esoteric students anxiously reject any idea of a struggle between Wisdom and Ignorance, the long-standing battle between human soul and the obstacles to its evolution is clearly described in the Mahatma Letters (Letter XXIII-B, TUP edition, among other letters).

The Taoist treaty “Wen-tzu” establishes a relation between collective levels of ethics, especially in the governing elites, and the destiny of civilizations. See for instance chapters 15, 19 and 20. The Jewish and Christian Bibles and the holy scriptures of other cultural traditions follow the same lines.

The karma of mankind can be weighed comparing the numbers of “just men” to the accumulated mass of misery and ignorance. According to the Jewish tradition, a small number of unknown righteous individuals - the *Tzadikim Nistarim* - is in charge of preserving mankind from destruction. The legend corresponds to the concept of the “Few” altruistic souls who actually make a great difference in Karma, as taught by H. P. Blavatsky. The same idea is mentioned somehow in Matthew, 7: 13-14.

There is a creative tension involved in the effort to obtain a sufficient number of ethical citizens in the world, so as to prevent the need for a cataclysmic change. This can be seen in the Jewish Genesis, chapters 18 and 19, and especially in the dialogue between Abraham and the Lord, on chapter 18. The Lord of Karma tells Abraham that if he can identify a few righteous men, the city will not be destroyed. They discuss the numbers of decent people Abraham needs to find in order to avoid the cataclysm.

That part of the Jewish Tanakh contains a lesson or two for our generations. What is the corresponding task placed before every citizen of good-will, in the 21st century?

It does not consist of identifying 50, 40, 30, 20, or even 10 deeply honest individuals, as we see in Genesis, 18. One’s duty in the present century is *to be deeply honest in the first place, both to oneself and to others.*

Once this is granted, one will have acquired the *eyes to see*, and other righteous citizens will become easy to recognize, according to the criterion and the process of natural affinity. For each citizen who awakens to ethics has in himself an energy that sooner or later makes other individuals start awakening, too.

(CCA)

NOTES:

[1] H. P. Blavatsky, quoting L. Oliphant's words in her article "Lamas and Druzes". The article is included in the volume "A Modern Panarion", by HPB, Theosophy Co., Los Angeles. See pp. 383-384.

[2] "The Theosophist", Adyar, November 1965, p. 86. The message was published under the title "Unpublished Letters of the Founders".

[3] "The Mahatma Letters to A. P. Sinnett", TUP, Pasadena, p. 116, Letter XVI, in one of its final paragraphs.

[4] "A Modern Panarion", HPB, Theosophy Co., p. 383.

[5] "Collected Writings" of H. P. Blavatsky, TPH, USA, volume XIV, p. 27. See also the final sentences in her book "The Key to Theosophy".

[6] "Collected Writings of H.P. Blavatsky", TPH, USA, vol. IX, p. 338.

[7] "The Mahatma Letters", TUP, Pasadena, USA, pp. 156-157, Letter XXIII-B.

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On the karmic changes which mankind is now undergoing, see the article "**A Prophecy On the Roman Church**". It is available in our associated websites.

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The Theosophical Movement

The theosophical movement is a central part of the symbolic *ladder* connecting our humanity to the Masters who guide it. As it crosses the ocean of time, it must remain loyal to the Eastern wisdom.

For this to occur, however, the center or *command post* of the movement cannot be external. It must be deliberately established in the conscience of each sincere and independent theosophist.

[From the book "**The Fire and Light of Theosophical Literature**", Carlos Cardoso Aveline, 255 pp., The Aquarian Theosophist, Portugal, 2013, see p. 254.]

Altruism or Selfishness: The New Frontier in the Middle East

Kahlil Gibran



The real borderline is not on the maps any longer; it is drawn in our souls instead

There are in the Middle East today two challenging ideas: old and new. The old ideas will vanish because they are weak and exhausted. There is in the Middle East an awakening that defies slumber. This awakening will conquer because the sun is its leader and the dawn is its army.

In the fields of the Middle East, which have been a large burial ground, stand the youth of Spring calling the occupants of the sepulchers to rise and march toward the new frontiers. When the Spring sings its hymn the dead of the winter rise, shed their shrouds and march forward.

There is on the horizon of the Middle East a new awakening; it is growing and expanding; it is reaching and engulfing all sensitive, intelligent souls; it is penetrating and gaining all the sympathy of noble hearts.

The Middle East, today, has two masters. One is deciding, ordering, being obeyed; but he is at the point of death. But the other one is silent in his conformity to law and order, calmly awaiting justice; he is a powerful giant who knows his own strength, confident in his existence and a believer in his destiny.

There are today, in the Middle East, two men: one of the past and one of the future. Which one are you? Come close, let me look at you and let me be assured by your appearance and conduct if you are one of those coming into the light or going into the darkness.

Come and tell me who and what are you.

Are you a politician asking *what your country can do for you* or a zealous one asking *what you can do for your country*? [1] If you are the first, then you are a parasite; if the second, then you are an oasis in a desert.

Are you a merchant utilizing the need of society for the necessities of life, for monopoly and exorbitant profit? Or a sincere, hard-working and diligent man facilitating the exchange between the weaver and the farmer? Are you charging a reasonable profit as a middleman between supply and demand? If you are the first, then you are a criminal whether you live in a palace or a prison. If you are the second, then you are a charitable man whether you are thanked or denounced by people.

Are you a religious leader, weaving for your body a gown out of the ignorance of the people, fashioning a crown out of the simplicity of their hearts and pretending to hate the devil merely to live upon his income? Or are you a devout and a pious man who sees in the piety of the individual the foundation for a progressive nation, and who can see through a profound search in the depth of his own soul a ladder to the eternal soul that directs the world? If you are the first, then you are a heretic, a disbeliever in God even if you fast by day and pray by night. If you are the second, then you are a violet in the garden of truth even though its fragrance is lost upon the nostrils of humanity or whether its aroma rises into that rare air where the fragrance of flowers is preserved.

Are you a newspaperman who sells his idea and his principle in the slave market, who lives on the misery of people like a buzzard which descends only upon a decaying carcass? Or are you a teacher on the platform of the city gathering experience from life and presenting it to the people as sermons you have learned? If you are the first, then you are a sore and an ulcer. If you are the second, then you are a balsam and a medicine.

Are you a governor who denigrates himself before those who appoint him and denigrates those whom he is to govern, who never raises a hand unless it is to reach into pockets and who does not take a step unless it is for greed? Or are you the faithful servant who serves only the welfare of the people? If you are the first, then you are as a tare in the threshing floor of the nations; and if the second, then you are a blessing upon its granaries.

Are you a husband who allows for himself what he disallows for his wife, living in abandonment with the key of her prison in his boots, gorging himself with his favorite food while she sits, by herself, before an empty dish? Or are you a companion, taking no action except hand in hand, nor doing anything unless she gives her thoughts and opinions, and sharing with her your happiness and success? If you are the first, then you are a remnant of a tribe which, still dressing in the skins of animals, vanished long before leaving the caves; and if you are the second, then you are a leader in a nation moving in the dawn toward the light of justice and wisdom.

Are you a searching writer full of self-admiration, keeping his head in the valley of a dusty past, where the ages discarded the remnant of its clothes and useless ideas? Or are you a clear thinker examining what is good and useful for society and spending your life in building what is useful and destroying what is harmful? If you are the first, then you are feeble and stupid, and if you are the second, then you are bread for the hungry and water for the thirsty.

Are you a poet, who plays the tambourine at the doors of emirs, or the one who throws the flowers during weddings and who walks in processions with a sponge full of warm water in his mouth, a sponge to be pressed by his tongue and lips as soon as he reaches the cemetery? Or have you a gift which God has placed in your hands on which to play heavenly melodies which draw our hearts toward the beautiful in life? If you are the first, then you are a juggler who evokes in our soul that which is contrary to what you intend. If you are the second, then you are love in our hearts and a vision in our minds.

In the Middle East there are two processions: One procession is of old people walking with bent backs, supported with bent canes; they are out of breath though their path is downhill.

The other is a procession of young men, running as if on winged feet, and jubilant as with musical strings in their throats, surmounting obstacles as if there were magnets drawing them up on the mountainside and magic enchanting their hearts.

Which are you and in which procession do you move?

Ask yourself and meditate in the still of the night; find if you are a slave of yesterday or free for the morrow.

I tell you that the children of yesteryears are walking in the funeral of the era that they created for themselves. They are pulling a rotted rope that might break soon and cause them to drop into a forgotten abyss. I say that they are living in homes with weak foundations; as the storm blows - and it is about to blow - their homes will fall upon their heads and thus become their tombs. I say that all their thoughts, their sayings, their quarrels, their compositions, their books and all their work are nothing but chains dragging them because they are too weak to pull the load.

But the children of tomorrow are the ones called by life, and they follow it with steady steps and heads high, they are the dawn of new frontiers, no smoke will veil their eyes and no jingle of chains will drown out their voices. They are few in number, but the difference is as between a grain of wheat and a stack of hay. No one knows them but they know each other. They are like the summits, which can see or hear each other - not like caves, which cannot hear or see. They are the seed dropped by the hand of God [2] in the field, breaking through its pod and waving its sapling leaves before the face of the sun. It shall grow into a mighty tree, its root in the heart of the earth and its branches high in the sky.

NOTES:

[1] This sentence has been famous since John Kennedy used it in his inaugural speech as President of the United States, in January 1961. Kennedy said: "Ask not what your country can do for you, but ask what you can do for your country."

[2] Following the lines of true esoteric philosophy, on pp. 97-98 of “A Third Treasury of Kahlil Gibran” the author suggests that Man created monotheistic Gods, rather than the opposite.

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Written in 1925, the above text is reproduced from the volume “A Third Treasury of Kahlil Gibran”, edited and with an introduction by Andrew Dib Sherfan, The Citadel Press, Secaucus, New Jersey, USA, 434 pp., copyright 1975, pp. 52-57. Original title: “The New Frontier”.

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The Significance of One's Actions



There is something you may do, if you want to test the true significance of your present actions and efforts.

Imagine that, twenty years from now, you look back at your life today: are your ideas and thoughts of this week still relevant?

One ought to clearly define what is relevant in life. “Important” is that in which one’s entire soul is present. In the absence of the soul, irrelevance reigns supreme.

Act and think from the point of view of your spiritual soul, here and now, and in every future “flashbacks” you will be fully content with your actions of today.

To Whom It May Concern



To him whose priority is right action, the realm of appearances has no great meaning.

An individual who ascribes significance to superficial images has no time to practice right actions. The altruistic effort is not always the one which seems to be noble; and ignoble practices are often presented as selfless and generous. Real blessing completely ignores the world of appearances.

Theosophy Versus Jung and Sorcerers



Erich Fromm (1900-1980)

There has been a dialogue among a few students of theosophy regarding ethics, occultism and the Ningma sect, which HPB wrote is inimical both to the evolution of human soul and to the masters of the wisdom and their disciples.

Carl Gustav Jung is often mentioned as if he was an ethical author. He is widely considered a nice author and friendly to theosophy. In fact, Jung collaborated with Nazi Germany in the

1930s and later on divulged and popularized Ningma / Dugpa books like “Tibetan Book of the Dead”, or “Bardo Thodol”. He also attacked Theosophy and all things spiritual, in his personal correspondence.

After Jung became fashionable, his books and ideas played a role in spreading within theosophical circles what Erich Fromm and others call “moral relativism”, that is, the notion that “everything may be called good or bad, according to our wishes” and one “should not make ethical choices”.

This is precisely “philosophy” of the Sophists, fiercely fought by Plato in ancient Greece, and it is also the Ningma point of view of those who fight theosophy and ethics in the name of “sweet Eastern spirituality”. It has much in common with the “choiceless path” recommended by J. Krishnamurti and similar “teachers”, for whom ethics is not needed in the pursuit of wisdom or happiness. It corresponds to the teachings of the whited sepulchres denounced by the Jesus of the New Testament.

“The Aquarian Theosophist” would like to suggest to its readers five texts which investigate the truth about Jung and the Ningma relation to “esoteric” circles:

1. Jung Writes Against Theosophy:

<http://www.theosophyonline.com/ler.php?id=3899#.Vd7i2KBViko>

or

<http://www.helenablavatsky.org/2014/06/jung-writes-against-theosophy.html>

2. Psychology and Ethics are Inseparable:

<http://www.theosophyonline.com/ler.php?id=173#.Vd7jYKVBViko>

or

<http://www.esoteric-philosophy.com/2010/12/psychology-and-ethics-are-inseparable.html>

3. Theosophy and the Bardo Thodol:

<http://www.theosophyonline.com/ler.php?id=89#.Vd7j36BViko>

or

<http://www.helenablavatsky.org/2015/08/theosophy-and-bardo-thodol.html>

4. Tibetan Book of the Dead Is Ningma:

<http://www.theosophyonline.com/ler.php?id=256#.Vd7wyqBViko>

or

<http://www.esoteric-philosophy.com/2011/06/tibetan-book-of-dead-is-ningma.html>

5. Freud, Jung, And Ethics:

<http://www.theosophyonline.com/ler.php?id=86#.Vd7kz6BViko>

or

<http://www.helenablavatsky.org/2015/08/freud-jung-and-ethics.html>

Commentaries are welcome.

(The editors)

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Alexandre Dumas: Nothing Is Isolated in the World

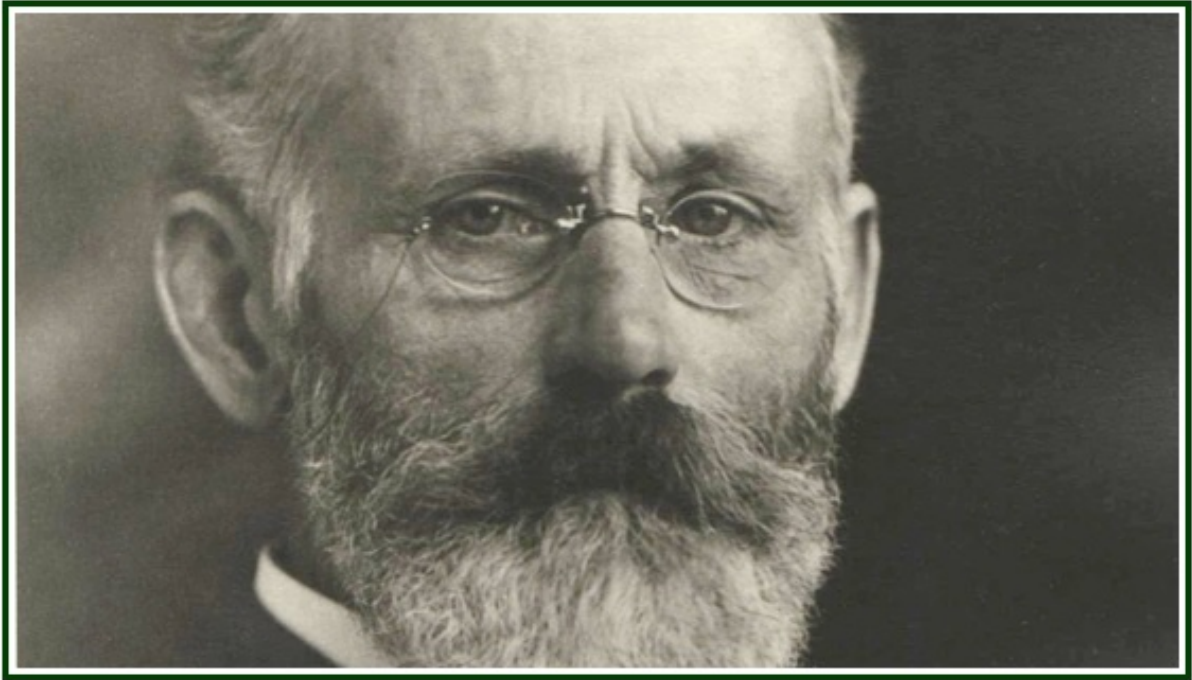


Alexandre Dumas, senior (1802-1870)

The more we advance in life, the more we advance in art, the more convinced we become that nothing is abrupt and isolated; that nature and society progress by evolution and not by chance, and that the event, flower joyous or sad, perfumed or fetid, beneficent or fatal, which unfolds itself to-day before our eyes, was sown in the past, and had its roots sometimes in days anterior to ours, even as it will bear its fruits in the future.

[Alexandre Dumas, senior, in the second paragraph of the Prologue to his book “The Companions of Jehu”.]

On What Is One's Duty



Robert Crosbie (1849-1919)

... Different attitudes of mind produce different actions in any given case. Those who have knowledge will not act from the same motive as those who have less knowledge or none. Those who have no knowledge act under the impulse of the common attitude or way of doing things.

Those who are wise naturally take all possible results into consideration from their wider point of view, before acting. With them it is largely a question of duty, unswayed by what the views of others may be, except in so far as those views might interfere with larger duties and influence at other times. In fact, so many things have to be taken into consideration (...) by the person alone who is involved, that no direct answer can be given in any particular case. General principles may be stated, and each individual left to apply them as he sees fit. In no other way can progress be made. We have finally, in any case, to determine whether we are swayed by inclination rather than plain duty, in order that we may not deceive ourselves. Whatever, then, is decided in all honesty with ourselves, is our duty, and no man is our judge.

[Reproduced from the book "**The Friendly Philosopher**", by Robert Crosbie, Theosophy Co., Los Angeles, 1945, 415 pp., see p. 40.]

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Victory results from giving up that which is not consistent with the sustainable achievement of one's goal.

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Thoughts Along the Road: Notes on the Sacredness of Daily Life



- * **A** correct use of time paves the way to inner happiness.
- * If you want to save time, preserve calmness. An absence of hurry allows one to act in an effective way regarding that which really makes the difference.
- * Hard work is a source of bliss. A correct effort eliminates ignorance and liberates one from the causes of suffering.
- * The soul of a wise man is a magic mirror reflecting the sacred potentialities present in the soul of each student. [1]
- * The real blessings flow in the universe of altruism. A choice for the apparent Void of silent renunciation, made in the realm of personal existence, entitles us to attain plenitude.
- * Concentrating one's mind is not the same as forcing the mind to keep thinking of something. Concentration is above all leaving aside and abandoning those mental topics that are not worthwhile.
- * Truth-seekers are no mummies, and life cannot flow without diversity. Courage is as important as detachment. We also need patience, a sense of balance and equilibrium, the ability to stay in silence, audacity, and determination.
- * Good books connect us with the lives of the great souls of all time. They show the long term bright future before the reader. Their pages liberate the student from short term material futilities and guide him to the contemplation of universal truth.
- * Knowledge of material things is of secondary importance. Education should strengthen self-knowledge, self-esteem, and self-responsibility. Such is the goal for children of every age, including the ones beyond 90.

- * Let's not deceive ourselves with pleasant moments. The ups and downs of life constitute an indispensable training and they strengthen one's will. Thanks to them, one expands his consciousness to that wider Reality which is not Probationary and not unstable.
- * Individual simplicity and self-organization are two indispensable factors for the student of philosophy to transcend terrestrial entanglements. Having basically solved the small issues of life and renounced to that which is not necessary, we are free to think of universal truth.
- * Life is the mutual presence of the instantaneous in the Eternal, and of the Eternal in the instantaneous. Each human being combines these two aspects of time. His existence and evolution constitute a gradually emerging bridge between the energies of the sky and the energies of the Earth.
- * It is in part by accepting our personal meaninglessness that we can see the larger meaning of our existence as souls. The spiritual intelligence now present in us lives across the numerous eternities of the universe. We are passing fragments and projections of it.
- * Life needs a dynamic balance between thoughts and actions: theosophy must teach by example. Esoteric wisdom can only be transmitted by a living combination of words and actions. This will be imperfect, for it is human. However, theosophical action must be ethical, loyal to the Source, and grateful to It.
- * With the same intensity as the pilgrim elevates the focus of his individual consciousness, he will be tested in the lower levels of life.
- * Vigilance and caution are necessary in life. The practical example of somebody who is sincere to his own soul may inspire some and irritate many others.
- * Although sincerity to one's conscience destroys a number of comfortable situations, it is worthwhile and constitutes one's greatest talisman along the way.
- * Self-forgetfulness liberates us to think of duty.
- * Through inner communion with the wordless center of eternal peace within himself, the student of theosophy can become more effective in the fulfilment of his daily tasks.
- * Silence delivers us from attachment to mere words. It reveals their real meaning and shows the meaning of actions. The intention and substance of sound can be better measured in the silence surrounding it. In a society that fears and avoids silence, there is a deficit in real understanding.
- * "Order and progress" is a useful idea for a community and for an individual. Self-organization opens the way to progress; and each step ahead will demand new levels of order.
- * The voluntary ordering of one's life is not an obstacle to creativity or self-transformation. Actually, it makes change more effective.
- * Superficial action may produce quick results, and this is what shallow minds look for.

* Deep and renewing action requires patience. It demands tenacity and its fruit take much more time to get ready.

* A wise mind is not governed by banalities: it follows the voice of the inner conscience, which points to the difficult, and rewarding, uphill Path.

* There is nothing more beautiful than truth. However, if our sense of beauty gets distorted, we can see beauty in something that is untrue, and believe that there is ugliness in spontaneous sincerity. An experienced individual knows that the good, the beautiful and the true never part from each other.

* The honest soul considers blunt sincerity much more beautiful than well-adorned falsehood.

* An expanded contact with that which is immortal allows the pilgrim to see the unlimited beauty of life. The effects of such a vision are often revolutionary.

* When one's heart is tuned to truth, goodness and beauty, it will be rather out of tune regarding various and influential forms of organized ignorance.

* Wisdom is probationary. Life is about affinities: those who love truth do not love falsehood.

NOTE:

[1] Translated from the text "A Energia da Compaixão", by CCA. The article is available at www.FilosofiaEsoterica.com and its associated websites.

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The New Texts in Our Websites

This is the monthly report of www.TheosophyOnline.com and its associated websites, valid for September 22. The following items were published between 23 August and 22 September:

(The more recent titles above)

1. **Happiness Here and Now** - *Carlos Cardoso Aveline*
2. **The Sacred Presence Next to Us** - *Carlos Cardoso Aveline*
3. **Looking at HPB's Portrait** - *John Garrigues*
4. **Antahkarana, the Bridge to Sky** - *Carlos Cardoso Aveline*
5. **The Practice of Divine Presence** - *Carlos Cardoso Aveline*
6. **Stopping Filicide, Respecting Children** - *Carlos Cardoso Aveline*
7. **The ULT Day Letters, 1931-1960** - *United Lodge of Theosophists*

