

It is up to me to act in a constructive way before Karma.

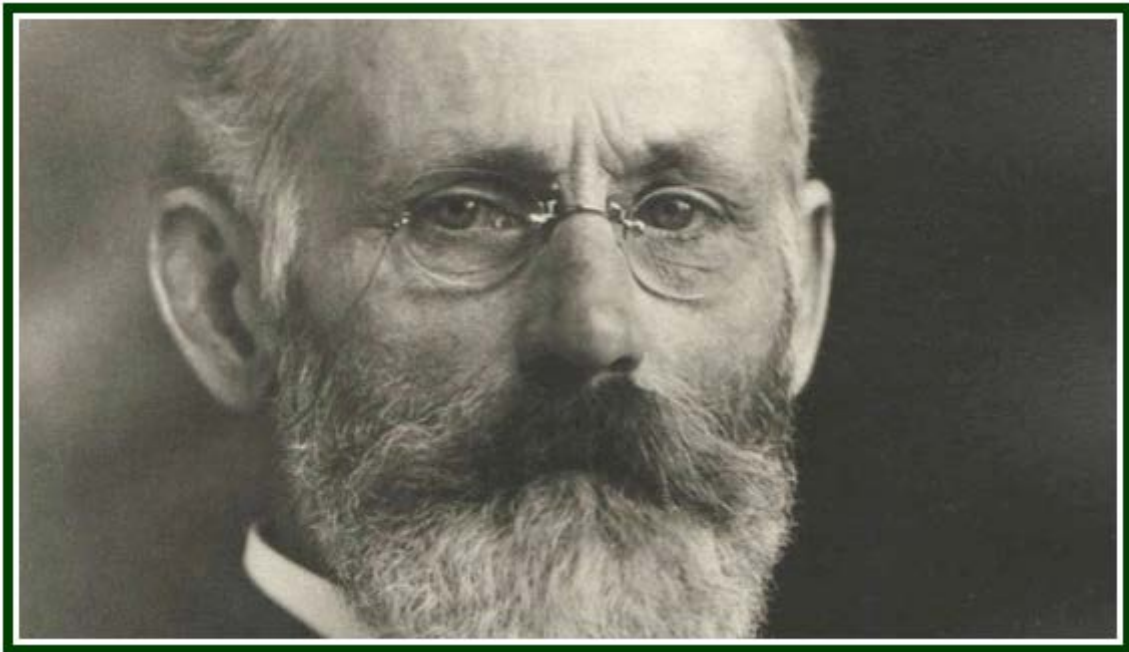
The first duty of a responsible individual is not to get hypnotized by moral disasters that are not his own, even if they are collective and look like being powerful. The second task is to start building by his own decision that which is good, beautiful and true. Small “invisible” actions expressing one’s respect for life make the difference. Every seed is small if compared to an adult tree. If there is perseverance, the allies and helpers become visible in the right time and the project expands. Conscious beings are secretly the workers and the architects of human future.

May I strengthen therefore in my consciousness the feeling of sincere peace. May I do good according to my possibilities. And may I leave to Universal Law the task of taking care of the rest.

Om, shanti.

Leaving the Masters Aside

Some Theosophists Prefer to Ignore the Original Teachings



Robert Crosbie (photo) was aware of the importance of the “Letters”

For one or two mysterious reasons, few “theosophical leaders” pay due attention to the various layers of teaching available in “**The Mahatma Letters**”, and in the “**Letters from the Masters of the Wisdom**” (first and second series). [1]

Yet Helena Blavatsky discusses some of those letters at length and reproduces long passages from them in “**The Secret Doctrine**”. No source is comparable to the **Letters** regarding topics like discipleship; occult Pedagogy, the actual work of the Masters, their Ethics and the inner side of theosophy.

Every true leader stimulates independent thinking, supports self-responsible action, and promotes forms of mutual help that preserve individuality. The result is the growth in ethics of both individuals and communities.

Each citizen that opens his eyes and listens to his conscience is a leader of the world in an invisible and essential aspect of the term.

H. T. Buckle, Quoted in “The Secret Doctrine” **On the Great Thinkers in History**

[The following fragment was reproduced from the book “History of Civilization”, by H. T. Buckle, and published by Helena Blavatsky in “The Secret Doctrine”, Theosophy Co., vol. I, p. 298.]



“Owing to circumstances still unknown” (Karmic provision, H.P.B.) “there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time [1] until the minds of men are ripe for its reception.... Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.*”

(Henry Thomas Buckle)

NOTE BY HPB:

[1] This is Cyclic law, but this law itself is often defied by human stubbornness.

The World Is Becoming Liquid



Life is getting “liquid”, as Zygmunt Bauman (photo) wrote in his books. Forms and structures are melting. Everything seems to be falling apart.

Not being a student of esoteric philosophy, Bauman could not see that life is becoming astral, in reality, and that this has at least two sides. On one hand, our lower selves lose a lot of certainties they used to have, and which - by the way - were false, although they gave us comfort. On the other hand, we painfully learn detachment from outer form and obtain freedom of action in a much wider horizon.

There are of course gains and losses in the fact that life becomes more astral, or “liquid”, and less physical. Considering all factors and levels of consciousness involved, no one has reasons to complain.

Silent Beauty, Severe Goodness

Russian philosopher Ivan Ilyin, also known in the West as Ivan A. Il'in, wrote:

“Silent beauty, severe goodness, humble grandeur; all of this combined together is like an eternal hymn. It is a kingdom of soundless symphonies.”

And Ivan Il'in went on: “One stands and listens to this soundlessness. And one learns to preserve a chaste silence in the higher spheres of life. He learns to observe his own dignity, laying claim to nothing, and he understands that true greatness is clothed in humility. No noise is necessary in the battle for the heavens, in the ascent to God [1]; all that is necessary is for one's life to become a quiet prayer, and then it will rise up in praises and bright gratitude.” [2]

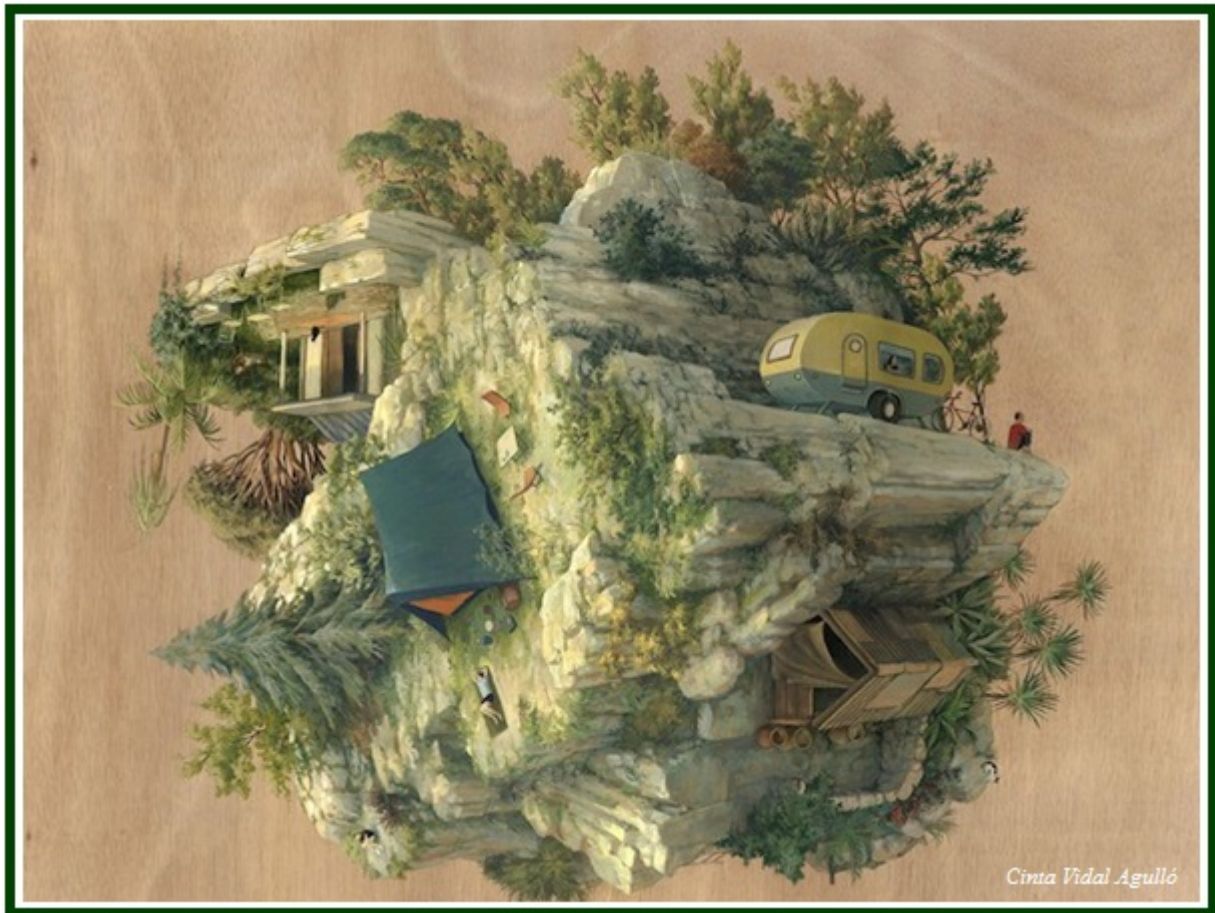
According to Il'in, as according to theosophy, praying is not the same as asking a deity for favours. It consists in collecting oneself and rising to the highest and most sacred level of consciousness one can.

NOTES:

[1] In theosophy, the word “God” is no monotheistic concept and may mean one’s own higher self, the universal law, or the collective divine intelligences ruling the various aspects of the universe. (CCA)

[2] “The Singing Heart”, by Ivan Ilyin, Orthodox Christian Translation Society, OCTS, USA, 2016, 190 pp., see p. 111.

The Secret Character of Compassion Some Souls Are Able to See Before They Look



Human failures should not blind us.

Regardless of all the spectacular forms of selfishness, and in spite of the most shining expressions of aggressive ignorance, of which there are so many nowadays, the fact remains that compassion, friendship, loving feelings, trust, trustworthiness, good-will and mutual help move and sustain life anywhere, any time. They are present everywhere in human affairs.

And this is the beauty of life.

Just as people usually do not see the air they breathe, many also can't perceive the atmosphere of solidarity in which all humans live from the very moment they are born.

Affinity is invisible. It is almost secret. One has to awaken and open one's eyes, before being able to see that it takes place all the time.

When peace comes to the pilgrim, he feels he gains more by having no attachment to personal possession. He realizes he does more by acting on the plane of Causes, seemingly doing little.

As consciousness deepens and expands enough, thought is no longer deemed the main means of perceiving truth, and one sees that truth and love are two aspects of eternal light, inseparable from one another.

Truth without love is as false as love without truth, for these are but two words for the same fact. The soul sees beyond appearance and words. It can understand before thinking, see before looking, and finish before starting.

Helena Blavatsky: **On the Celtic Druids**



... **T**he practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself.

In the West we find magic of as high an antiquity as in the East.

The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom" [1] of the leaders of the Celts. The Semothees, - the Druids of the Gauls, expounded the physical as well as the spiritual sciences. They taught the

secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all - the immortality of the soul. [2]

Into their sacred groves - natural academies built by the hand of the Invisible Architect - the initiates assembled at the still hour of midnight to learn about what man once was and what he will be. [3]

They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault. [4]

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning, their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths, as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe, severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.*

(Helena P. Blavatsky)

NOTES BY HPB:

[1] Pliny: "Hist. Nat.", xxx. I: Ib., xvi., 14; xxv., 9, etc.

[2] Pomponius ascribes to them the knowledge of the highest sciences.

[3] Cæsar, iii., 14.

[4] Pliny, xxx.

[The above paragraphs are reproduced from "**Isis Unveiled**", H. P. Blavatsky, Theosophy Co., volume I, p. 18. On the Druids, see in our associated websites the article "**An Old Celtic Legend of Atlantis**", by CCA.]

The World War in Our Minds

Many worry about the danger of a third world war. In fact, it has started already and takes place as a battle of minds.

The WW-III now raging is a long-standing, undeclared conflict, different from the previous ones. It is the most intelligent of wars, being largely subtle; it is the most stupid of them, for it is unnecessary. It does not take place on the physical realm: its main battlefield is located in the souls. There is no need therefore for it to provoke the destruction of present civilization, if love of life duly wins the day on human consciousness. In any sort of conflict, victory and defeat start in one's thoughts. According to Sun Tzu, the "Moral Law" or *the will to win* is of the essence.

(The above sentences open the article "**The World War in Our Minds**".)

A Russian Philosopher Looks at the Mountains



When I see snow-covered mountains rising up in the distance toward the clouds, my heart trembles with unexpected joy. Ancient and silenced memories awaken within me, as if I had already contemplated these images at some time past, and thus have always longed for them, as if the most wonderful and sacred promises were being fulfilled.

I stand awed and overwhelmed, and do not know if I should believe this sight, so light, so bold is this sweep to the skies. How gentle, how illusory are the outlines. And how powerful are the masses of earth hidden within them. I see the earth rising up toward the heavens, I see the heavens embracing it, I see how the earth becomes lost in the heavens as they merge together - can it be that the earth itself becomes part of the heavens? Is this not a dream? Or is perhaps this vision a true reality, while the flat existence of every day is merely a weighty dream?

Where did this blessed trepidation come from, this feeling of approaching my native land? It is as if this splendor shining down from afar, this promised future, has emerged from my intimate past, from my existence before the creation of time Is my soul perhaps so “ancient of days” that I truly was present at the forming of the worlds? Or do these distant mountains perhaps recount to me what I was, what I am, what I will be - what splendor awaits me in the future?

(Ivan A. Il'in)

[Reproduced from the book “The Singing Heart”, by Ivan Ilyin (or Ivan A. Il'in), Orthodox Christian Translation Society, OCTS, USA, 2016, 190 pp., see pp. 108-109.]

Thoughts Along the Road

Peace and Order Use to Go Together



- * Quietness is a source of efficacy. As one learns to better retreat from action into contemplation, one attains to a greater effectiveness in the outward world. In fact, right action, inner contemplation and *detachment from results* usually coexist in time and place.
- * The deliberate upward movement of one's soul provokes a realignment in the lower layers of one's Karma which is not necessarily pleasant in its purifying procedures. The symmetry between the higher and the lower is unavoidable. Firmness and transcendence are necessary in all occasions and at every level of the pilgrim's consciousness.
- * All forms of harmonious syntony must grow in time or else fail and cease to exist. Love for truth is no exception to the rule. One's ability to place a lucid understanding of facts above other goals - and search for truth in itself - can only expand little by little. It takes time to leave aside comfortable consensus and pleasing appearances and choose hard facts, a habit which gives us a higher and lasting order of contentment.
- * Self-organization and realistic planning allow us to transcend small topics, study universal laws and search for eternal knowledge. He who does not want to organize himself regarding external aspects of life will find it hard to make serious decisions involving his spiritual soul. Self-organization produces peace and silence in the inner world of the pilgrim, and this expands his consciousness.
- * Once we see the quiet presence of the Universal Law in daily events - everywhere and in any century -, peace gains strength in our soul. Placed on the firm foundations of tranquility and wisdom, efforts to attain objective goals become more effective.

* The beauty of life is in its limitlessness as long as the world of form is concerned. The baby being born, the insight coming to us and the Sun rising in the morning all speak of renewal and transcendence. And yet stability is also part of the beauty of life. Relative permanence is necessary for one to understand the very ideas of spring, birth and change.

* I must not disdain the challenges that wait for me before I attain my goals. They are my teachers, I must learn from them. However, the best way to face obstacles is to carefully examine them, to place them in the wider context of my soul's learning, and concentrate on the practices of right view, right understanding, right contemplation, right action. By thinking mainly of that which is correct and acting accordingly, mistakes are overcome.

* One thing is the total amount of duties, tasks, lessons, privileges and opportunities waiting for me. Another thing is how I organize myself and plan my activities, so as to create good karma and attain my main goals. Time and Energy are two natural resources of great value. Using them in wise ways is a science in itself, and part of the art of sowing that which we would like to harvest.

* The attachment to lower levels of perception prevents the pilgrim from proceeding along the uphill path toward truth and makes him feel like a bird that can't fly. Renunciation to blind attachment liberates one from unhappiness and enables him to be effective in all departments of life, including material duties. The soul can fly as a bird while at the same time its outward dimension as a pilgrim walks on firm soil.

* An anonymous theosophist wrote, a few years ago: "A lack of moderation is an absence of respect and love for oneself. One's purpose must be to serve equilibrium and express love." Indeed, a sense of balance is necessary for the student of esoteric philosophy to deal with the sharp contrasts produced by life. Self-knowledge generates self-confidence, and self-confidence in time will pave the way to moderation.

* As long as my horizon is narrow and my goal remains limited to short-term timing, a sense of failure will fortunately teach me the art of obtaining a broadening horizon, and the science of searching for a bright, lasting goal. And when my horizon becomes wide and my goal impersonally includes many thousands of years, then my short-term actions will be far more important - because they will unfold in a larger context.

* Sudden change often takes place after many delays and constant postponements. The change in the consciousness and Karma of our mankind is getting quicker in our century. Falsity becomes unsustainable, and social structures based on illusion get increasingly unable to resist their own weight. Truth shines, and all that it shows is not beautiful. Yet no one can stop the Sun from rising in the morning.

* Artificial spirituality tries to deny and ignores the physical aspects of life. True wisdom teaches us instead to gradually reorganize every department of daily existence on the basis of our perception of the Law. All life is sacred if looked at, seen and transformed from the point of view of the Soul. The physical body is a temple and it can be respected as such. One's emotional world is another atmosphere in and around the shrine. So are the thoughts, ideas, higher impressions and one's main, noble purpose.

* Perceiving the truth of the existence of a reincarnating Self in each human being is a great source of peace. It changes our relation to eternity and makes us become friends of endless

time. It also improves our relation to passing aspects of life. Each minute becomes more meaningful, and the years and decades ahead are seen as part of a broader context.

* Peace and order use to go together. Human conflicts can be understood as symptoms of a deficit in order. Disorder generates frustration and hostility. Order can only exist where harmony is present; and harmony, on its turn, needs knowledge. With these elements, we have a virtuous circle that deserves study and observation. Knowledge brings about a perception of unity. Conscious unity is the substance of harmony. The dynamics of harmony opens the door to a natural order, and order produces a lasting sense of peace.

* Many kinds of karmic acceleration make it hard for people to think before acting, and to duly observe facts, before making decisions. Whenever someone or a social group loses contact with the ethics of higher levels of consciousness, the result is a sudden feeling of pride and an exaggeration in self-confidence. The individual or collectivity then gets euphoric and leaves aside things like moderation or prudence. In times of sudden karmic acceleration, one must keep to the fundamentals and avoid all thoughtless conclusions. Blind attachment to appearance and circumstances is a trap. Inner silence and a profound independence from established ideas are effective protections to him who searches for wisdom.

* The Law of Ethics and Equilibrium loses nothing by being ignored, but those who try to leave it aside have much to lose.

* When truth is suppressed for a long time, it may come back with a large and profound implosion of *sophisticated* structures based on illusion, and often based on fraud.

* Sincerity may be difficult to accept sometimes, but it gives strength to living structures. When it is consciously ignored and denied, it becomes increasingly “unbearable”, until truth comes back and destroys whatever stands on its way. It then makes the *entire landscape of karma* change.

The Fifth Moment of the Year

The name of the month of May starts with letter “M”, on which Helena Blavatsky wrote:

“In the Aryan Esotericism, as in the Semitic, this letter has always stood for the waters; e.g., in Sanskrit MAKARA - the tenth sign of the Zodiac - means a crocodile, or rather an aquatic monster associated always with water. The letter MA is equivalent to and corresponds with number 5 - composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolised by a *Pentagon*, the latter being a sacred sign, a divine Monogram.” [1]

Besides being the fifth month of the year, May is of course the month of motherhood and a life-giving time beneficial to all beings.

NOTE:

[1] Helena Blavatsky, quoted in the article “The Mauryan Dynasty”, which can be seen in our websites.

the chain is run through and the Mahayug comes to its end. Then chaos *again* - the *Pralaya*. As this life-impulse (at the seventh and last round from planet to planet) moves on it leaves behind it dying and - very soon - “*dead planets*”.

The last seventh round man having passed on to a subsequent world, the precedent one with all its mineral, vegetable and animal life (except man) begins to gradually die out, when with the exit of the last animalcula it is extinguished, or as H.P.B. has it - snuffed out (*minor* or partial *pralaya*). When the Spirit-man reaches the last bead of the chain and passes into *final* Nirvana, this last world also disappears or passes into subjectivity. Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural Law. And - as said already - the last bead is strung upon the thread of the “Mahayuga”.

When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana - then “strikes the hour”; the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the on-sweeping impulse *do not* continue *dead*. Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again re-unite the atoms, and it will stir again in the inert planet when the time comes. Though all its forces have remained *statu quo* and are now asleep, yet little by little it will - when the hour *re*-strikes - gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding *manvantara*. And its “cosmic atoms already in a differentiated state” (*differing* - in the producing force, in the mechanical sense, of motions *and* effects) remain *statu quo* as well as globes and everything else in the process of formation” [1]. Such is the “hypothesis fully in accordance with (your) (my) note.” For, as planetary development is as progressive as human or race evolution, the hour of the Pralaya’s coming catches the series of worlds at successive stages of evolution; (i.e.) each has attained to some one of the periods of evolutionary progress - each stops there, until the outward impulse of the next *manvantara* sets it going from that very point - like a stopped time-piece rewound. Therefore, have I used the word “differentiated”.

At the coming of the Pralaya no human, animal, or even vegetable entity will be alive to see it, but there will be the earth or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya, yet not destroyed; for they have their places in the sequence of evolution and their “privations” coming again out of the subjective, they will find the exact point from which they have to move on around the chain of “manifested forms”. This, as we know, is repeated endlessly throughout ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one’s course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.

This picture of an eternity of action may appal the mind that has been accustomed to look forward to an existence of ceaseless repose. But their concept is not supported by the analogies of nature, nor - and ignorant though I may be thought of your Western Science, may I not say? - by the teachings of that Science. We know that periods of action and rest follow each other in everything in nature from the macrocosm with its Solar Systems down to man and its parent-earth, which has its seasons of activity followed by those of sleep; and that in

short all nature, like her begotten living forms has her time for recuperation. So with the spiritual individuality, the Monad which starts on its downward and upward cyclic rotation. The periods which intervene between each great *manvantarian* “round” are proportionately long to reward for the thousands of existences passed on various globes; while the time given between each “race birth” - or *rings* as you call them - is sufficiently lengthy to compensate for any life of strife and misery during that lapse of time passed in conscious bliss after the rebirth of the *Ego*. To conceive of an *eternity* of bliss or woe, and to offset it to any conceivable deeds of merit or demerit of a being who may have lived a century or even a millenium in the flesh, can only be proposed by one who has never yet grasped the awful reality of the word Eternity, nor pondered upon the law of perfect justice and equilibrium which pervades nature. Further instructions may be given you, which will show how nicely justice is done not to man only but also his subordinates, and throw some light, I hope, upon the vexed question of good and evil.

NOTE:

[1] This is a closing quotation mark; however, there is no opening quotation mark in the original paragraph, in the various editions of the Mahatma Letters including the Chronological one (Letter 46 in the Chronological edition).

[The above text is part of Letter XII in “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pp., pp. 66-68. The book is available in PDF at our websites. The pages are the same in the TUP edition.]

The Source of Inner Bliss

Since human beings are the fundamental building blocks of every group, institution or nation, it is only by the self-improvement of the individual himself, in the first place, that social structures can be corrected.

Humanistic efforts have a decisive importance because they offer stimuli and useful information to those who want to improve themselves, who try to cease making unnecessary mistakes and practice the art of right action. The moral quality of social life also depends on long and short Karmic cycles which are the subject of deep studies in theosophy. At any point of the cycles, however, to do one’s best is a safe source of inner bliss.

The New Texts in Our Websites

Our associated websites [1] published the following articles in English language between 22 April and 22 May:

(The more recent titles above)

1. **An Old Celtic Legend of Atlantis** - *Carlos Cardoso Aveline*
2. **History of Russian Philosophy** - *N. O. Lossky*
3. **The World War in Our Minds** - *Carlos Cardoso Aveline*
4. **A Prayer for the World** - *Carlos Cardoso Aveline*
5. **The Birth of the Future** - *Carlos Cardoso Aveline*

6. **The Iberian or Integrative View of Life** - *Carlos Cardoso Aveline*
7. **Israel, the Old New Land** - *Carlos Cardoso Aveline*
8. **Israel: Besides Defeating Terror** - *Carlos Cardoso Aveline*
9. **Speranski and the Inner Path** - *V. V. Zenkovsky*
10. **Letters From the Masters of the Wisdom - First Series** - *C. Jinarajadasa (Ed.)*
11. **Letters From the Masters of the Wisdom - Second Series** - *C. Jinarajadasa (Ed.)*
12. **Esoteric Studies - Under, In, and Above the World** - *Anonymous Theosophist*
13. **Vinoba and the Power of Good Will** - *Carlos Cardoso Aveline*
14. **The Aquarian Theosophist, April 2017**

NOTE:

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

A Global Karmic Fever

The Obstacles Exist for the Strengthening of One's Will to Do Good

Our civilization as a whole seems to face the challenges of discipleship, which are metaphorically described in the many ancient “journeys of the hero”, from the gospels of Jesus Christ to the 12 Labors of Hercules.

Every truth-seeker must face them in one way or another.

The concept of “karmic fever” or Pledge Fever, used in the modern theosophy of Helena Blavatsky, is useful as we look at human history.

Once the soul gets in contact with true wisdom and becomes a disciple, its horizon widens so much that the subconscious garbage accumulated as a result of individual and collective ignorance comes to the surface in disturbing ways. Then common sense may seem to be lost for a while. Absurdity can spread. The old ways of life do not work any longer, yet the new ways have not emerged. A fever occurs until the soul gets better acquainted with the broader horizons. Transitional times are confusing. The number of idiotic things done during the “testing” period is sometimes beyond description.

Evolutionary time is measured by eras, in theosophy, not by days or weeks. The “pledge fever” of our mankind and the presence of absurdities in its History are not quite new. Yet there are different phases in the karmic fever of learning that accompanies the journey of mankind through the lifetime of our globe.

In the first half of the 21st century, falsehood, crime, lust, violence, environmental pollution, abortion and other forms of disrespect for life seem to dominate the *Zeitgeist* or “spirit of the time”. These diseases can be seen as sociological forms of “reaction to wisdom”. They

