

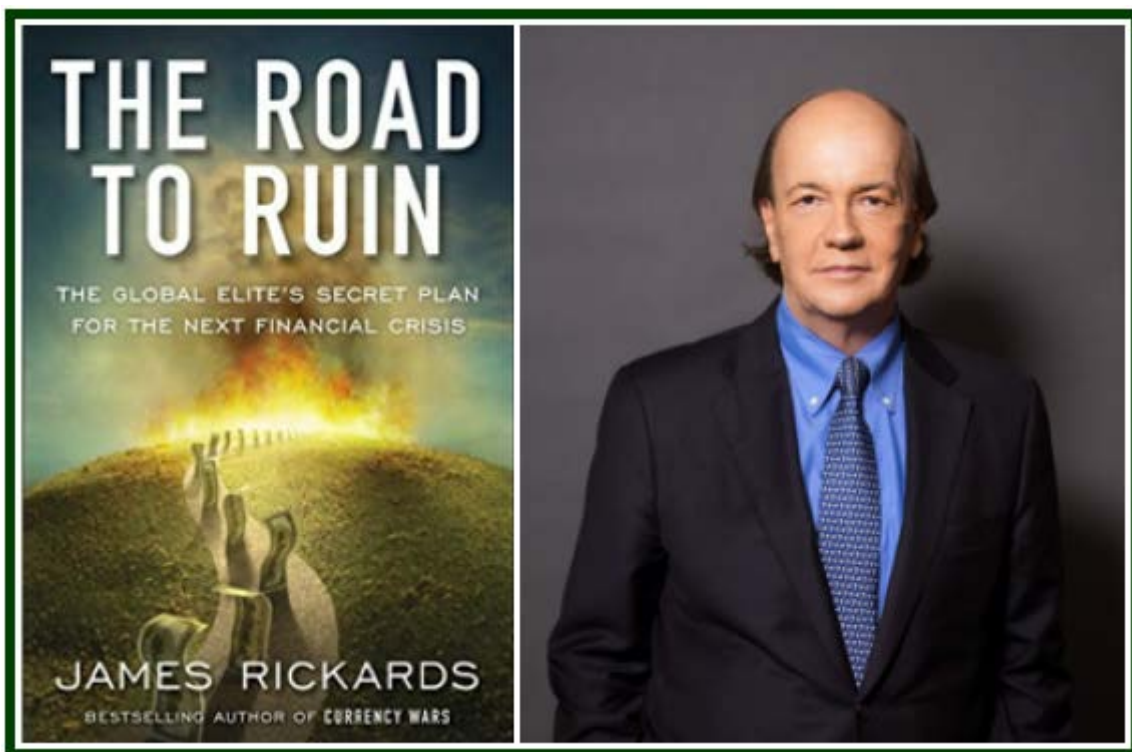


system. A financial collapse is a supernova - a momentous event that can last for years, or, in a real supernova, millennia. This is not because the event is less dynamic, but because system scale is more vast.

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From the book “The Road to Ruin”, by James Rickards, Penguin Random House, UK, 2016, 340 pp., see p. 200.

## Farewell to Blind Materialism: **The Philosophy of Economics**



Life can be better understood when there is a real dialogue among Sociology, Psychology, History, Philosophy and other areas of knowledge. Theosophy is a natural meeting place for these disciplines and viewpoints.

Economics, as we see in recent best-sellers by James Rickards, is a holistic integrated knowledge to be understood according to “complexity theory” and a “systemic” approach. Ernst F. Schumacher and Vinoba Bhave also proposed approaches to the economic process that are not mechanistic. [1]

The myth that Economics is an exact science makes no sense. Economy depends on human behaviour, and the daily “material” actions of people, such as working or shopping, reflect the state of their souls. Economic actions, individual and collective, result from emotions and are part of the psychological world.

The potentiality of the theosophical movement is great as a field of interdisciplinary study and research.

## NOTE:

[1] Read for instance the book “The Road to Ruin”, by James Rickards. See in our associated websites the article “Vinoba and the Power of Good Will”. The book “Small is Beautiful”, by E. F. Schumacher, is important.

# Awareness and Discipline



As our awareness regarding life expands, we see more things and see them better. And this will be challenging.

Our consciousness must be organized so that it stands the pressure coming from the increased sensibility before external events.

In the absence of self-control and self-discipline, an increased consciousness inevitably implodes, loses discernment and becomes good for nothing.

In theosophy, the inner firmness that sustains an expanding awareness is tantamount to the process of Yoga. It means having basic principles that are permanent, stable, and which provide a correct structure and context to the incoming information.

Higher knowledge occurs when one becomes a pupil of Silence. It results from a calm and constant self-discipline: peace emerges under the sacred light of universal truth.

## Examining Consciousness: The Entirety of the Self



Consciousness is a condition of the self. If I look at myself face to face, become conscious of my self, and perceive this, there arises a condition or state. This state has various levels depending on how much I understand my self. The less I recognize of myself, the more limited, and the narrower is my consciousness. In proportion as I progress in self-understanding, my consciousness expands. The highest level will be reached when I shall have recognized my SELF in its entirety. This state is perfect: for it is three in one and one in three: RECOGNITION, the RECOGNIZED and the RECOGNIZER, - they are one and the same: I myself.

(Selvarajan Yesudian and Elisabeth Haich)

[Reproduced from the book "Raja Yoga", by Selvarajan Yesudian and Elisabeth Haich, George Allen & Unwin Ltd, London, 1970, 161 pp., p. 19.]

## A New, Intercultural Website on Spirituality Today: *Russian Faith*

Click here to see the new website [Russian Faith](#). Remember that H.P. Blavatsky said Russia is "*the only country where the pure ideal of Christ is still preserved*". Her precise quotation can be found in the article "**Slavophilism and Theosophy**", which is at [our associated websites](#).



# Thoughts Along the Road

## Pure Life Gets Born Again and Again According to the Law



\* Selflessness makes it possible to look at facts in honest ways. Altruism allows one to have a bird's view, transcending the little corridors of narrow interests and aims. A broad horizon occurs as we soar in the sky of universal thought and endless time.

\* If you seek for pleasant things in the short term and try to hide from difficulties, you must know that unpleasant facts will seek for you, and they will find you for sure.

\* On the other hand, when someone seeks for the Causes of true happiness, as a result an unconditional contentment finds the individual in due time; right discernment liberates him from many an illusion, and the substance of eternal bliss becomes known by him.

\* Yoga is present in various forms in the threefold theosophical process of self-knowledge, self-control, and altruistic living. Experiencing Yoga in Theosophy is not merely a question of technique: it depends mainly on keeping an Ideal in mind. Progress will take place in natural ways as long as the practitioner studies the philosophy of universal impersonal wisdom and keeps before himself, night and day, the inner essence of what he learns.

\* Whatever the amount of unethical deeds we may see in daily life, there is no need to believe they have real importance - as long as we remain away from their fetid influence.

\* The choice for honesty is available to every citizen, any time. There is nothing mightier or higher than truth: acts of selfishness destroy themselves in due time, while pure life gets born again and again according to the Law.

\* Leadership follows the law of cycles. Different countries lead our civilization for some time, before being replaced by other nations. Those who lose their ability to lead must develop a humble attitude before life.

\* It is wise to pay attention to the process of the older nations existing on Earth. Their accumulated experience helps stabilize human evolution. Asia certainly has longer cycles of time than Western nations.

\* When the responsible citizen decides to concentrate his mind upon a worthwhile spiritual object, he must know what to do regarding renewed distractions of any kind. To become insensitive is unfeasible, since true concentration needs an open mind. Detachment is the key: he must develop a quick way to examine new facts and leave aside anything meaningless. Factors of small importance may be accepted as minor elements in the mental landscape, as long as they do not question the central focus.

\* As acts of violence and nuclear proliferation spread while the media chooses to ignore examples of kindness and optimism, five things are worth remembering: **1)** When those who follow ethical principles and have healthy ideas become too few in a community or civilization, collective structures cease to work; **2)** If the number of sincere citizens expands, and more and more people think in constructive ways, then collective structures flourish, and there is greater well-being; **3)** The two previous possibilities usually coexist; the old world becomes dysfunctional as the new one is built; **4)** Worn-out unsustainable structures often disguise themselves in ever-renewing appearances, and present themselves as “new”, while the new structures may work under traditional forms and revere lessons coming from antiquity; **5)** The building process of the future civilization is totally invisible to those who insist in being blind. However, it can be seen by the builders, and by those who have enough affinity with the Law of Life.

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## **A Course in Discipleship** **According to the Mahatmas of the Himalayas**

**T**he Independent Lodge of Theosophists and its associated websites offer to students of philosophy an online correspondence course whose topic is “**The Search for Discipleship According to the Teachings of the Masters**”.

The series of written lessons will be available for students of any country, in English and Portuguese, starting early October 2017.

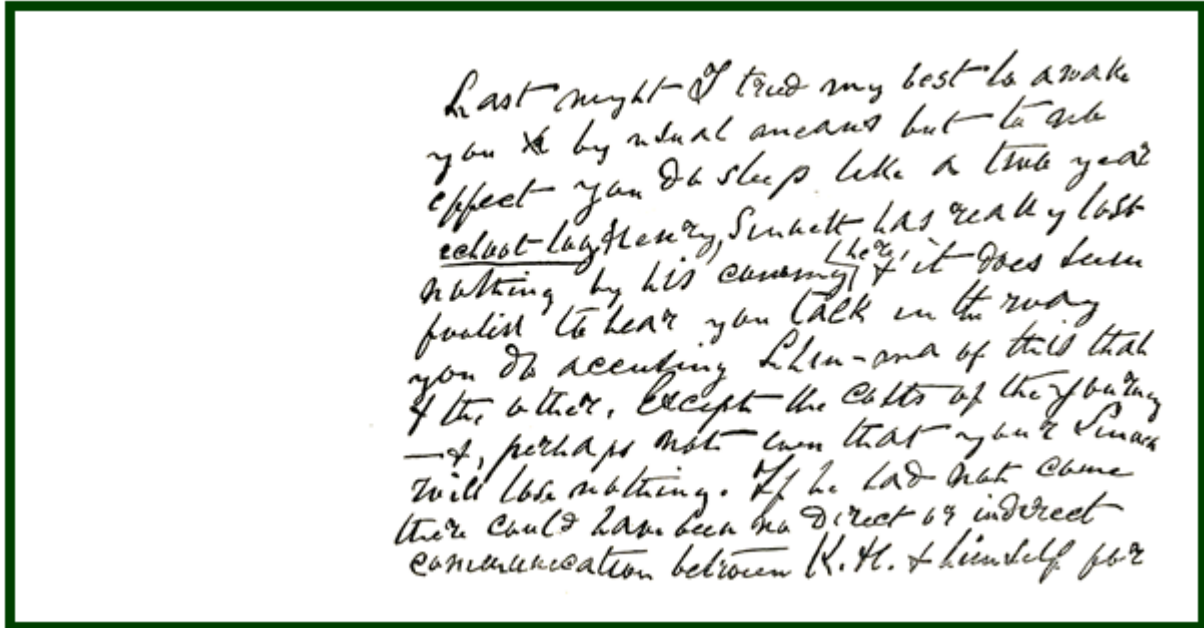
The course is based on the Letters from Mahatmas and on the writings of Helena P. Blavatsky. Its lessons will use mainly texts and books published in our associated websites. The Independent Lodge believes that - regarding discipleship and spiritual Pedagogy - there is nothing comparable to the Mahatma Letters in the philosophical literature of all time.

The course is free and no student has to pay anything. The series of lessons on “**The Search for Discipleship**” will start on 05 October and its first phase will have 10 weekly lessons. Interested students of theosophy are invited to write to [indelodge@gmail.com](mailto:indelodge@gmail.com), making their subscriptions and sending a short report on their spiritual search so far, besides indicating full name, the city and the country where they live.

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# The Writings of an Eastern Master - 05

## Transcriptions from the Letters of Blavatsky's Teacher



An example of the Master's handwriting, from one of his letters

**“A man who places not the good  
of mankind above his own good is  
not worthy of becoming our *chela*.”**

### Editorial Note:

This is number five in the series of articles reproducing letters written by the master of Helena Blavatsky. We present here the text of Letter 38 in “The Mahatma Letters”, non-chronological editions.

Personal and circumstantial remarks are left aside so that the document stands as a purely philosophical statement of unique importance. This letter clearly establishes what a theosophist is, and who can hope to have an occult affinity with the work of the Masters. The one-paragraph text has been divided into small paragraphs in order to make a contemplative reading easier. In the first lines we add a few words within square brackets, in italics, and underlined.

(CCA)

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## Letter 38 - (Chronological Edition, 33)

Received Allahabad. About February, 1882.

... **W**e claim to know more of the secret cause of events than you men of the world do. I say then that it is the vilification and abuse of the founders [*of the theosophical movement*], the general misconception of the aims and objects of the [*Theosophical*] Society that paralyses its progress - nothing else.

There's no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage*.

I am sorry to find you comparing Theosophy to a painted house on the stage whereas in the hands of true philanthropists and theosophists it might become as strong as an impregnable fort. The situation is this: men who join the Society with the one selfish object of reaching power making occult science their only or even chief aim may as well not join it - they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else.

It is just because they preach too much "the Brothers" and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence - was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man - will never misuse his powers, as there will be no fear that he should turn them to selfish ends.

A man who places not the good of mankind above his own good is not worthy of becoming our *chela* - he is not worthy of becoming higher in knowledge than his neighbour.

If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things. There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry - to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth?

These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land [1] and threatens all lands - yours [2] first of all?



It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness and exclusiveness that will kill yours - which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.

[Yours, M.]

## NOTES:

[1] India. (CCA)

[2] United Kingdom. (CCA)

[The above text transcribes part of Letter XXXVIII in “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 250-253. The whole book is available in PDF at our websites. The pages are the same in the TUP edition. In the Chronological edition of the compilation, this is letter 33. Source of the image: “**Did Madame Blavatsky Forge the Mahatma Letters?**”, C. Jinarajadasa, TPH, 1934, p. 29. This book is also available at our websites.]

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## The New Texts in Our Websites

This is the monthly report of our associated websites. On 22 September, we had 2027 texts in our websites. Of these 4 items were in French, 56 in Spanish, 971 in English and 996 in Portuguese.

The following items, which include articles, poems and one book, were published in English between 22 August and 21 September:

(The more recent titles above)

1. **A Course in Discipleship According to Masters** - *Independent Lodge*
2. **Dwight Eisenhower, On Peace** - *Ken Keyes Jr.*
3. **Independent Research in Theosophy** - *Carlos Cardoso Aveline*
4. **The Creation of the ILT in 2016** - *Carlos Cardoso Aveline*
5. **The Joy of Simplicity** - *Carlos Cardoso Aveline*
6. **HPB, on the Intelligence of the Mimosas** - *Carlos Cardoso Aveline*
7. **The Policy of the Heart** - *Carlos Cardoso Aveline*
8. **Truth** - *John Masefield* (a poem)
9. **A Creed** - *John Masefield* (a poem)
10. **Stopping the Process of Interruption** - *Carlos Cardoso Aveline*
11. **Living the Search for Truth** - *Farias Brito*
12. **Why Democracy?** - *The Theosophical Movement*
13. **Organization of the Movement** - *Damodar K. Mavalankar*
14. **Eight Russian Proverbs** - *Carlos Cardoso Aveline*

15. **Europe and World Federation** - *Carlos Cardoso Aveline*
16. **Christianity and Anti-Semitism** - *Nicolas Berdyaev* (a book)
17. **Our Duties to the Planet** - *Carlos Cardoso Aveline*
18. **The Prayer of the Woods** - *Folk Tradition*
19. **You Never Can Tell** - *Ella Wheeler Wilcox* (a poem)
20. **The Knowledge that Transcends Thought** - *Carlos Cardoso Aveline*
21. **The Aquarian Theosophist, August 2017**

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## **Why Do Animals Suffer?**

### **Do Not Seek in Vain for Karmic Effects to Explain Cruelty**

**Helena P. Blavatsky**



**Question:**

Is it possible for me who loves the animals to learn how to get more power than I have to help them in their sufferings?

**Answer:**

Genuine unselfish LOVE combined with WILL, is a “power” in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

**Question:**

Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! And these are always the most noble.

**Answer:**

In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets - “the believers in the efficacy of Karma”, (action, or good works) - an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

.... “Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidana*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heart-rending sufferings of our dumb companions.”.....

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity - the Brahmanical, Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism - inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of “Creation”, interprets it as a proof that animals, as all the rest, were created for man! *Ergo* - sport has become one of the *noblest* amusements of the upper ten. Hence - poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man’s recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

“Has the prisoner ever killed *for his pleasure* animals?” inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, “a mighty hunter before the Lord”, the Judge had no need of any other evidence and the murderer was found “guilty” - justly, as his subsequent confession proved.

