



Each human being is my brother, even if he doesn't know about that. I keep away from imprudence. I reject carelessness and voluntary forms of ignorance. In the depth of silence I see Equilibrium.

Side by side with detachment, we find wisdom. Kind thoughts for the others have the same substance as right thoughts regarding oneself.

The faults of my colleague are my mistakes. The virtues of my brother are also mine. Cowards think they can benefit from the defeat of others.

I am severe with myself and generous with those around me.

I know that sincere goodwill does not accept indulgence: it is out of selfishness that the lazy and the false stimulate indolence in others.

A combination of altruism and rigor produces peace. The right kind of vigilance makes one demand the best from himself and from others.

It is not my goal to say to people what they wish to hear. I practice abstention from falsehood.

Wishing the best to one's fellow beings is a sober attitude and has nothing to do with appearance. It includes both agreement and disagreement. It is inseparable from frankness. It doesn't have an outward form, and yet it can be seen wherever there is goodwill.

Having and emitting generous feelings with regard to others is an immediate way to be happy. As every event in the soul, this practical action is invisible, silent, and effective.

Blessed points of view show the higher aspects of life.

I invoke that which is best and most elevated to those who interact with me and those who don't.

I wish they eliminate the absence of peace. May everyone attain contentment by treading the path of simplicity.

I share right now the bliss and the law of justice with those whom I have met; with those whom I have not met; and those whom I will meet in the future.

Shanti, Om.

## **From the Book “The Revenge of Gaia”**

**W**ho is Gaia? What is she? The What is the thin spherical shell of land and water between the incandescent interior of the Earth and the upper atmosphere surrounding it. The Who is the interacting tissue of living organisms which over four billion years has come to inhabit it. The combination of the What and the Who, and the way in which each continuously affects the other, has been well-named ‘Gaia’. It is, as James Lovelock says, a metaphor for the living Earth.

[Crispin Tickell, in the Foreword to the book “**The Revenge of Gaia**”, by James Lovelock, Penguin Books, 222 pp., 2007.]

# Think of Your Sacred Mission



If you happen to live in some morally decaying civilization where money is more important than honesty and negative thinking seems to prevail, any minute is the right time to stop and think.

Remember that through the apparent multiplication of obstacles the Law of Karma is but inviting you to become stronger than before in your own good will and self-determination.

As your resolve to seek for the best gets strengthened, you do much more than merely resisting the tides of mediocrity and despondency which may be surrounding you and other persons of good will.

Your whole being and your actions and feelings transmit to the world the healing energy of confidence in life and truthfulness. You plant the seeds of the victory of the soul over circumstance. You make it easier for others to see the eternal law of mutual help among those who are honest.

## Old Prophecies and Atomic War

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

**[Click Here to Read “Old Prophecies and Atomic War”](#)**

## Humans as Younger Brothers of the Trees



The karmic principle is well-known according to which the patterns of human behaviour regarding the animals help define, together with other factors, the way human beings behave among them.

In other words, the cruelty of humanity against the animals provokes a growth in cruelty of human beings against each other.

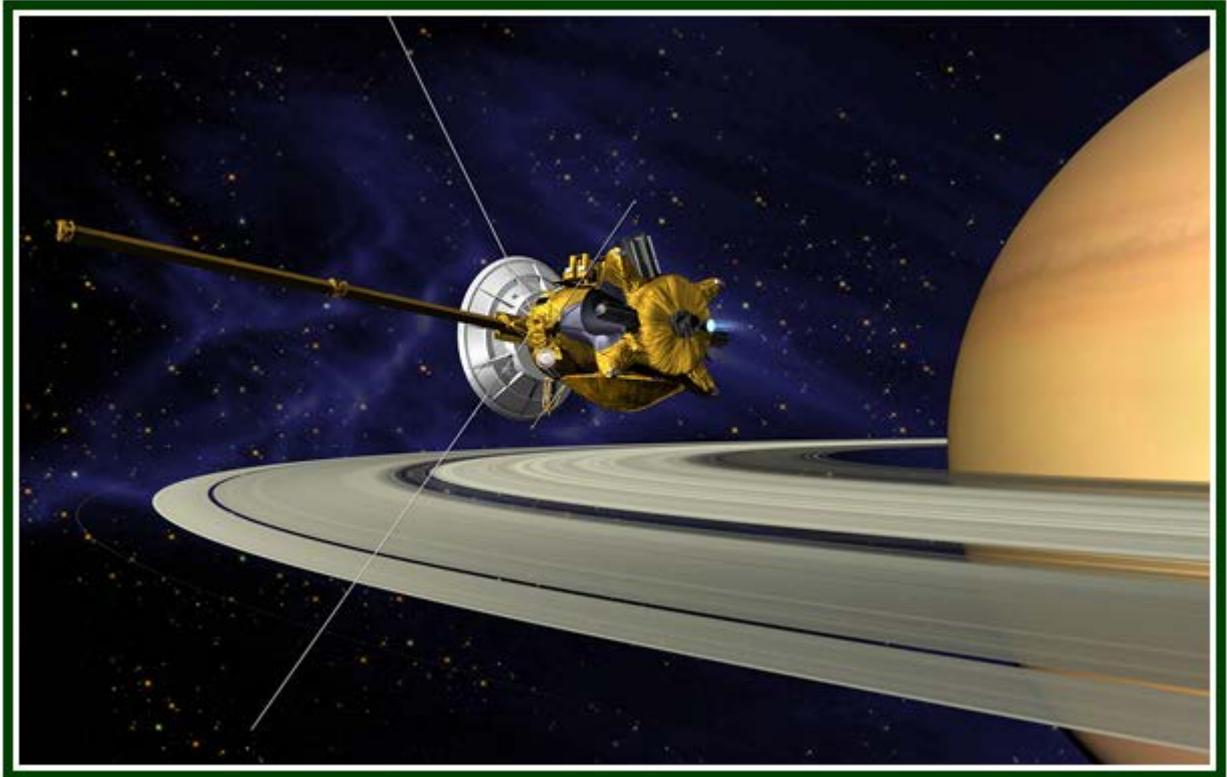
A different yet similar fact is much less known in esoteric circles: that the way a nation relates to its trees determines the future of the community: not only on the physical and environmental level, but also on the plane of ethics and soul. This is tantamount to say:

“Destroy the trees, let your forests burn, and your soul and the ethical-spiritual future of your community will be in severe danger.”

Perhaps human beings can recognize themselves as the younger brothers and sisters of the trees.

Mystics, sages and pilgrims of all ages have always known how to take lessons in spirituality from trees and forests. It is instinctive and intuitive to every human to see a forest as a temple. Trees help our health because they heal our spirit. Remembering this is a form of blessing and of wisdom.

# Saturn in Capricorn: Nuclear Danger and Karmic Adjustment



Cassini Spacecraft Visits Saturn

Various forms of disrespect for life have spread and become *fashionable* these days, while the disquieting process of nuclear proliferation accelerates in different parts of the globe.

Negative facts are generously publicized by the money-centered media. How much time before the awakening?

Theosophists should remember that a war is a major bureaucratic and political event.

The bloodshed of a large-scale military conflict needs time to be planned and prepared through thousands of actions - involving an intensive propaganda - which slowly build a certain kind of circumstances. Such a preparation period, however, is not excessively long. If the danger of nuclear war is to be reversed by *a change in consciousness*, there is no time to lose.

Love for life is not the logic of financial capitalism. Sophisticated bombs and long-range missiles are expensive products. They don't belong to democratic forms of economic relations. Nuclear madness involves very large sums of money, and Ken Keys, Jr. wrote:

“The only result of a substantial nuclear exchange would be a hollow victory in which the ‘winners’ would be no better off than the losers. An all-out nuclear war could make our planet uninhabitable for a million years! A nuclear war can end the way we live. It cannot be won. It can only be lost. Winning equals losing. The word ‘war’ is too mild to apply to this nuclear craziness.” [1]

There never was in human History a war between two nations possessing nuclear weapons, and if there is one, no “expert” can have an accurate idea as to the environmental and planetary consequences. A nuclear winter could be part of the scenario: atomic bombs might trigger the birth of a new ice age.

The karmic horizon is still open.

Citizens of good will shall see what happens on the visible realms in the years after Saturn enters Capricorn, in December 2017. By the eve of next Christmas, on all levels of life, ignorant irresponsibility (the lower aspect of Pluto in Capricorn) will start confronting on every level of life the Law of Karma, the Lord of the Rings, the Master of the Law.

The severe *Teacher of Limits* will be glad to come back to his own house, the sign of Capricorn, and make whatever adjustments are necessary. The last time he did so, in the late 1980s, the Berlin Wall went down, the Soviet Union and “communist system” collapsed, the Cold War ended, the bipolar world disappeared, and life got renewed for the better in many ways.

We now face a new set of dangers. Between late 2017 and 2020, with Saturn in Capricorn, there will be wider cyclic energies at play and changes might be much greater than in the 2014-2017 period of Saturn in Sagittarius. However, Karma has more ways to update itself than mankind can dream of. In spite of circumstances, or *because* of them, a sudden awakening is not impossible, with or without catastrophes of various dimensions. Implosions are unavoidable. Even a modest degree of last-minute collective alertness - if it is deep and serious and emerges from *a sense of duty* as requested by Saturn - will quickly create the conditions necessary to avoid a great deal of pain and confusion.

## NOTE:

[1] From the book “The Hundredth Monkey”, by Ken Keyes, Jr., Vision Books, Oregon, USA, 1989, 176 pp., see pp. 21-22.

[See in our websites the article “**The Bright Side of Saturn**”.]

## **HPB, on a Theosophical Atmosphere**

I can do you no good if you yourselves fail to place yourselves in the atmosphere of Theosophy and the Masters; or rather, if you still fail to sense *Them* around yourselves - as you have done till now. As you say, the flesh is ever weak and the spirit only occasionally willing in human nature. Still, who of you can say that this sudden revolution in your minds - in the minds of a few chosen and exceptional Theosophists I mean and the ensuing awakening after nearly a year of apathy and inactivity are not due to a guiding hand? That is a mere evidence and the effect of a cause *due to no chance!!!*

(H. P. Blavatsky, in the article “**Learning From Each and Every Event**”, which is published in our websites.)

# Building the Next Civilization



The International Campaign to Abolish Nuclear Weapons (ICAN) won the Nobel Peace Prize for 2017.

That means the ethical feeling is alive among us.

A change in consciousness is necessary in our humanity, and the theosophical movement has an invisible, yet enormous, responsibility for the fate of mankind.

The movement is the guardian of the timeless wisdom which helps humanity in decisive moments. Quietism and paralysis are not the dharma or duty of theosophists. They must help remove the Causes of collective self-destruction and strengthen the foundations of the next and brotherly civilization to come.

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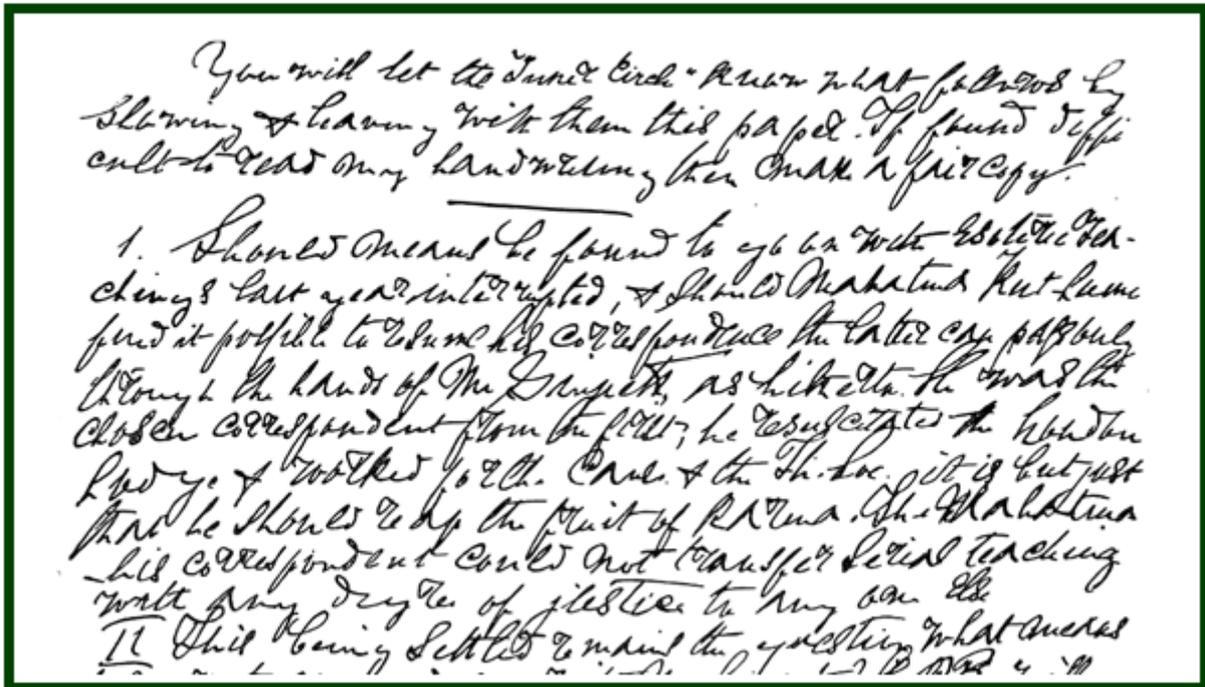
## The Mystery of All Time

The inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

(From the article “The Mystery of All Time”, which is available in our websites.)

# The Writings of an Eastern Master - 06

## Transcriptions from the Letters of Blavatsky's Teacher



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

### Editorial Note:

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

The letter is dated by A. P. Sinnett as "about February, 1882". In the Chronological edition, however, the date of December 1881 is indicated. The explanatory note of the chronological edition says:

"It seems that H.P.B. finally decided to sue one of the newspapers for a particularly libelous statement. (...) The paper is obviously the *Statesman*. Sinnett has asked the Mahatma for advice. He has published something in *The Pioneer* but apparently feels he cannot go further. The Mahatma has telegraphed to offer an option. The nature of the option is not clear, but reading the letter carefully it seems to be a choice between a lawsuit and publishing an article which would reveal to the public the true nature of the slanderer." [1]

(CCA)

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## Letter 39 - (Chronological Edition, 34)

If my advice is sought and asked, then first of all the real and *true* situation has to be defined. My “*Arhat*” vows are pronounced, and I can neither seek revenge nor help others to obtain it. I can help her with cash only when I know that not a *mace*, not a fraction of a *tael* [2] will be spent upon any unholy purpose: and revenge *is* unholy. But we have *defence* and she has a right to it. Defence and *full vindication she* must have, and that is why I telegraphed to offer option before proceeding to file a suit. Demand retraction and *threaten* with a law suit she has a right; and she can also institute proceedings - for *he will* retract. For that reason have I laid a stress upon the necessity of an article touching upon no other subject but that of the alleged “debt”. This alone will prove sufficient to frighten the traducer for it will reveal him before the public as a “slanderer” and show to himself that he was in the wrong box. The mistake is due to the very illegible and ugly handwriting of Macauliffe (a calligrapher and scribe of my kind) who sent in the information to *Statesman*. This *was* a lucky mistake for on that may be built the whole vindication if you act wisely. But the most has to be made of it now - or you will lose the opportunity. So, if you condescend once more to take my advice - since you have opened the first shot in *Pioneer*, seek out the accounts in *Theosophist* and on that data and the Tuesday article write for her a nice pungent letter signed with her name and Olcott’s. This can be published first in the *Pioneer* or, if you object to it in some other paper - but at all events they will have to print it in the form of a circular letter and send it to every paper in the land. Demand retraction in it from *Statesman* and threaten with law suit. If you do that I promise success.

The Odessa Old Lady [3] - the *Nadijda* - is quite anxious for your autograph - that of “a great and celebrated writer” she says she was very undisposed to part with your letter to the General but had to send you a proof of her own identity. Tell her I - the “*Khosyayin*” [4] (her niece’s *Khosyayin* she called me as I went to see her thrice) gossiped the thing to you advising you to write to her furnishing her thus with your autograph - also send back through H.P.B. her portraits as soon as shown to your lady, for she at Odessa is very anxious to have them back especially the young face. .... That’s her, as I knew her first “the lovely maiden”.

I’m a little busy just now - but will furnish you with explanatory appendix as soon as at leisure - say in two three days. The “*Illustrious*” will look to all that needs watching. What about Mr. Hume’s superb address? Can’t you have it ready for your January Number? *Ditto* your editorial answer to *Spiritualist’s* editorial. Hope you’ll not accuse me of any desire to *sit upon you* - nor will you view my humble request in any other light than the true one. My object is twofold - to develop your metaphysical intuitions and help the journal by infusing into it a few drops of real literary good blood. Your three articles are certainly praise-worthy, the points well taken and as far as I can judge - calculated to arrest the attention of every scholar and metaphysician especially the 1st. Later on you will learn more about creation.

Meanwhile I have to create my dinner - you would scarcely like it - I’m afraid.

**M.**

Your young friend the Disinherited is on his legs again. Would you really care for his writing to you? In such case, better ventilate in *Pioneer* the question as to the advisability of coming

to terms with China in regard to the establishment of a regular postal service between Prayag and Tzigadzi.

## NOTES:

[1] “The Mahatma Letters”, chronological edition, TPH, Quezon City, Metro Manila, Philippines, 1993, see pp. 101-102. (CCA)

[2] *Tael* - traditional Chinese coin and weight measure. (CCA)

[3] Helena Blavatsky’s aunt, as indicated by the chronological edition. (CCA)

[4] *Khosyayin* - The chronological edition reports: *boss*, or *manager*, in Russian. (CCA)

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[The above text transcribes Letter XXXIX in “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 253-254. 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 34. Source of the image: “**Did Madame Blavatsky Forge the Mahatma Letters?**”, C. Jinarajadasa, TPH, 1934, unnumbered page opposite to page 32. The book “**Did Madame Blavatsky...**” is also available at our websites.]

## Theosophy on Dogmatic Religions

As students of theosophy look at daily acts of violence around the world and see the dangers of nuclear proliferation or terrorist actions, perhaps they are facing but the consequences of not having struggled hard enough - as a movement, and since the early 1890s - against religious dogmatism. We were strongly invited to do so by H.P. Blavatsky and the Masters of the Wisdom. Due to an unwise prudence, we accepted the invitation only partially. The good news is that we are still in time to learn the full lesson, one way or another.

Questioning established mechanisms of collective ignorance is inseparable from the practice of self-sacrifice. Those who are able to do that in the first part of 21st century will be blessed by the privilege of helping benefit the world at large and bring more vitality into the theosophical movement.

Many of the obstacles which the theosophical effort has to face today come from the fact that, since H. P. Blavatsky’s death in 1891, we have often preferred the easy way of “Quietism”, instead of the difficult path of probation.

Such a danger was indicated in the “Mahatma Letters”. An Adept-teacher used these words to evaluate the work of the London Theosophists:

“And this is also the reason why, the British T.S. does not progress one step practically. They are of the Universal Brotherhood *but in name*, and gravitate at best towards *Quietism* - that utter paralysis of the Soul.” [1]

These clear words are sadly true. Yet at this point one might ask an intriguing question:

“If quietism and its ‘paralysis of the soul’ are the ‘easy way’ recommended by pseudo-mystical routine, it must be rejected, of course. On the other hand, where exactly is that steep,

luminous, narrow and risky path of altruistic wisdom, which theosophical literature sees ahead of us?"

Each one must fundamentally find the Way in the silence of his own heart; but one possible verbal answer to the question would be this; that such a path demands a significant degree of courage and detachment with regard to one's own personal comfort, physical, emotional and intellectual.

NOTE:

[1] "The Mahatma Letters to A.P. Sinnett", Theosophical University Press edition, 1992, Pasadena, CA, USA, 494 pp., see Letter XXVIII, p. 210.

[The above paragraphs open the article "**Theosophy on Dogmatic Religions**", which can be found at our associated websites.]

## The New Texts in Our Websites

On 22 October, our associated websites had 2047 texts in their Lists of Texts. Of these, 4 items were in French, 56 in Spanish, 982 in English and 1005 in Portuguese. The websites have 46 books published in several languages.

The following items were published in English between 23 September and 22 October:

(The more recent titles above)

1. **The Secret of 'Tomorrowland'** - *Carlos Cardoso Aveline*
2. **The Art of Taking Notes** - *Carlos Cardoso Aveline*
3. **Political Left, Ethics and Brotherhood** - *Carlos Cardoso Aveline*
4. **The Causes of Glaciation** - *John Garrigues*
5. **To Those Who Have no Time** - *Carlos Cardoso Aveline*
6. **Leaving the Masters Aside** - *Carlos Cardoso Aveline*
7. **Texts on the Family and the Path** - *The Editors*
8. **Is Family Life a Duty?** - *Carlos Cardoso Aveline*
9. **A Lever to Move the World** - *Carlos Cardoso Aveline*
10. **The Daily Life of Blavatsky's Esoteric School** - *Carlos Cardoso Aveline*
11. **True Concentration** - *John Garrigues*
12. **A Personal Commitment to Life** - *Carlos Cardoso Aveline*
13. **The Aquarian Theosophist, September 2017**

## Whether Doubts Are Acceptable

Some theosophical authors have questioned the process of psychological doubt, for it can lead to a sad lack of firmness.

The doubting process is sometimes the symptom of a weakness, and especially so when it is not combined to a willingness to learn more and to search for truth.

If one has a dogmatic mind, however, doubt may be a positive factor.

