

The fact that social structures become ‘formless’ or flexible like a liquid does not mean that moral decay is the only thing one can see in the process. As blind obedience disappears, challenges multiply and a new sun rises. Transcendent, deeper forms of moral commitment are quietly in the making which will give authenticity to politics and social life again. In order to avoid desperation, healthy central goals are needed which people can share. Communities must have long term common projects. How to achieve that? The lessons for the future will be found in the past.

The guiding principle of universal compassion, for instance, is present in Benjamin Disraeli’s philosophy of “One Nation” [1]. In the 19th century, looking at a society divided between extreme poverty and indifferent members of the elite, the twice Prime Minister of the UK taught unity and solidarity.

Disraeli’s humanistic philosophy of communion and mutual help constitutes a much needed lesson in blind materialistic societies. Its basic idea, good will among different social classes, is an instrument of survival in the 21st century, as in all time. The same fundamental principle will be found in Leo Tolstoy, Mahatma Gandhi, Vinoba Bhave, Francis Hutcheson, Pitirim A. Sorokin, Helena P. Blavatsky, Charles Dickens and Fyodor Dostoevsky, among others.

Those who aim at a better future know that they must face serious challenges. They naturally tend to live in cooperation. They have pleasure in leading moral lives. When ethics and generosity are present, everyone can understand each other and people live in peace. In such a city and nation, it becomes self-evident that the main purpose of life points to *inner self-improvement*, in the bright context given by the long-term learning of one’s immortal soul.

A New Level of Awakening

With the growing transference of human activities to the online world, much of the spiritual effort takes place in the Internet. The main obstacles faced by theosophical associations change in nature. The movement must reinvent itself in the age of universal electronic connection. Old bureaucracies - ritualistic or not - find it difficult to understand to which century they belong. Individual self-expression replaces corporate obedience, and it is not a mere coincidence that the new trend is in line with the teachings of H.P. Blavatsky. The next step in evolution consists in fully acknowledging the role played by synergy and combined effort in living communities.

NOTE:

[1] Benjamin Disraeli (1804-1881) wrote “Coningsby, or the New Generation” (1844), “Sybil, or The Two Nations” (1845) and “Tancred, or the New Crusade” (1847), among other books.

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The following articles examine the universal principle of mutual help: [“Vinoba and the Power of Good Will”](#), [“Mahatma Gandhi and Theosophy”](#), [“Eight Gandhian Topics”](#), [“The Theosophy of Namaste”](#), [“Four Ideas for a Brotherly Power”](#), [“The Practical Philosophy of the Amish”](#), [“Europe and World Federation”](#), [“Of Globalism and Brotherhood”](#), and [“All Life Is Good”](#).

The Purpose of Disharmony



There is an evolutionary purpose in excessive noise, at least from the point of view of he who tries to learn from everything. Confusion challenges our ability to develop meaningful actions in unfavourable circumstances.

One's will gets stronger, for instance, by facing an organized denial of truth.

While confronting obstacles, we expand the strength of our determination to tread the path. Easy victories are easy to dismantle: hard-won progress can endure a long time. And real victory is invisible to the eyes of the many.

Ivan A. Il'in, On Suffering

We do not suffer alone because the whole world suffers around us. We only need to open our heart and look closely, and we will see that we are one with the suffering of the universe. (...) We cannot escape suffering; it is our fate, and we must come to terms with it. It is natural to wish that our suffering be minimal. But we must learn to suffer *honorably* and *spiritually*. This is the great mystery of life; this is the art of our earthly existence.

(Ivan Ilyin)

[“The Singing Heart”, by Ivan Ilyin (or Ivan A. Il'in), Orthodox Christian Translation Society, OCTS, USA, 2016, 190 pp., see p. 127.]

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Where do you include yourself - and your friends? On the levels of evolution of human beings, see the article “[Kohlberg and the Stages of Moral Development](#)”.

Socratic Questions to Oneself



At any moment a pilgrim can expand his horizon while avoiding attachment to automatic and blind action. It is enough to ask himself a few questions. For instance:

- * Do I act in accordance with my highest ideal and decisions?
- * Am I using subconscious excuses to leave aside spiritually important issues?
- * Am I right now using my vital energies in the best way I can?
- * Do I humbly listen to my conscience?
- * Can I feel the presence of my own higher level of consciousness?

One must keep the external world at a reasonable distance, while concentrating in his duty. One's average interaction with the world ought to be moderate. How exactly can one do that? Each pilgrim must follow his own discernment.

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Three Classics of Theosophical Literature

* **The Key to Theosophy** - *A Clear Exposition, in the Form of Question and Answer*, by Helena P. Blavatsky.

* **The Mahatma Letters** - *To A. P. Sinnett from the Mahatmas M. & K.H.*, edited by A. Trevor Barker.

* **The People of the Blue Mountains** - *The 1930 Edition of a Little-Known Book*, by Helena P. Blavatsky.

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Conversion to Goodness: **Unsuspected Kindness as Precipitant**



One of the fairly general events starting conversion [to the world of altruism] is *an act of unexpected kindness or unmerited love towards the future convert*, especially when he had reason to expect hate, anger, retaliation, and the like on the part of the other party. The typical pattern of this kind of precipitation of altruistic and spiritual conversion is magnificently described by Victor Hugo in his *Les Misérables*. An ex-convict, Jean Valjean, bitter against the whole world, robbed the good bishop who gave him hospitality. Caught with the goods on him, Jean Valjean was brought back to the bishop to certify that the goods were stolen from him. The bishop's statement to the police, that he had given these goods to Jean Valjean, first dumbfounded the ex-convict, and then shook him to the bottom of his heart. This shock decisively turned the man on the path of subsequent transfiguration.

(Pitirim A. Sorokin)

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From the book "The Ways and Power of Love", Pitirim A. Sorokin, Templeton Foundation Press, Pennsylvania, USA, 2002, 552 pp., p. 215.

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The Secret Doctrine Online

* [The Secret Doctrine, Volume I](#), by Helena P. Blavatsky

* [The Secret Doctrine, Volume II](#), by Helena P. Blavatsky

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When the Earth Shall Melt

Planetary Change and the Eternal Law



Scriptures of different religions speak of profound alterations in the geological life of our planet, which are connected with the moral evolution and ethical challenges faced by humanity.

The process includes periodic changes in the poles of the Earth. According to esoteric philosophy the poles play a decisive although invisible spiritual role in the evolution of mankind, so that when they change, humanity also changes. [1]

During such transitions, the inner guide and refuge of wise persons is the spiritual Law of Justice - often personalized in popular terms as a “personal” God. In order to understand the evolution of one’s own soul and the evolution of the world, one must transcend the “personalized” appearance of the religious approach to the divine world. As the Psalm 1 says, the desire of the wise man “*is in the law of the Lord, and in His law he meditates day and night*”.

Psalm 46 in the Jewish Tanakh and Christian Bible offers the following view of the attitude one should take regarding catastrophic karmic changes, when “the earth shall melt”:

Psalm 46

God [the Law] is for us a shelter and a strength, a help in troubles; He [It] is very accessible. Therefore we will not fear when the earth changes and when mountains totter into the heart of seas.

[...] Waters shall stir and be muddied; mountains shall quake [...]. But as for the river - its rivulets shall cause the city of God, the holy place of the dwellings of the Most High, to rejoice. God [the Law] is in its midst that it should not totter; God shall help it as morning

approaches. Nations have stirred, kingdoms have tottered; He let out His voice, the earth shall melt.

The Lord of Hosts is with us; the God of Jacob is our fortress forever. Go and see the works of the Lord, that He has wrought devastation in the earth. He puts a stop to wars until the end of the earth; He will break the bow and cut the spear [to pieces]; wagons He will burn with fire.

'Desist, and know that I am God; I will be exalted among the nations, I will be exalted upon the earth.'

The Lord of Hosts is with us; the God of Jacob is our fortress forever.

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The "Hosts" are the collective divine intelligences of the Cosmos.

On the surface of its penultimate paragraph, Psalm 46 shows therefore a personal God, full of pride, congratulating himself for his own formidable strength. In fact, the Psalm teaches that the law of karma and justice is the true master and source of inspiration for humans, in happy times as well as in times of trouble.

(CCA)

NOTE:

[1] See more on cyclic geological changes at the [February 2019 edition](#) of "[The Aquarian Theosophist](#)".

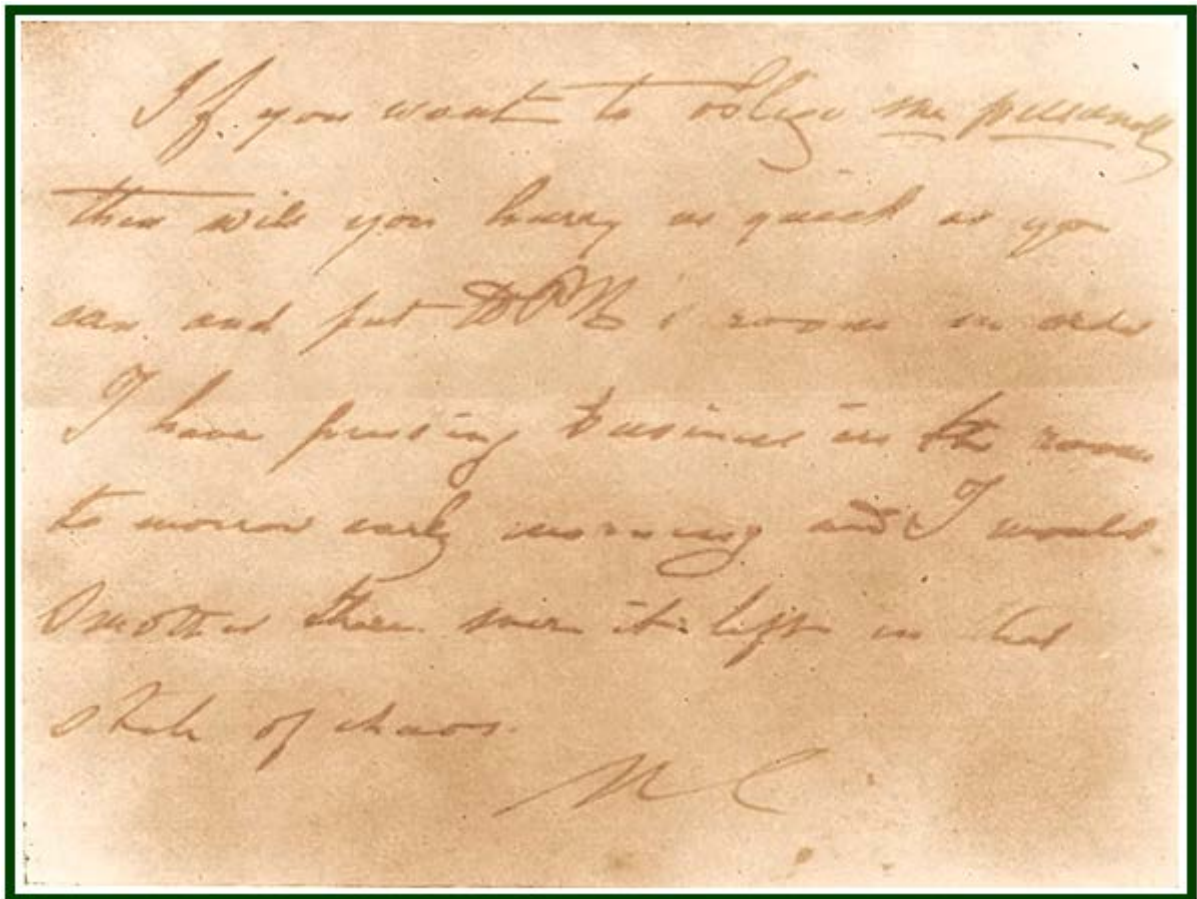
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A Few Books to Read:

- * [The Dream of Ravan](#) - *A Mystery*, by An Eastern Sage
- * [Raja Yoga or Mental Development](#) - *A Series of Twelve Lessons in Self-Knowledge and Self-Control*, by Yogi Ramacharaka
- * [Spiritual Organization & Exploitation](#) - *The Living Interaction Between Pseudo-Gurus and Fake Disciples*, by Rohit Mehta
- * [The Art of Loving](#) - *Learning to Love is Better Than Expecting to Be Loved*, by Erich Fromm
- * [The Destiny of Man](#) - *Human Being Is the Key to the Mystery of Knowledge and of Existence*, by Nicolas Berdyaev

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The Writings of an Eastern Master - 25 'It Was Your Own Most Fervent Desire to Go to India'



Letter 28 of the Second Series is in a small and neat script, easy to read

Editorial Note:

Number twenty-five of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 27 and 28 in the volume “**Letters From the Masters of the Wisdom - Second Series**”. We include the Foreword to Letter 27, written by the transcriber and editor C. Jinarajadasa, for it contains important information on how the Letters were written, and sent.

Letter 27 - addressed to Henry S. Olcott - discusses the unfortunate process of “repenting in the middle of the way”, after an important decision is made and the path of renunciation has started to take place in one’s life. As shown in the letter, the destruction of deep bonds of *personal love* is no easy thing. However, it is a price to pay for the expansion of one’s consciousness towards abstract truth, during the search for discipleship.

Letter 28 enlightens a curious aspect of daily cooperation between a Master, an Initiate disciple and an uninitiated learner, in the conditions of the 19th century: someone has to put HPB's room in order. (CCA)

Foreword by C.J.

All the letters of the Master M., which Mr. Sinnett and others received from 1881 onwards, are in a script which the Master Himself has acknowledged as sometimes difficult to decipher. But before 1881, the Master used another script, a specimen of which is given in Letter 28. This earlier script is small and neat, easy to read. There is evidence that at this time He used a third script, though only once, and this is shown in the brief Letter 34.



Letter 34, Second Series: a different script used by the Master in 1881

There is a great mystery, not yet solved, as to the use of various scripts by the Masters and Their pupils. Not all the letters were precipitated by the Masters, as H.P.B. has clearly explained. Some were precipitated by Chelas, on general instructions from the Masters. Some of the Masters knew European languages; others did not. The Master M. at this time knew no English at all, and when writing had to use the translation of His thought in the brain of some pupil, like H.P.B., Colonel Olcott and others.[1] Sometimes He took the language from the brain of the Master K.H.

The letter which follows, though signed by Him, appears to me to be a letter written by one of the pupils. It is in the neat legible script referred to above.

Regarding the financial straits of the Founders at this time in India, referred to in the letter, it must be remembered that they had to provide money for their maintenance by their own efforts. H.P.B. earned an income by her articles to Russian papers. Some of these appear as the book *From the Caves and Jungles of Hindustan*. Before leaving America, Colonel Olcott had made arrangements to be agent in India for several American firms. In the first three years in India, before the *Theosophist* and the sale of books gave a small but dependable income, he was constantly trying to work up a business as an agent. References are found in his Diaries to repeated visits to Bombay firms, and to the exportation of tiger-skins and Indian curios and to the importation of clocks. Damodar K. Mavalankar, when he joined the Founders, gave all he could, which however was not much. He gave H.P.B. a horse and carriage. On April 13, 1881,

when accounts were made up, it was found that, from December 1, 1878, to April 30, 1881, there was a balance *against* the Society of Rs. 19,630, which of course had been contributed by the Founders.

Letter 27 was received on June 11, 1879, when evidently prospects looked very gloomy to Colonel Olcott. Six weeks later he received the depressing news from New York that he was cheated out of his \$ 10,000 fee in the “Albany insurance case”, and that he would have no share in a silver mine upon which he had calculated.

Letter 27 [1]

Colonel H.S. Olcott,

Since you have arrived at the conclusion that it was an “act of lunatics” to leave your country and come here in the way you did, presumably upon the representations of Mr. Hurrychund Chintamon and Mooljee Thackersey whereas you know it to be untrue, the sooner we come to an understanding the better for all of us.

To begin with, it was your own most fervent desire to go to India. Mr. Wimbridge and Miss Bates *can* complain, you *cannot*. Secondly, once that you had determined to make of India your new home, it was in compliance with the direct orders of our beloved Lord and Chief - him whom you know under the name of S.- and Maha Sahib [2] that you sailed *not sooner but later than you ought to*.

However, we just as well not talk of that which is done and irreparable. After due consultation we have determined,

We have to regret that instead of fighting your way like a *man* you invite so coolly the Brother on guard “to starve” with you as gracefully as he can. Do not imagine that which cannot be; do not hope that at the last moment you will be helped. If you are unfit to pass your first probation and assert your rights of a future Adept by forcing circumstances to bow before you - you are as totally unfit for any further trials.

You better avail yourself of our offer. Your wife’s son’s picture will ever draw you back to America.

M .:

Letter 28

Colonel H.S. Olcott,
Theosophical Society.

If you want to oblige *me personally* then will you hurry as quick as you can and put H.P.B.’s room in order. I have pressing business in the room to-morrow early morning and I would smother there were it left there in that state of chaos.

M .:

NOTES:

[1] Although not knowing the language, the Master could *see* by directly looking at vibrations whether the translation was accurate enough. In *talking* mentally to disciples, for instance, he often used their own vocabulary in their native languages. One must take into consideration that telepathic communications from Masters were at best only partially verbal, often scarcely so, and sometimes non-verbal at all, but purely Buddhist or Buddhist-Manasic, above verbal world. See the [Mahatma Letters](#). There is evidence that this sort of non-verbal message may be the only form of contact from the Masters since the year 1900. Read "[The 1900 Letter From a Mahatma](#)" and "[On Contacts With Masters](#)". (CCA)

[2] "Maha Sahib", an appellation given to Master Serapis, must be distinguished from "Maha Chohan". (C. Jinarajadasa)

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The above text transcribes Letters 27 and 28 in "[Letters From the Masters of the Wisdom - Second Series](#)", TPH, Adyar, fourth edition, 1925, pp. 66-71. Click to see the whole book "[Letters From the Masters of the Wisdom - Second Series](#)".

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The New Texts in Our Websites

On 03 April, we had 2436 texts in our websites. Of these 5 items were in French, 126 in Spanish, 1142 in English and 1163 in Portuguese.

The following articles and videos were published in English and Spanish between 06 March and 03 April:

(The more recent titles above)

1. **Overcoming Subconscious Negativity** - *Carlos Cardoso Aveline*
2. **Dejando de Lado a los Maestros** - *Carlos Cardoso Aveline*
3. **Video: The Mystery of Divine Presence** - *Carlos Cardoso Aveline*
4. **The Five Dimensions of Love** - *Carlos Cardoso Aveline*
5. **Leadbeater y la Vida Diaria en Marte** - *Carlos Cardoso Aveline*
6. **Thoughts Along the Road - 28** - *Carlos Cardoso Aveline*
7. **La Escalera de Oro** - *Carlos Cardoso Aveline*
8. **Ideas a lo Largo del Camino - 25** - *Carlos Cardoso Aveline*
9. **Ideas a lo Largo del Camino - 24** - *Carlos Cardoso Aveline*
10. **Video: The Goal of the Pilgrim** - *Carlos Cardoso Aveline*
11. **Thoughts Along the Road - 27** - *Carlos Cardoso Aveline*
12. **The Golden Stairs** - *Carlos Cardoso Aveline*
13. **Einstein's Theory of Happiness** - *Carlos Cardoso Aveline*
14. **The Aquarian Theosophist, March 2019**

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Robert Crosbie Writes About Voluntary Simplicity



It looks like “alone and possessing nothing” for us; but we can face all this without the slightest fear. We must trust absolutely to the Law, doing our conservative best as we go along.

We have but to keep that work, which we see to be the Real work, going through thick and through thin; then, whatever comes will be right, and we shall finally see the right results for All, for it *is* “All” that we are working for.

Business has been defined as “a lot of useless activities which we have created and now bow down to and worship.” But there are some we know who are heretics in that direction, and I like these best.

Well, the world we live in is governed by these very follies, and we are here to hold fast and get going a crop of better, finer ideas.

The fact that burdens are growing heavier cannot be accounted a bad sign; there must be in those to whom burdens come an unused strength that needs exercise. We will have to take the Bible saying as true that “the burden is to the strong”. Too, it is well to know one’s strength, which cannot be known without using it.

(Robert Crosbie)

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From the book “The Friendly Philosopher”, by Robert Crosbie, The Theosophy Co., 1945, 416 pp., see p. 163.

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Thoughts Along the Road Victory Must Be Looked at Humbly



* Whenever the obstacles before you seem to be too many or too challenging, confirm in the first place whether you have enough detachment regarding short term events. Then, expand your inner connection with the unlimited source of peace in your soul.

* Suppose the stimuli coming from the external world multiply. What should we do if constantly changing circumstances make it harder to listen to our conscience? The answer is in strengthening our priorities. A focussed mind grants us liberty, and self-discipline is a profound blessing.

* Perhaps it sounds like boring to remember it every day, but *controlling oneself is better than controlling others*. The first step to improve the world is in improving oneself. One's example is a stronger teaching than one's words, and true peace can only be found within.

* "Deserve, then desire", wrote Helena Blavatsky. Before making the harvest, one must sow that which one desires. True results come after the causes are set into motion - not before - and victory must be looked at humbly.

* That which cannot be expressed in a few words often does not deserve to be said at all. The brevity of speech preserves one's connection to silence, and silence expands the meaning of the words said.

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On what level are you of the evolutionary journey? In what phase are your friends? See the article "[Kohlberg and the Stages of Moral Development](#)".

