

noble, which makes it possible for the mind to remain away from wishful thinking. The task consists in setting the causes of good Karma in motion and reducing the causes of pain.

Making the future is better than trying merely to see it. And he who has good sense is in no hurry in any way. His happiness consists in working for the friendly construction of a healthy future. There are both dynamic and inertial factors in the wise formation of the Karma of tomorrow, and a firm good-will is the main and best among them.

The Fire of Learning

An essential aspect of spiritual search is one's ability to die in the world of childish naïveté, so as to be born again in the realm of responsibility and light.

The process takes place inch by inch. It occurs one day after the other, as the decades pass by.

The student of theosophy never ceases to be reborn. As he awakens to the alchemical laboratory of sacred knowledge, he gets access to the higher levels of planetary consciousness.

The Sociology of Wisdom: A Moral Life, the True Source of Kindness



Lin Yutang (1895- 1976)

Lin Yutang wrote that morality leads to good manners, while a lack of it paves the way to uncontrolled aggressiveness. [1]

Indeed, lust, hypocrisy and hatred are often associated. They are but different expressions of an exaggeration of animal instincts. On the other hand, ethics, friendliness and self-control come together. There is a natural affinity between a clean life and being kind to the others.

China is an ancient and experienced country, and Confucianism teaches us both moderation and good manners, in Politics and social life. The lesson has a decisive importance in our century. A reasonable degree of good manners stimulates lucidity, while a culture of personal aggression and disrespect for one's opponents opens the door to irrational action.

NOTE:

[1] "Between Tears and Laughter", by Lin Yutang, Blue Ribbon Books, N.Y., 1943, 1945, 216 pp., see Chapter 10.

Two Fragments From the Jewish Tradition

1. The Value of True Friends

"...My brother, you should endeavor to acquire faithful colleagues and true friends who will help you in your religious and secular pursuits, as you are wholehearted and true toward them. They should be as dear to you as your own soul, when you find among them those who are worthy of this sentiment."

(Bachya ibn Paquda)

2. Abstinence From Mistakes

"The plain meaning of abstinence is bridling selfish desire and voluntarily refraining (...) from something that is in your power and that you have the opportunity to do. It has been said that one who abstains is one who has the power and does not use it."

(Bachya ibn Paquda)

[From "Duties of the Heart", by Rabbi Bachya ibn Paquda, Feldheim Publishers, Jerusalem - New York, 1996, two volumes, see vol. II, pp. 745 and 787.]

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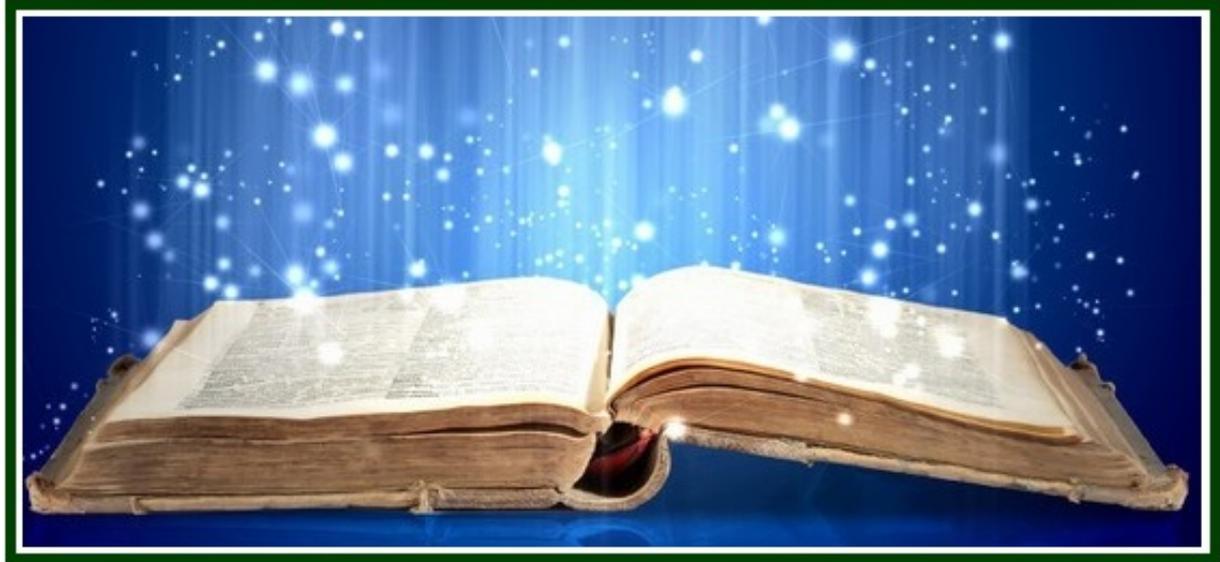
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Written Lessons in Philosophy

Talking to the Great Sages of All Time



Correspondence courses - in which students and tutors communicate by post - are a central part of theosophical tradition.

The very Mahatma Letters - the documents in the theosophical literature that come from its highest sources - are an example of that. The teachings in those Letters flow like a sort of informal Correspondence Course given to lay disciples during the first years of the esoteric movement.

Reading on classic philosophy leads us to insight. It needs silence and a deep attention. A calm dialogue with a text is a magic, or “occult” process by which we can get in tune with some of the wisest souls of all time.

Written words are more carefully considered than the words of an oral conversation. The noiseless dialogue with theosophical authors invites us to a “vertical reflection”. It stimulates a thoughtful attitude and a deeper understanding. Silence - the great master - is more welcome while reading than as we talk.

It may be very difficult to get to meet a great sage, personally. It is perfectly possible to have the essence of such a privilege if we read good texts on theosophy, looking at them from the point of view of our immortal souls. Classic readings which take place as part of a good correspondence course can help us travel in time while expanding our horizons, and our discernment. (CCA)

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See “A Course in Discipleship According to the Masters” on page 18 in this edition.

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A Few Words by Maine de Biran



French philosopher Maine de Biran (1766-1824) wrote:

“A [philosophical] work is less worthy of recommendation for the accuracy of its theory, than by the practical usefulness of its application.”

And he added:

“...The whole art of education consists in forming good habits - physical, intellectual and moral (that is, persistently changing the organization, the spirit and the heart of man in such a way that he will promptly seek that which is good and true, with that need, that sort of instinct of a happy habit)”. [1]

Biran is a unique example of a friend of universal truth living in challenging times.

NOTE:

[1] “Influence de L’Habitue sur la Faculté de Penser”, by Maine de Biran, 1803 edition, 402 pages. See pp. VIII-IX. The book is available at [our websites](#).

“Roman à Clef” or Novels in Code

Jules Verne wrote various “code stories” that are prophetic of the moral challenges of our time. They involve misuse of technological knowledge, weapons of mass destruction, change of the planet’s poles and axis, and the unbalanced search for world power.

An Independent System of Training Whether a Daily Self-Discipline is Necessary in Theosophy - and Why



The will and the purpose of every truth-seeker are subject to a varying amount of pressure from the outside world.

The resistance exerted by circumstances and by other people will be proportional to one's karma, and to the nature of one's goals. Obstacles depend on the landscape of individual and collective karma.

If you wish to have a walk around the block, this will require a certain effort. Wanting to attain a significant level of universal wisdom is an entirely different thing and requires a persistent and organized effort for a long time to come.

Even from an immediate point of view, if one decides to resist the debasing pressures coming from the outside world in a materialistic society, one must develop a certain degree of effort and self-discipline while aiming at the highest consciousness possible.

This will be the first step to grant oneself the basic conditions necessary to tread the path to an accurate view of life. A daily discipline is necessary which is firm enough; and yet it must exclude blind obedience.

The everyday discipline of the pilgrim should be based on an attitude of humble loyalty to the voice of his own conscience. Once we know that there are more chances of obtaining real spiritual progress in the presence of a stable self-discipline every day, it is up to oneself to establish how exactly it will take place.

The daily effort has some firm and fixed elements, while other factors in it can be adapted to changing circumstances.

In restraining the desire for unnecessary things, we gather energy and learn about detachment and independence. Renunciation paves the way to unconditional contentment, to which one is guided by the quiet small voice of one's own conscience.

The living yet wordless presence of the voice of the heart is too subtle to be clearly seen. It silently brings us fresh inspiration at any moment or circumstance.

However, while the pilgrim aims at building himself and forming his own lower self as an aspirant to universal wisdom, he can easily listen to a much louder voice, the voice of indulgence and laziness, which often disguises itself as "an advocate of common sense".[1]

Sometimes the voice of resistance and routine will bring true facts and force us to ponder. Thanks to such an inner debate a deeper view of life emerges. Moderation results from seeing the fact that enthusiasm must be lived with equilibrium. Little by little progress is made.

At other times, by calmly examining the voice of resistance we can see the dynamics of ignorance and self-defeat in our lives. We detect false Negative Prophecies flowing in our unguarded subconscious.[2] As lower feelings of various origins are seen by a vigilant mind, they can be replaced by correct ones. As long as we are ready to make the difference, we can reform our selves by a continuous act of independence and self-determination.

Thoughts and Deeds

The structure of daily discipline depends on one's personal relation with the teaching.

If the theory is correct and correctly understood, there must be an adequate interaction between thoughts and deeds. There will be many a failure in this department, of course - yet progress will be obtained as time passes if a sincere effort is made.

Esoteric philosophy teaches a universal view of things. An impersonal love of truth is necessary. The pilgrim must look with detachment at his own personal behaviour. Habits have a decisive role in everyone's daily life. He learns to preserve his independence regarding his own attachments and rejections. This makes it possible for him to reform his habits, to control his impulses and to be responsible for the way he plants new karma, thus changing his course in life for the better.

As the pilgrim does the best he can, "resistance" will perhaps laugh at him and show self-discipline as "unnecessary", as imperfect, as superficial, wrong, ridiculous - and clumsy.

And the pilgrim may laugh back at "resistance" and answer to it that a daily form of self-discipline is imperfect, yes. That it may seem ridicule, no doubt, due to its human lack of perfection. That it is probably clumsy, and he has no problem with that, for its fruits are not easy to see, except when one is able to use his discernment.

If one's daily exercise of self-discipline has an outward layer or two of flexibility, so as to adapt itself to changing circumstances when necessary, the inner resolution and vigilance will have to be especially strong.

In spite of its limitations, the daily practice of self-discipline is a central, indispensable factor in learning about the science of life.

Students must never expect from themselves too much elegance or perfection in their spiritual efforts. The same is valid for all aspects of philosophical learning.

Ridicule and disqualification, among other forms of negative energy, are “normal” messages often coming all the time to every truth-seeker from the blind and ignorant outside world.

Shining victories will come to the pilgrim from higher planes of reality, in due time. There is no need to speculate about that.

A small progress every day - which looks like nothing, but is made in the right direction -, this is what depends on him. A small, calm, essentially anonymous and unseen effort with unselfish intention is his victory. And such a progress - entirely meaningless to the world and to most people - is as decisive as it is secret. It is as powerful as it is unseen. It is immediate, and yet, it belongs to eternal time.

NOTES:

[1] See the article “[Resistance to Change in Theosophy](#)”.

[2] Click to read “[Overcoming Subconscious Negativity](#)”.

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Lasting Contentment

The obstacles that seem to render progress difficult should be calmly examined. They contain information. They are hints that help us understand the invisible causes of blockage in our tendency to win.

Pain helps the pilgrim go beyond routine and forces him to open his eyes. Truth liberates us. Deep understanding produces happiness. Impersonal realism in looking at life paves the way to bliss, and only a clear vision produces a lasting contentment.

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What about those falsehoods created by the Vatican against Blavatsky and Theosophy? Read these texts again and recommend them to your friends:

- * [Theosophy and the Second World War](#)
- * [Blavatsky, Judaism and Nazism](#)
- * [Blavatsky, United Nations and Democracy](#)

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The Writings of an Eastern Master - 26

The Mahatma says: “Perish the Theosophical Society Rather Than Be Ungrateful to H.P.B.”



Editorial Note:

Number twenty-six of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 30, 31, 32, 33, 34 and 35 in the volume “**Letters From the Masters of the Wisdom - Second Series**”.

(CCA)

Letter 30

Why be selfish? If there are things to learn, things to see, things good to know for the future of man, why not give a chance equally with yourself to another? If your aversion to is so great that the moment has come when you crave for solitude, then with the exceptions of a few quarters of an hour a day you *will be* alone. I will take care and Damu [1] that M.T. does not annoy you M.T. is my countryman and I wish him to get his chance equally with yourself. As soon as H.P.B. receives telegram, go.

M .:

Letter 31 [2]

H.P.B.

Those who pause and hesitate and are the most cautious before entering into the spirit of an entirely new scheme are to be generally far more relied upon than those who rush into every new enterprise like so many flies into a bowl of boiling milk. If H.S.O. refuses to accept D. then he will lose J. and with him about two dozen of the best men of Galle, [3] and he will ruin this Society. Let him consider well before he refuses. It is but prejudice and injured pride. *H.S.O. must learn to disappear and vanish before then President of the Parent Society.* This is Maha Sahib's answer.

M .:

Letter 32

Sir,

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again for such is the wish of *all of us* Perish the Theosophical Society rather than be ungrateful to H.P.B.

M .:

Letter 33

The night before last will prove a memorable one for you You have alienated from yourself another *brother* - though a woman - and that, I am afraid, for ever. What possessed you to speak in the way you did of a friend, a *woman*, one to whom you owe all you know, and even the possibilities of the future - for she was the first to show you the way - is more than all the occult sciences are able to explain! She went to Maha Sahib the same night and *proved* to him she had been all the time right and He wrong.....

The Maha Sahib had nothing to say - neither have I or any of us, but to regret, and that very deeply, that want of discrimination and tact so prominent in a man of your intellect and sense.

M .:

Letter 34 [4]

Search not for me, Henry, but bide your time. I'll redeem all my promises some day.

M .:

Letter 35

Last night I tried my best to awake you by usual means but to no effect. You do sleep like a two years old *school-boy*, Henry. Sinnett has really lost nothing by his coming here, and it does seem foolish to hear you talk in the way you do accusing Lhin-ana [5] of this that and the other. Except the costs of the journey - and perhaps not even that - your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K.H. and himself for a very long time. K.H.'s conditions are changed, you must remember, he is no more "Kasmiri" of old. [6] I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that, and if he believes you not, show him this. I will also put her in a better state.

This business at Dralli Clipps --- --- Cha [7] needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale [8] with Snanajoti Unnanse. [9]

M .:

You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have six.

NOTES:

[1] Damodar. (C. Jinarajadasa)

[2] Received May 19, 1880, in Ceylon, at the first visit to the island by the Founders. (C. Jinarajadasa)

[3] The Founders landed in Ceylon, not in Colombo, but in Galle, then the principal harbour. (C. Jinarajadasa)

[4] Received on December 28, 1881, at Crow's Nest, Bombay, the Master Himself then appearing. There was also then a letter to S. Ramaswamier, Letter 48 in this volume. This is the last letter of Master M. which is not in His later and better known script. (C. Jinarajadasa)

[5] H.P.B. (C. Jinarajadasa)

[6] Referring to the Master's return from His Samadhi. (C. Jinarajadasa)

[7] The first dash --- is in the place of a sign whose significance is not clear. I have so far not come across anything which explains "Dralli Clipps". (C. Jinarajadasa)

[8] Pasdun Korale is a district in Ceylon. (C. Jinarajadasa)

[9] A Buddhist priest in Ceylon. (C. Jinarajadasa)

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The above text transcribes Letters 30 through 35 in "**Letters From the Masters of the Wisdom - Second Series**", TPH, Adyar, fourth edition, 1925, pp. 72-77. Click to see the whole book "[Letters From the Masters of the Wisdom - Second Series](#)".

Thoughts Along the Road

Stimulating the Growth of That Which is Good



A view of Machu Picchu, in the Andean Cordillera

- * **W**isdom in life includes regularly examining the source and foundation of one's view of reality. Only alertness and an unhurried attention allow one's horizon to constantly expand. The very substance of the road changes for the better at each new step - and other obstacles emerge.
- * Brotherhood does not need perfection. It rejects artificial unity of form or sameness of ideas. The foundation of international dialogue is in the ability to accept cultural differences. The self-respect of countries is as important as mutual respect among them all.
- * Theosophists meditate on the best for the nations which face political and institutional crises in the complex worldwide transition we now live. Although obstacles are many, there is progress in human soul and society.
- * Those who deny the need to fight ignorance in their own lives are but surrendering to collective illusion.
- * Disguising one's failings is not helpful: every mistake must be corrected, so that the good seeds germinate. It is by self-purification that one attains self-knowledge and self-liberation.
- * Obtaining freedom means getting rid of irresponsible childishness. Truly free are those whose pleasure is in impersonally fulfilling their sacred duty regarding all beings.
- * Vain people have no elevated goals. For this reason they often consider themselves higher than others.

* He who looks at the universe can see that his personal existence is not a great event in the life of our galaxy. It is only the immortal principle present in him that has the same substance as the entire universe. He knows that the bridge to his spiritual soul must be strengthened.

* The daily efforts of a determined student of theosophy constitute a conscious “walk” through time and towards an awakening of spiritual will. Through small steps the pilgrim makes progress from the world of pain and ignorance to the blissful regions of impersonal, universal understanding. If considered from the external world, his effort is poor, weak and seemingly illusory. However, the pilgrim knows in his heart that such a limited progress is real; and that this humble fact is blissful enough, to say the least.

* Self-control is the curtailing of useless habits and harmful attitudes, so as to stimulate the growth of that which is good, true and morally beautiful. As soon as the voice of the conscience is clearly heard, two facts occur. Balance and moderation tend to become spontaneous, while neurotic struggles cease.

* The daily effort that forms a theosophical self-discipline cannot unfold in the age of the Internet exactly as if we were living - for instance - in the final decades of the 19th century. But the difference is mainly external. The spiritual and theosophical project is essentially the same now as in the days of Pythagoras, Epictetus, Lucius Seneca, Helena Blavatsky or Robert Crosbie, not to mention Patanjali.

* The real practice of universal wisdom transcends outer form and circumstance. It relies on Raja Yoga and Jnana Yoga. In other words, its foundation is a decision made by the individual to elevate himself to a metaphysical realm of contemplation and creative action regarding life around him. Such a view is shown in the works of thinkers like Samuel von Pufendorf, Francis Hutcheson, Maine de Biran, Immanuel Kant, Baron Holbach and many others. The Mahatma Letters bring us key documents if we want to understand the unfoldment of the humanistic project as it evolves across millennia.

* In the age of the Internet, the necessary Isolation for the purpose of self-training in Yoga and Theosophy is as possible as in any other century, except for the superficial levels of human mind. Isolation does not occur necessarily on the physical plane. Now as in any other epoch, the true temple is mainly within. It remains available to us any time, anywhere. It can be reached during sleep as well as waking hours.

* The present materialistic society suffers from a severe Karmic fever. This is no problem. Every karmic fever paves the way to wider and higher states of mind. In due time all obstacles to the progress of the soul are recognized as illusory.

* The right change can take place Now. By getting in union with our own essence, we see the unity between human mind and the eternal Law. From this vision a spiritual will emerges which creates (or reveals) the proper order in daily life and external matters.

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[Click to Read the Article](#)
Looking at HPB's Portrait
by John Garrigues (1868-1944)

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Uncertain Winds Guide Public Opinion

The Fierce Irony of a Warrior Shines in the Last and Unfinished Text Left by HPB in 1891

Helena P. Blavatsky



Editorial Commentary:

The following article was written by Helena Blavatsky to be used as the beginning of a “story”, which would be called “*The Theosophical Society: a Truthful Tale of the Nineteenth Century*”. Its subtitle would be “*Source-material for the Future History of Psychism in the Darwinian Epoch. Dedicated to the Skeptics of the Motherland*”. In spite of the humour and irony one finds in it, it is easy to see the pain with which HPB wrote the text, a short while before she died in London on 8 May 1891. The text shows Blavatsky had no illusions regarding what to expect from most theosophists, in terms of good sense and discernment.

The unfinished narration is reproduced from the “Collected Writings” of H.P.B., edited by Boris de Zirkoff, TPH, USA, volume XIII, pp. 209-214.[1] (CCA)

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There is so much nonsense, written and spoken, especially in Russia, concerning the Theosophical Society, which I personally planned and founded in New York on the 17th November 1875, that I have finally decided to enlighten my dear compatriots on the subject. Whether they believe me or not is, of course, left to them.

The story goes that Prince Bismarck, when he wished to conceal from the public any of his planned political tricks, the smooth unfoldment of which might be hampered if prematurely

revealed, openly informed the public of his plans. In other words, the Iron Chancellor told the plain truth, and - nobody believed him. In like manner, I am about to tell the truth by stating the facts, knowing beforehand that the rules of criticism in a civilized country stand in the way of belief. On the contrary, reading my truthful account, based on almost unbelievable yet true facts, and acquainting themselves with the history of the Society which emerged almost instantaneously, without any preparation, and which from seven members, individuals unknown to the world, rapidly developed in a few years into a numerous "Brotherhood" covering the globe, like mushrooms after rain, with its "Lodges" - these wise critics will feel compelled to express their doubts. And even from my sympathizers I do not expect more than was written to me by the wife of a major serving in the Caucasus. She honored me with the impression made upon her by my story about *The Mysterious Tribes of the Blue Mountains*,^[2] and ended her letter exclaiming:

"Oh, what an inventive storyteller you are!"

Since 1881, I have written much about the Theosophical Society and its activities in India, first in "Letters to the Motherland" published in the *Moskovskiya Vedomosti*, and later in the *Russkiy Vestnik*, and what I have described has always been considered by the public as a "fabrication" of mine, particularly my account of the psychological constitution of the Hindus which, of course, is not to be found in statistical records and books on the British Colonies. My stories *From the Caves and Jungles of Hindostan*, left unfinished after the death of M. N. Katkov, were received by the public as a novel and plain *fiction*. Really, it would be sensible to remember the wise remark of the English poet: "Truth is often stranger than fiction."

After all, to believe in nothing is, perhaps, more reasonable. The unbeliever has a more peaceful sleep and an easier life. To deny something is more comfortable than to accept on faith anything that has not yet obtained the right of citizenship in society, and by accepting which you are compelled to swim against the current of public opinion and common thinking. For this reason people will not believe me even now. Never mind! Just as Epictetus told his host - who, using his stick, had thrashed the sage for his advice - I shall tell my critics: "Strike, *but* listen." And whatever happens then does not concern me, as grandmother used to say concerning the future: "That's why."

Public opinion in Russia, as anywhere else, is like a kaleidoscope in which the combination of figures change continually according to the movement of the hand holding it; or, in other words, the notion of what is possible or impossible, prudent or foolish, suitable or unsuitable, depends on some leaders of science and fashion who cause that public opinion to rotate like a weather-cock.

That which we believed yesterday, we no longer believe today; and in both instances merely because the wind was blowing from a different direction. Even contemporary science, or rather its high priests, taught in the Middle Ages all that today they deny, and believe today in that which they ridiculed in those earlier days.

Astrology, Alchemy and Magic are flung like rubbish into the attic of the Academies, while the circulation of the blood, steam-power and electricity, called by them not so long ago nonsensical, absurd fictions, are now seated in places of honor at their meetings. On the other hand, gentlemen-Academicians find themselves now compelled to believe in things at which only ten years ago they turned up their highly erudite noses in utter disdain; in things which fifty years ago were subjected to severe ostracism and banished from the holy precincts of the Academy - namely, *Mesmerism* and *Animal Magnetism*. At the present time both of these are flourishing under the mask of "suggestion" or "hypnotism". And all this because our earth

rotates, and human brains follow its movement. Before Galileo, scholars imagined the terrestrial globe as a flat pancake in the centre of the universe, while Pythagoras, some 2,000 years before Copernicus, taught the heliocentric conception.

Our European scholars of the Middle Ages considered the Hindu allegory representing our Earth as resting upon four elephants standing on a turtle, wagging its short tail in empty universal space - as a sacred truth. Now they have become convinced that the earth is round, and that our planet is an insignificant little globe among billions of other and bigger planets.

People used to think of themselves as Gods of this Earth, for whom the Cosmos had been created; but now science has convinced us that we are nothing more than the progeny of tailless monkeys, and are, together with these our wretched *cousins*, descendants of one and the same (however, as yet undiscovered) forefather - Adam with a tail. Long ago? Well, it was only yesterday that according to the authoritative teaching of Haeckel and of his friend Huxley, there sat at the very root of the genealogical tree of humanity the *Moneron*, hermit of the Ocean, a *jelly-like* blob considered by Darwinists as the *Alpha* of all flesh living on earth, and the *Omega* of which is man himself. This bit of jelly fished out of the depths of the sea by Huxley, was named in honor of his German colleague *Bathybius Haeckalii*, and Darwinists praised themselves profusely for their great discovery. “*Eureka!* The authentic seed of the human race has been discovered”, I was recently told by Romanes. And then what? Today this candidate for human progenitor, put through strict chemical tests, proves to be a pinch of inorganic matter, simply sediment. (...) [3]

The fact that the founder of this allegedly *wonder-working* Society is a child born of the same stock, cannot fail to interest the Russian reader. And the further fact, namely, that this “child of their own” has earned for herself and the Society a world-wide, although rather mixed reputation, attracting to its fold, the best, the soundest, and often even the most learned *heads* (as will be proved later on) from many overseas countries hitherto hostile to the Russian spirit - is remarkable in itself and bound to produce a smile on the faces of our native patriots.

Until, however, the complete history of our “Brotherhood” will have been told to posterity, the readers and critics, hearing nothing about the Theosophical Society save gossip, have, of course, the most legitimate and logical right to think and judge of it according to their own fancy. Such is the spirit of the age. Hence, I provide them all a laugh at the “Mahatmas” of Tibet and India. Let all prudent sceptics see in them, judging from the stories told by the enemies of the Society, merely scarecrows made of muslin and bladders on long poles, Magicians soaring in the blue sky of India, and even flitting, as stated by eye-witnesses, in the fogs of England. Let’s laugh together at those hundreds of clever people, whom, in the opinion of the Society for Psychical Research, I so skilfully *fooled* with these *muslin-Mahatmas!* And let us remember that Hindu and antediluvian Magic, adepts and their phenomena, all included, are simply mystification and jugglery. So be it! However, it is not at all a matter of Magic

I can assure you that the Theosophical Society is left entirely untouched by the negation of “supernatural phenomena”, as no Theosophist, myself included, ever believed in anything “*supernatural*”. Still less can the existence of the Society be explained by means of such nonsensical and always exaggerated manifestations. (...) [4]

The Theosophical Avalanche

..... [That this person,] coming from the steppes and the banks of the Dnieper, without either house or home, social contacts or money, *suddenly had the idea and accomplished that* which

none of you could. She just sent out a call in New York on the 7th of October 1875, and on the 17th of November of the same year, five weeks later, the Theosophical Society was founded with a few hundred members in America, and its first Branch established in London with 73 members. And from that day, simply by the touch of my hand, the avalanche began to roll onward. And since then it has rolled over the globe, and is still rolling even today, growing not only from day to day, but from hour to hour.

And this avalanche cannot be demolished either by the calumnies of the Society for Psychical Research or by mockeries or persecution. Why? Because, without any phenomena, this avalanche is - a power! And back of it is the power of *Truth*. This enigma cannot be cut down by the axe of the fiercest criticism; its footprints cannot be swept away by the broom of indifference and denial. Of what the essence of this power consists will be explained later. And then everybody will be able to see how little could phenomena influence the growth and success of the Theosophical Society, but on the contrary, how they could be harmful to it - if anything in the world could harm the coming of that predestined hour.

But all this is merely by way of introduction which, considering the many and varied tales afloat, I felt bound to make. Now, this being done [5]

NOTES:

[1] This is the introductory note written by Boris de Zirkoff:

“The original Manuscript of this unfinished Tale in H.P.B.’s handwriting is in the Adyar Archives. Its Russian title is: *Teosoficheskoye Obshchestvo - Skazka-bil’ XIX veka*. H.P.B.’s sister, Madame Vera Petrovna de Zhelihovsky states (*Russkoye Obozreniye*, Vol. VI, November, 1891, pp. 275-278) that such a tale was being written by H.P.B. shortly before her final illness, but that only a portion of the Introductory part was written; she also gives several brief excerpts from it. An English translation of this incomplete tale, prepared by Zoltán de Álgya-Pap, a very scholarly Hungarian Theosophist, then resident at Adyar, was published in *The Theosophist*, Vol. 82, September, 1961. Somewhat later, namely in 1962, the Theosophical Journal *Alba* edited in Boston, Mass., by two devoted Russian Theosophists, Nicholas Pavlovich von Reincke and his sister, Dagmara Pavlovna von Reincke, published the original Russian text of this tale, with the *facsimiles* of two pages thereof reproduced herewith. H.P.B.’s text is a masterpiece of Russian prose, full of sparkling wit and vivid imagery. Our English translation of this tale follows on the whole Mr. de Álgya-Pap’s rendering, with a few alterations and improvements required by the Russian original wording.”

Boris’ note is on p. 209, vol. XIII of the Collected Writings. (CCA)

[2] Click to see HPB’s book “[The People of the Blue Mountains](#)”. (CCA)

[3] At this point, a note by Boris de Zirkoff says that page 5 of the manuscript is missing. (CCA)

[4] Here Boris de Zirkoff reports that page 7 of the manuscript is missing. (CCA)

[5] At the end of the manuscript, Zirkoff reproduces one sentence which is in a different handwriting, and was “very probably written by Madame de Zhelihovsky”, HPB’s sister. Boris writes: “The date which she gives is according to the Eastern Orthodox Calendar; it corresponded at that time to May 8th in the Western Calendar.” The note by Vera says: “*Not finished because of the death of H. P. Blavatsky on 26th April, 1891.*” (CCA)

The study is based on the Letters from Mahatmas and on the writings of Helena P. Blavatsky. The lessons 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 viewpoint is examined in the article "[Leaving the Masters Aside](#)".

The next study in "*The Search for Discipleship According to the Teachings of the Masters*" presents 10 weekly lessons starting on Thursday, 6 June 2019. Students must write to the email indelodge@gmail.com and subscribe to the course indicating the city and country they live.

Students are invited to join the **E-Theosophy** e-group and start getting acquainted with the work of the Independent Lodge. Membership in **E-Theosophy** can be obtained by visiting directly its website at YahooGroups: <https://groups.yahoo.com/neo/groups/E-Theosophy/info>.

(Independent Lodge of Theosophists)

NOTE:

[1] See in our websites the articles "[The Making of 'The Fire and Light'](#)", "[A Timely Book for the New Age](#)" (by Robert Kitto), "[How to Obtain The Fire and Light](#)", "[Buy 'The Fire and Light' Now](#)" and "[On The Fire and Light](#)" (by Juan Pedro Bercial).

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The New Items in Our Websites

On the 9th of May, we had 2,452 items in the associated websites, including texts, books, poems, audios and videos. Of these, 7 items were in French, 129 in Spanish, 1,148 in English and 1,168 in Portuguese.

The following items were published in English, French and Spanish between 5 April and 9 May:

(The more recent titles above)

1. **Celebrando el Día Ocho de Mayo** - *Carlos Cardoso Aveline*
2. **Thoughts Along the Road - 31** - *Carlos Cardoso Aveline*
3. **Influence de L'Habitude sur la Faculté de Penser** - *Maine de Biran* [a book]
4. **I Will Be Worthy of It** - *Ella Wheeler Wilcox* [a poem]
5. **Rituel de la Maçonnerie Egyptienne** - *Le Comte de Cagliostro* [a book]
6. **Thoughts Along the Road - 30** - *Carlos Cardoso Aveline*
7. **Ideas a lo Largo del Camino - 27** - *Carlos Cardoso Aveline*
8. **The Paradoxes of the Highest Science** - *Eliphas Levi* [a book]

