

The Depth of One's Contentment



If you want to have a wide view of space and time and wish to be guided by it, you need to transcend attachment to circumstances.

You must give up short term reactions to this or that obstacle. That does not mean that undesirable circumstances should not be removed. But it means that one should remove their causes, first, and make sure then that their consequences disappear in due time.

Deep within ourselves many a subconscious cause of suffering must be found and eliminated, before we find the path to a wider horizon and attain higher levels of contentment.

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Mahatma Gandhi and the Law

Gandhi required us to be faithful to the inner voice of conscience, the divine law not written by the hand of man but inflexible none the less, the eternal fountain source of all the codes that have ever been written in the course of ages.

It is this moral law that binds the members of the human family together, and gives them a new sense of responsibility for the safety and happiness of the whole human family. By being ourselves, we best serve the interests of others. The interdependence of nations has become so close that no nation can be hurt without injury to the rest.

(S. Radhakrishnan, in his book "**Religion in a Changing World**", published by George Allen and Unwin Ltd., London, New York, 1967, 186 pp., see p. 22.)

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Helena Blavatsky: **The Priority Must Be the Law**



The chief point is, to uproot that most fertile source of all crime and immorality - the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Re-incarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger.

(Helena P. Blavatsky)

[From "[The Key to Theosophy](#)", by H. P. Blavatsky, p. 248.]

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Causes and Effects



Superficial levels of mind are blinded by the world of effects and appearance.

Being truly aware of things means having an understanding of the Causes of surrounding events, both terrestrial and cosmic.

The origins of error must be fought. The inspiring sources of right action have to be strengthened in daily life.

A Classical View: **Political Reforms and Theosophy**

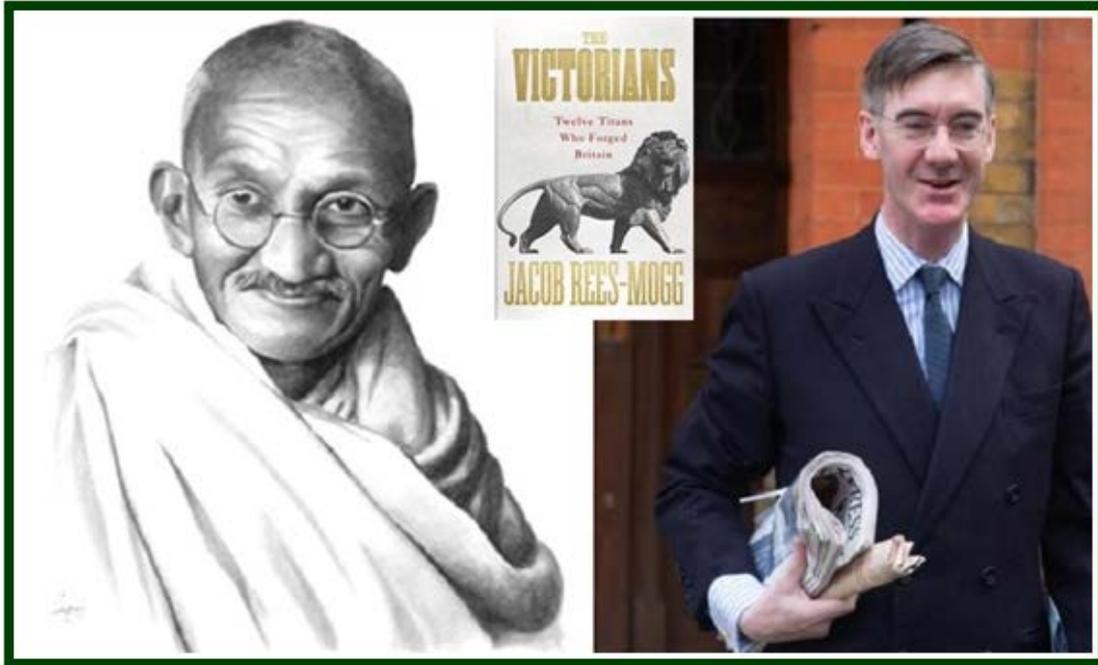
To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

(Helena P. Blavatsky)

[The above words are quoted in the article "[Lessons of Kindness and Goodwill](#)".]

On Loving One's Country

Strong Local Communities Preserve Peace



Jacob Rees-Mogg has something in common with Mohandas Gandhi

“The Victorians”, the book by Jacob Rees-Mogg, has widely succeeded in irritating literary critics and professional historians.

The author, a conservative politician, had the unacceptable (to some) idea of writing a book about the moral, constructive and idealist side of Victorianism.

Rees-Mogg dares speak from a refreshingly personal point of view of the glorious side of the United Kingdom during 19th century. His 440-page volume was published in 2019 with the subtitle “Twelve Titans Who Forged Britain”.

Why did the book get severely attacked? There may be one basic reason. According to globalism, no one should love his country or its History too much. It is “absurd” to defend his nation as an independent state. No individual is supposed to resist international money, global consumerism or the destruction of local culture.

“The love of nations is wrong in my opinion; therefore it should be suppressed”, as some globalists think. Writing a book on the positive aspects of the history of one's country is therefore something to be rejected in the name of good taste and post-modernity.

From a theosophical perspective, however, universal brotherhood needs sovereign nations and cannot prosper except with mutual respect among ethnicities.[1]

Planetary fraternity requires the system of checks and balances provided by strong independent - and interdependent - communities. That is the idea inspiring the United Nations, fragile as the UN may seem to be by now.

Reality is complex, and the British Empire did not make mistakes only. It largely preserved cultural diversity and liberty of thought. Its project had many a bright aspect, and its accomplishments deserve being known and studied, side by side with its mistakes. The same applies to every country around the world.

The very idea of sovereign nations is being questioned - and derided - in our century. Yet trying to suppress nations or the love for them is no brotherly attitude, and shows no respect for facts. Any strong attempt to suppress nationalities could only lead to more acts of violence. It would stimulate organized crime and sickly reactions as xenophobia and racism.[2]

Good sense invites us to remember that human karma is not just a causeless chaos. The accumulated experience of mankind organizes itself along ethnical lines and national scenarios.

Human communities have their own unique chains of causes and effects. Local cultures and the circles of national karma and affinity cannot be suddenly obliterated from the outside. The way to planetary brotherhood is not to dream of annihilating the independence of countries or erasing social classes. It consists instead of stimulating goodwill and cooperation among strong communities.

Mahatma Gandhi wrote:

“It is impossible for one to be internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, *i.e.*, when peoples belonging to different countries have organized themselves and are able to act as one man.”

He explained:

“It is not nationalism that is evil, it is the narrowness, selfishness, exclusiveness which is the bane of modern nations, which is evil. Each wants to profit at the expense of, and rise on the ruin of, the other. Indian nationalism has struck a different path. It wants to organize itself or to find full self-expression for the benefit and service of humanity at large.” [3]

The independence of nations is something to be protected not only for the sake of preserving freedom or strengthening democracy and the cultural heritage of communities, but for spiritual reasons as well.

A globalist dictatorship based on collective mind-domination via electronic gadgets corresponds to a sad dystopia whose danger was accurately described by George Orwell. The universal reign of political correctness is not welcome to the growth of human soul. The bad news for negative-thinkers is that such a nightmare has no chance of actually taking place.

By being a friend of one's own nation, one loves mankind best. Loyalty to our country is the first step in being a friend of all nations. Strengthening the local community is part and parcel of universal brotherhood. (CCA)

NOTES:

[1] The fact that theosophy includes love and respect for countries and does not promote the

unwise idea of suppressing cultural diversity is documented in Section Three of “The Key to Theosophy”, by Helena Blavatsky, for instance; and in Letter LXXXI, p. 384, of “[The Mahatma Letters](#)”.

[2] As to the contemporary scene of materialistic dispute among nations around the world, it is worthwhile to examine the various books by James Rickards, including “The Road to Ruin”.

[3] “The Message of Mahatma Gandhi”, compiled and edited U.S. Mohan Rao, Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi, 1968, 136 pp., see p. 125.

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“**On Loving One’s Country**” is published at our theosophical blog in “[The Times of Israel](#)”.

Click to see the articles “[Of Globalism and Brotherhood](#)”, and “[Nationalism and Internationalism](#)”.

Theosophy and Nationalism

Universal Brotherhood and the Practice of Solidarity Among Communities

The organization of Society, depicted by Edward Bellamy, in his magnificent work “**Looking Backwards**”, admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood.

The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum. (...)

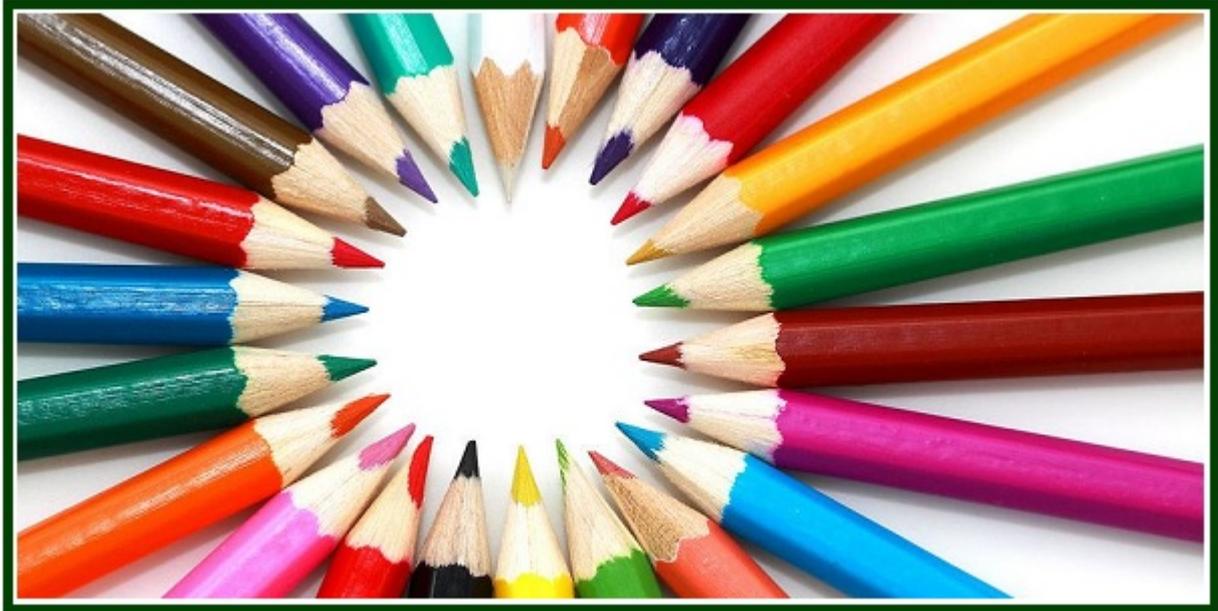
Have not you heard of the Nationalist clubs and party which have sprung up in America since the publication of Bellamy’s book? They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass., has Theosophists for President and Secretary, and the majority of its executive belong to the T. S.

In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the Brotherhood of Humanity as taught by Theosophy. In their declaration of Principles they state: - “The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world’s progress on lines which distinguish human nature from brute nature.”

(Helena P. Blavatsky, in “[The Key to Theosophy](#)”, pp. 44-45.)

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The Power of the Number Seven



All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary *beam* of rays, they have the seven forces of nature (...).

(Helena P. Blavatsky)

[From the article “The Beacon of the Unknown”, part V, paragraph two. In the “Collected Writings” of HPB, see volume XI, p. 267.]

The Process of Second Birth

Expanding and Purifying One’s Consciousness

The purpose of a daily self-discipline in Theosophy is at least threefold. It includes a practice of self-control, the fulfilment of sacred tasks and the keeping and expanding of the right state of mind.

The three dimensions of the purpose are intimately interconnected.

Self-control relates to Raja Yoga. It grants the student the moral strength necessary to live up to his ideal of right action, which means sowing good karma. Having self-control the pilgrim is able to develop his spiritual task.

One’s daily work - comprising both “theosophical” and “mundane” levels - corresponds to Karma Yoga. All its aspects must be acknowledged as sacred as long as the pilgrim understands that his connection with his higher self and spiritual soul depends on having a noble, impersonal attitude in everything he does.

The pilgrim's resolution to tread the Path to celestial consciousness makes his daily life potentially sacred. Then hurry and anxiety are left aside regardless of social conditions surrounding him.

In one's study of theosophical literature, due importance must be given to dwelling on the meaning of its fundamental principles and on their consequences in daily life. There can be no hurry in the logical reasoning or intellectual grasping of concepts. Focussing on the verbal and purely mental meaning of a paragraph is probably worse than not reading it at all. One's state of mind is the decisive factor.

There is no real understanding of theosophy except in the right state of mind, in which thought, emotion, intuition and silent awareness are all simultaneously present as long as they can be evoked in one's consciousness.

Let us see an example which refers to one of the deepest Western philosophers of all time, someone whose writings are compatible with the teachings of Helena Blavatsky, and who happened to complete his incarnation seven years before she was born. In the Introduction to the book "De L'Aperception Immédiate", by the metaphysical philosopher Maine de Biran, the editor gives us this testimony:

"Reading Maine de Biran demands a specific attitude, a perseverance and a sympathy that meets the requirements imposed by that thinking...". [2]

In theosophical groups, the childish desire to seem clever in comparison with other students and the ambition of obtaining their approval are as poisonous as the fear of looking like naive and unintelligent to the eyes of the group or community. Observing the impulse to competition, pride, envy or flattery means studying the movement of the obstacles to real progress in study.

In the way we relate to each other, we have something to learn from our brothers the irrational animals. A struggle to see who is "stronger" in the group might be central in the social life of gorillas, monkeys and chimpanzees; but this should have no place among theosophists. On the other hand, one must remember that the law of mutual help and sincere friendship is dominantly present among monkeys and chimpanzees. This simple fact offers a valuable lesson to more than one theosophical association.

Any deep love of personal comfort - physical or emotional - is to be avoided. It is worse than useless to complain about anyone or get nervous because of a circumstance. Celebrating favourable facts or short-term victories is something one must do with great moderation. An intellectual grasp of concepts and ideas of the teaching is only important if it is connected with the right kind of emotion, including simplicity of heart, humbleness, gratitude, and the will to help the progress of one's colleagues - regardless of their help to ourselves.

The purpose of studying theosophy and the best works of philosophy of any century is not to inflate feelings of pride or self-importance, disguised or not.

Our consciousness must expand and purify itself simultaneously on three levels. First, on the realm of abstract, intuitive intelligence. Second, on the intellectual dimensions of mind. Third,

in the world of emotions. The study will have no real foundation if these three levels of perception do not help and support one another, or are not mutually compatible.

There is no selfish “understanding” of theosophy.

Pride and ambition, however disguised, can offer no more than a merely verbal and void speech about philosophy. Understanding starts when the soul of the individual ceases to be narrow and personal. However, no one who is tortured by selfishness should despair. Progress in the right direction is gradual. Ignorance takes time to be eliminated, and patience and perseverance are of the essence.

When the soul ceases to “struggle” in the presence of universal wisdom, one’s lower self attains a higher degree of harmony with the spiritual monad, or Atma-Buddhi. Then the outer imperfections of life are seen as part of the learning process of the universe, which makes progress from within and not from the outside. The pilgrim finds peace as he realizes that the only true temple is present in his own conscience, as it is present (at least potentially so) in the inner consciousness of every other being.

Such is the purpose of a daily discipline of the soul in esoteric philosophy.

NOTES:

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

[2] “De L’Aperception Immédiate”, by Maine de Biran, (Mémoire de Berlin, 1807), Le Livre de Poche, Classiques de Poche, Librairie Générale Française, Paris, 2005, Introduction par Anne Devarieux, 288 pp., see p. 11.

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S. Radhakrishnan: **Preserving the Power of the Soul**

The nature of man has changed for the worse in recent years, not because he is worse morally or religiously, but because he is ceasing to be an individual. The power, with which a mechanized society endows him collectively, diminishes his individual reality. Most of us are groping, nervous, spiritually disinherited, passionately hungry for we know not what. Unless the mechanized society itself is under spiritual control the future is full of peril. Man’s failure to master the machine is the root cause of his self-division and distress.

(S. Radhakrishnan)

From the book “Religion in a Changing World”, by S. Radhakrishnan, published by George Allen and Unwin Ltd., London, New York, 1967, 186 pp., see p. 46.

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The New Items in Our Websites

On the 7th of June, we had 2,471 items in the associated websites, including texts, books, poems, audios and videos.[1] Of these, 11 items were in French, 131 in Spanish, 1,155 in English and 1,174 in Portuguese.

The following items were published in English, French and Spanish between 10 May and 7 June:

(The more recent titles above)

1. **Nationalism and Internationalism** - *The Theosophical Movement*
2. **A Prayer Before the Future** - *Carlos Cardoso Aveline*
3. **Lessons of Kindness and Goodwill** - *Carlos Cardoso Aveline*
4. **Blavatsky, la ONU y la Democracia** - *Carlos Cardoso Aveline*
5. **Lettres des Mahatmas** - A.Trevor Barker (ed.) [a book]
6. **The Roots of Lucidity and Pain** - *Carlos Cardoso Aveline*
7. **Distinction de L'Âme Sensitive et de L'Esprit** - *Maine de Biran*
8. **Thoughts Along the Road - 32** - *Carlos Cardoso Aveline*
9. **Comment les Mystères Sont Enseignés** - *Un Maître de la Sagesse*
10. **La Luna Llena de Mayo** - *Carlos Cardoso Aveline*
11. **Written Lessons in Philosophy** - *Carlos Cardoso Aveline*
12. **Les Mahatmas Enseignent Qu'il n'y a pas de Dieu** - *Un Maître de la Sagesse*
13. **The Aquarian Theosophist, May 2019**

NOTE:

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

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A LESSON IN REALISM

Human Nature Cannot Suddenly Change

As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought - and occult study requires all that and much more -; pride and stubborn resistance to Truth if it but upsets their previous notions of things, - such are the characteristics of your age, and especially of the middle and lower classes.

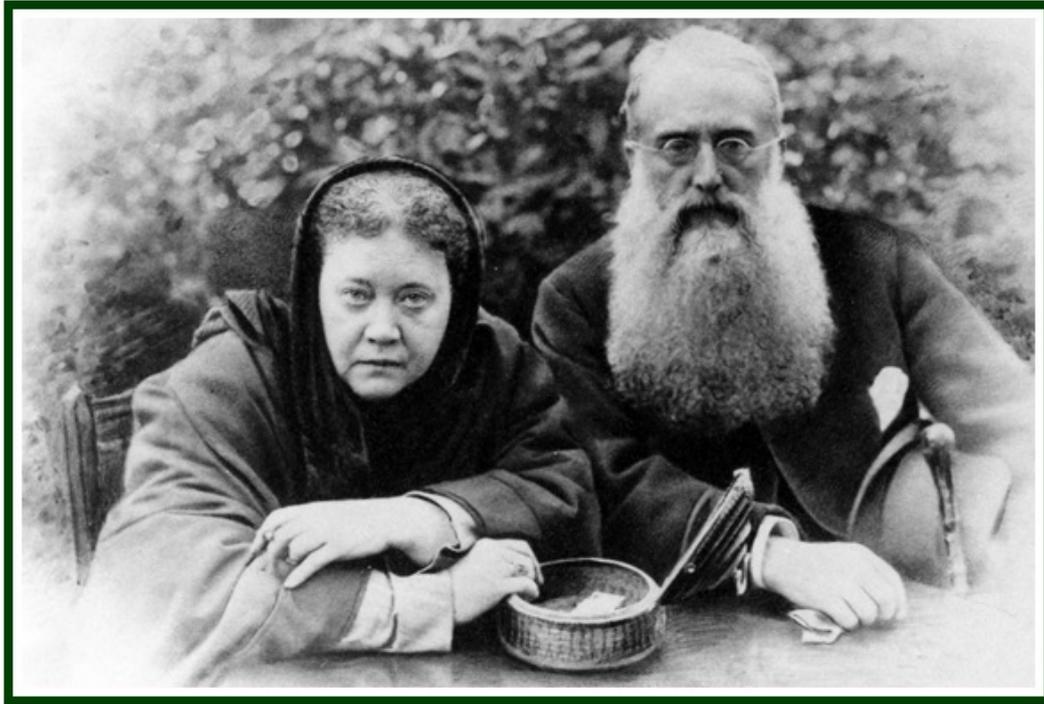
(A Master of the Wisdom)

From ["The Mahatma Letters", p. 3, Letter I.](#)

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The Writings of an Eastern Master - 27

Overcoming Mistrust Among Disciples



It was greatly difficult for Olcott (right)
to be loyal or grateful to Helena Blavatsky

Editorial Note:

Number twenty-seven of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 36, 37, 38 and 39 of “**Letters From the Masters of the Wisdom - Second Series**”.

In Letters 36 and 37, the words in brackets and italics were added by the editor and transcriber Mr. C. Jinarajadasa.

Because “spiritual” vanity attacked his own sense of justice, it was greatly difficult for Olcott to be loyal, or grateful, to HPB, or to have confidence in her. In a couple of footnotes, C. Jinarajadasa recommends readers to see Letter 50. In that Letter, the master clarifies as to the origin of orders sent to Olcott:

“...Let him [*Olcott*] know that whenever an order is delivered to him through her, it must be prefixed with the words ‘Chohan Rimbochey’; whenever these words are omitted, the order does not emanate from me but from her. Tell him to have faith, hope and trust.”

Letter 39 shows the heavy karmic weight of the failure of would-be disciples and friends of theosophy in supporting Master K.H.'s efforts to found a newspaper in India called *Phoenix*. That *moral defeat* was soon followed by the first large-scale attack against HPB and the Masters, in 1884-1885 - from which the theosophical movement is yet to fully recover.

(CCA)

Letter 36

[*Folded triangularly, and addressed:*]

H.S. Olcott,

M .:

[*Inside:*]

H.S. Olcott, President of the Theosophical Society is henceforth *forbidden* to deliver extemporaneous lectures [1]

by order of
SERAPIS

Letter 37

[*From Colonel Olcott to H.P.B.*]

Calcutta,
Sunday 20/5 [1883]

“ANGEL” OF CHEDA LAL,

I must congratulate you on the nice mess you made of it in entrusting the up-country missions to that wild lunatic B.L. and then to think of your proposing to go to the expense and trouble of coming to Calcutta and proceeding to the N.W.P. and Panjab to set right the minds of the staunch and true chaps falsely charged by him with maligning me! I've read their replies, but I could have drafted them all for you in advance just as well, from my personal knowledge of their characters. Well, let the manure-heap alone for me to fork over when I have some rest at home.

To-day I speak at Bhowanipore, tomorrow at Town-Hall here, and to-morrow night I go aboard the *Tibre*, which is to sail, early Tuesday morning. Send the carriage for me at the proper time. I shall be glad to see you again.

Yours affly., H.S.O.

[*Written across the above, in blue pencil, is the following from Master M. The letter is enclosed in a very small narrow envelope addressed:*]

MOLONEY “LOOKSHUN THAKOORDADA” [2],
from M. Chohan Rimbochey. [3]

Lookshun Thakoordada is mistaken. The “Angel of Cheda Lal” is not to be blamed. The angel was *ordered to consent* for a great principle was involved in the trial. We want and will always have the *inner* man whenever offering himself for the tasks.

Letter 38 [4]

Ask him [5] in the name of the *Dhyan* and *Chohan Rimbochey* what ails him! There he is: “five pages”, and not one word about sending C.C.M. [6] Hume’s letters, keeping them confidential and sending them back without fail. Make him add that he asks C.C.M. to show the two letters to Sinnett and consult with him as to the best course to be adopted with Hume. Let him write that his Gurujee M. orders him to warn Massey whether he believes in us or not to believe in Hume who will ruin him psychically.

Letter 39 [7]

Unless you put the shoulder to the wheel yourself Kuthumi Lal Singh will have to disappear off the stage this fall. Easy enough for you. Go to lecture to-day. Try to shame Subba Row into activity. There’s a letter for him. Pass it off to him somehow. He is reproached therein for refusing to help the M. Society [8] and lecture and for not getting shares.[9] It will be a *great shame* and the “Brothers” will lose caste unless something is done for that journal. You can do if you *try*. Nothing that you could not do in the name of Chohan Rimbochey [10] and using it when needed. Indeed if it proves *utter failure*, no one will believe much in poor K.H.’s powers. Either this or think how to get out of this.

No one signing - but let it be a collective signature.

NOTES:

[1] It appears that in the beginning Colonel Olcott was sometimes in the habit of appearing before an audience and saying: “What subject would you like me to talk about?” If the topic suggested was mesmerism or some similar subject on which he was an expert, all went well. But on other unprepared subjects, he was apt to be diffuse. Evidently his conception of building up a lecture was different from that of most Theosophical lecturers, as is shown by the following entry in his Diary, August 31, 1883: “Gave my second lecture to-day to about the same audience. Had a good deal of applause and they made me speak an hour and a half though I offered to stop at the end of an hour.” (C. Jinarajadasa)

[2] Moloney was Colonel Olcott’s nickname in New York. How he acquired the second, Lookshun Thakoordada - “grandfather Lakshman” - is not known. (C. Jinarajadasa)

[3] The Master M. usually signed only **M** ∴. But as Colonel Olcott was sometimes suspicious

that a verbal message might be from a pupil only, his Master arranged for the words “Chohan Rimbochey” - “the glorious Chief” - as a sign that the message was directly from Him. See Letter 50. (C. Jinarajadasa)

[4] Received June 1, 1883. (C. Jinarajadasa)

[5] Probably Subba Row. (C. Jinarajadasa)

[6] C.C. Massey. (C. Jinarajadasa)

[7] Received June 2, 1883. (C. Jinarajadasa)

[8] Madras T.S. (C. Jinarajadasa)

[9] In the *Phoenix* venture, for the success of which the Master K.H. strove hard. (C. Jinarajadasa)

[10] See Letter 50. (C. Jinarajadasa)

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The above text transcribes Letters 36 through 39 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 77-81. Click to see the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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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](#)”.

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[Click to See:](#) [Our Arctic Region Is Now Melting](#)

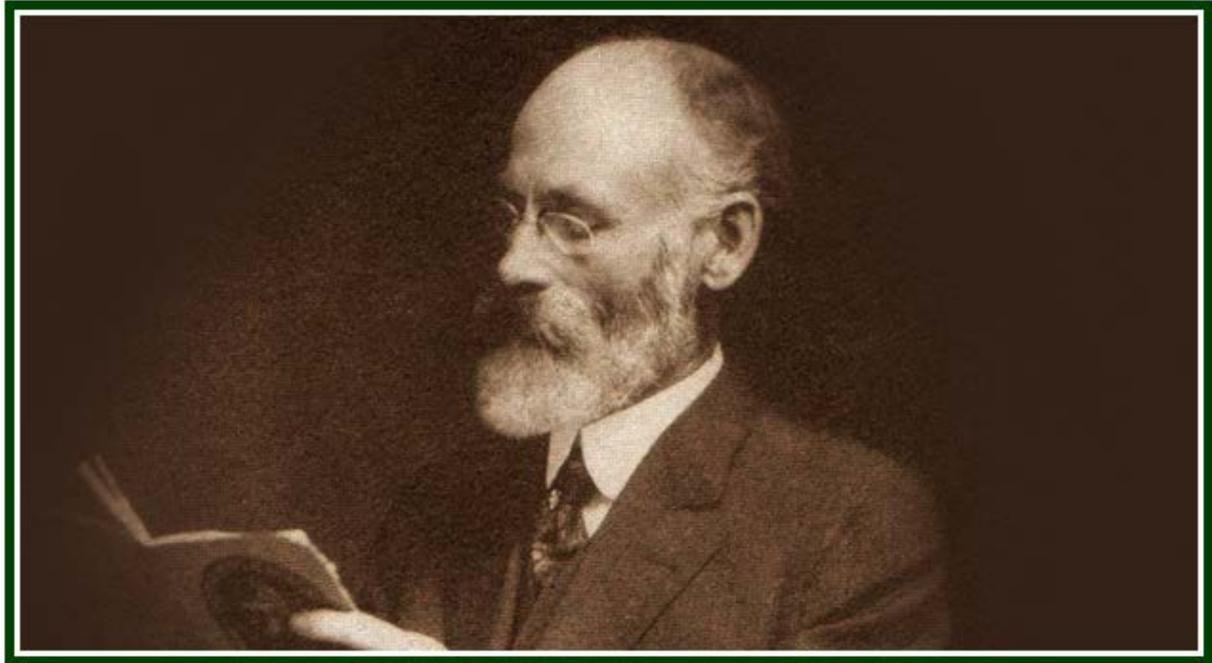
Russia’s Arctic towns prepare for
more polar bear ‘invasions’ as sea ice melts

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Fragments from a Theosophist's Writings

Taking Things as They Come, And Dealing With Them Singly Day to Day

Robert Crosbie



Robert Crosbie died one hundred years ago on 25 June 1919

1. The Wise Man and the World

The wise man does not try to regenerate the world by any one course, but having obtained knowledge, lives according to it as best he can under any conditions, using his energy and knowledge in the world and for the world, by presenting what he sees to be truth. (p. 59)

2. A Theosophical View of Mistakes

We should be glad to be able - and *be* able - to correct erroneous views and applications. In that is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought, which comes from inner knowledge, should make us stronger, better able, surer of victory. (p. 60)

3. The Message Written in a Stone

I had a little stone once, upon which was engraved, "Even this will pass away." It served

many a time to remind me of the transitory nature of all trials and troubles. The motto is a good one and may serve many others, if used when need arises. (p. 84)

4. The True Goal is Self-knowledge

Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek *self*-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum; the other is incidental, and useless without the first. The first requires whole-heartedness, self-discipline, constant service, unflagging determination. It is undertaken only by determined souls and continued by increased heroism - of such are the immortal heroes of the ages. The second can be followed by any schoolboy, and is necessary to some extent, as an equipment for the sake of others, but unless subservient to the first, it is useless as a means of growth. The general tendency is toward "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practice the study that leads to growth, using the "process" only to assist the understanding. The opposite is too generally the practice. There are Theosophists in name and Theosophists by nature; they are different. (p. 162)

5. When Full Confidence Abounded

I have found it helpful to go back to the time when full confidence abounded, if obstacles pressed hard and insistently. It often appears to us that obstacles that meet us need not be; that they have no relation to the great task we have set before ourselves; yet due consideration of what we have learned must show that nothing can possibly occur which is out of that relation. We often say to ourselves, "If this thing were only different, or proceeded or occurred in this other way, it would be better," failing to perceive that *if* it were different, it *would be* different. The key to conduct, then, seems to be - taking things as they come, and dealing with them singly day to day. We find this hard, yet the "hardness" will continue in degree as *we* become "confirmed," until all is easy. The harder the effort, the greater the strength acquired. I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone*, dishonored, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it, I would not be where I am to-day. (p. 85)

6. The Independence of Theosophists

The Messengers have left all that is necessary - for us and for others - in the way of direction; it is for us and for them to apply the right things at the right times and in the right way. Some may think this discouraging; so, many are looking for "orders and instructions" from Masters in ways and means. This would not do any good, even if it were possible, for if *directed* in everything, how could we grow in discrimination, judgment and power? We would be but automata, and would never fill the necessary place. No doubt They help all sincere men by adjustment rather than direction; so we should not look for the latter, but using our own best Theosophical judgment move forward, feeling sure that if our understanding of the nature of the task is good, and our motive pure, the right way will appear to us. This will be guidance of the right sort - one that leads to growth. In the meantime we live and learn, and should not forget that They and we are working in the present for the future, and for the same great end. (pp. 381-382)

