



When the dreams and ideals of citizens transcend the unhappy world of selfishness, then a blessing protects and stimulates the best in every aspect of individual and collective actions.

Therefore, in order to evaluate the future of a civilization, one has to observe the amount of good will in the hearts of people, and evaluate how much moral strength there is, and discernment and loyalty to a noble purpose.

Internal factors come first. What happens in the soul is more important than whatever takes place materially. Art and Literature feed on the life of spirit and guide the subconscious side of everyday life in the nation, while powerfully influencing “conscious” aspects of it.

The world of creative thought is the sphere of causes. The world of concrete facts is mainly a reflection of what happens in the soul and the mind. Associations and institutions whose goals are noble organize that dreaming layer of human reality which includes subjective desires, and in which the art, culture and philosophy of every nation flourish.

The subtle universe of dreams guides the practical side of everyone’s life. When the imaginative mind is noble, the practical levels of the mind are sober and lucid.

Every bit of knowledge is inseparable from its corresponding duty. The mission of honest students of theosophy is to work so that the various individual and collective means of production of Ethics and integrity of the soul can work with continuous rigor and efficiency, as the decades - and centuries - pass by.

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Read also [“The Karma of Literature and the Media”](#).

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## **Don’t Ask Who Is Born at Christmas**

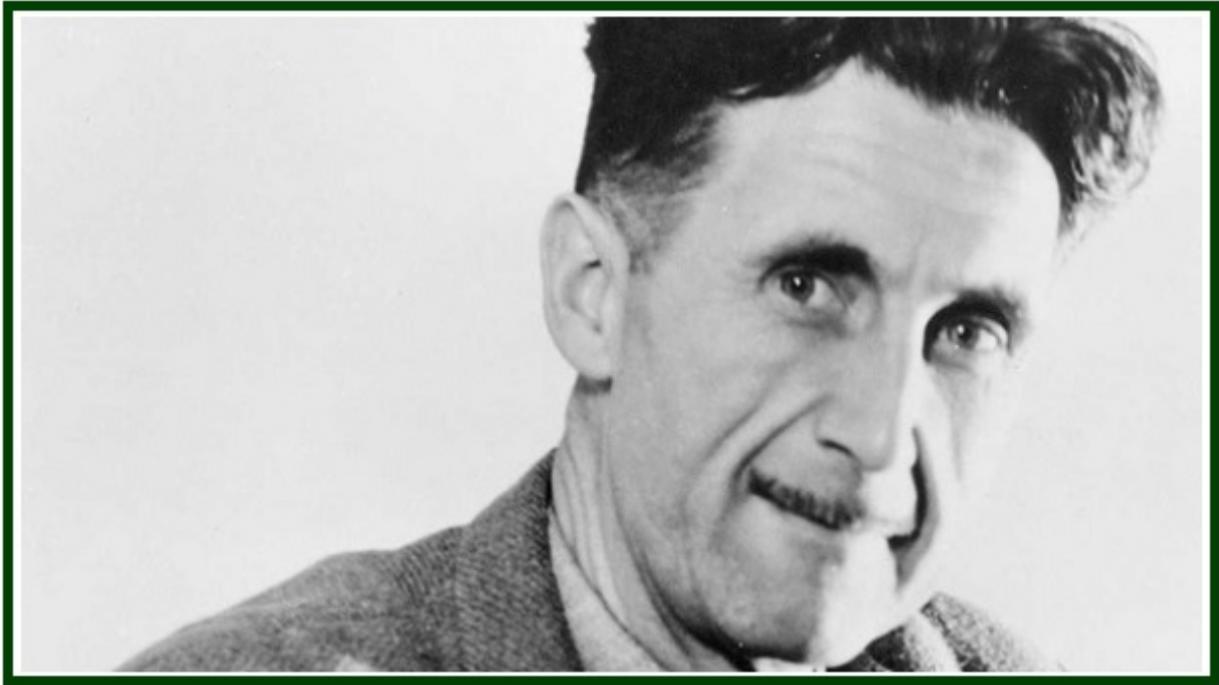
Christmas’ season brings about a reunion that occurs on the plane of the soul, in the territory of justice and goodness. The celebration provokes a rediscovery of the past, a new vision of persons and feelings, a re-examination of the sacred future.

How was our vision of the times to come, one year ago? And how is it going to be within another twelve months? Christmas expands the emotional consciousness. It widens ones thoughts, it demands ethics and awakens spirituality. The celebration of the unity among all beings occurs above all in honest souls, because only they can live deeply enough to experience union. Love never part ways with sincerity, and no lie can understand universal friendship.

[Click to read the full article](#)

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George Orwell and “Doublethink”  
**Ernest Wood, on Liberty of  
 Thought in the Adyar Society**



**George Orwell, the author of “1984”**

Besides having been the international secretary of the Adyar Society for many years, Ernest Wood was a candidate to the international presidency in the 1930s, being defeated in the election by George Arundale. In his book “Is This Theosophy?”, Wood describes the moment when he perceived that the idea of liberty of thought had become just a façade, a void slogan under which everyone has to obey and exercise blind belief:

“As the new tendency in the theosophical movement increased it offended me more and more. My object all along had been to sift the gold from the ore, but now it seemed that the ore was growing more and the gold less.”

He adds:

“Theoretically, there was freedom of thought and opinion, and the Society was a truth-seeking body, and our truth-seeking was to be done as a brotherhood, without distinction of race, sex, creed or colour. In this spirit we were to study and investigate for the promotion of knowledge of the truth, especially about man, his relation to his environment and his destiny. But in practice there was more than a tendency to give the platform to the believer and to squeeze out the critic or the independent thinker. Instead of the subjection of all doctrines to a co-operative inquisition, ‘You must respect the faith of your fellow-members’.”

It was during the 1920s that the “brotherly authoritarianism” reached its highest point. Wood proceeds:

“By 1925 prayers of all the materially powerful religions were introduced on the Society’s official platform, and the movement definitely degenerated into a brotherhood of creeds. Criticism of other people’s ideas became ‘unbrotherly’! And besides, it ‘spoiled the work’, and the work was largely a conveyance of blessings and forces by those who were admitted to the systems of organized access to these things. On these grounds offices were filled, and invitations were issued to leaders to preside and lecture at the Society’s gatherings nearly all over the world. (...)” [1]

Ernest Wood explains the double standards and *double-thinking* used by the agents of “bishop” Leadbeater:

“Bishop Leadbeater and his agents were eminent in the theosophical weakness of wanting things both ways at once, though that was quite illogical. The Society must be quite without dogma, and yet its councils must be governed and its platforms occupied by those who were eager to promote certain beliefs, leaderships and objectives, and members who opposed these must be kept in the background.”

With this technique of mental domination based on “having both ways at once”, Annie Besant and Charles Leadbeater were forerunners of the kind of political order later described by George Orwell in his famous novel “1984”, published in 1948.

Writing about totalitarian dictatorships which aim at controlling the minds of citizens, Orwell gave the name of “doublethink” to the process of indoctrination through which an individual comes to accept evidently absurd ideas as true, and adhere to two mutually exclusive ideas, as described by Ernest Wood.

While leading the Adyar Society and spreading their “official wishful-thinking” Leadbeater and Besant anticipated a specific kind of large scale political action. Soon Benito Mussolini emerged in Italy, Joseph Stalin in Russia, and Adolf Hitler in Germany, all of whom using similar ways of authoritarian thought and language, called “doublethink” and “newspeak” by Orwell. A certain mental pattern was shared by them all. Besides the thinking and the language, the common ground included a blind worship of personal leaders.

In the 21st century, the old Besantian methods based on lower-self psychic perceptions, imaginary talks to masters and other forms of falsehood - including blind obedience - must be left aside in every theosophical association. Thus the movement will be able to regain its vitality and strength. The duty of theosophists is to be truthful in the first place, to speak with sincerity, and use reason.

There is no inner separation between Adyar and the other theosophical groups and institutions. No one is above mistakes. Adyar shortcomings are by no means limited to Adyar itself. Theosophists must all dialogue their way into some more realistic way of looking at the facts in the future.

No one is perfectly consistent.

Everyone makes mistakes, and some of us try to learn from them. That will be easier if we stop seeing criticisms as “attacks”, and abandon the emotional blackmail which forbids independent thinking. Thus truth can be gradually put above bias of any kind.

## NOTE:

[1] “Is This Theosophy?”, by Ernest Egerton Wood, London: Rider & Co., Paternoster House, E.C., 1936, 318 pp., facsimile edition by Kessinger Publishing, LLC, Kila, MT, USA. See pp. 300-301.

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See the articles [“Political Life on the Red Planet”](#), [“The Fraud in Adyar Esoteric School”](#) and [“Besant Announces She Is An Adept”](#).

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## Lessons from a Muddled Planetary Transition

# China and the Implosion of the West



In more than one aspect of life, a sort of collapse is being experienced by Western civilization.

The United States of America, seen by many as the leader of the free world, is now openly challenged by China while Europe says nothing. China is ready to occupy the vacuum of power in the West. [1]

According to esoteric philosophy, the moral and karmic situation of a country or civilization is but a reflection, an effect and consequence of the moral strength possessed by its mystical and religious movements.

In other words, it is the plurality of systems of spiritual teaching and moral elevation that can sustain a society and keep it together.

Common values and shared spiritual goals keep communities alive. There is no civilization, and no country is possible, in the absence of ethics. Wise souls stimulate higher levels of perception, on which moral values are recognized as central to life. Theosophists must be aware of their direct responsibility. [2]

In the 1880s, during a crisis in the esoteric movement, an Eastern Mahatma wrote to the British theosophists, regarding the inner side of the movement's mission, which includes fighting fraud and falsehood, and promoting the practice of truthfulness by example. The master said:

“I regret deeply my inability to satisfy the honest, sincere aspirations of a few chosen ones among your group - not at least, for the present. Could but your [*London Lodge*] understand, or so much as suspect, that the present crisis that is shaking the [*Theosophical Society, id est, Theosophical Movement*] to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this [*human*] race - of *being or not being*, of annihilation, in fact - perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary [*Christian Clergy*] world.” [3]

A question of *being or not being*, of annihilation, indeed.

The moral defeats of mystical movements help provoke the ethical and sociological failures of civilizations, for these movements act on the plane of Causes. Thought precedes action. Ideas inspire constructive (or destructive) practices. [4]

In terms of the Jewish tradition, one would repeat the classical saying, “*by three things does the world endure: by truth, justice, and peace*”. [5]

A few *just men* can invisibly preserve society by the power of their integrity, as Genesis, chapters 18 and 19, explains. But these Few must be strong in rejecting falsehood. In other words, when truthfulness and justice lose strength, moral decay spreads. Then nations and civilizations tend to disintegrate. Helena Blavatsky also refers to the Few as making the difference in human spiritual evolution.

Every country must have its own reservoir of moral strength in order to confront and remove the obstacles to life in times of trouble. The same rule applies to the global community, and to individuals and families. In the present planetary transition, all areas of human existence interact among them. Every nation deserves respect. Each community must preserve loyalty to its own deepest sources of guidance and inspiration, as long as they are legitimate.

## **Welcome to Marxist China**

What is the spiritual meaning of the new worldwide dominance of China, a country presently inspired by a materialistic philosophy which denies the existence of souls and has no known ethical system, which studies no metaphysical literature, and ignores the very wisdom of ancient China, as in Taoism, Confucianism and Chan (Zen) Buddhism?

It is worthwhile examining Marxist China's quiet expansion throughout the world and its commercial and cultural (asymmetrical) war against the West. Recently, remarkable optimism if not euphoria emerged in some Chinese circles of political thought.

In October 2020, distinguished Chinese Sociologist **Dr. Li Yi** made revealing assertions. He confidently said that the USA as we know it would cease to exist by 2027, and that China was in 2020 “ahead of schedule” in defeating North America. [6]

This should not worry mystics and religious people too much. Theosophists are scarcely concerned with outward politics as long as there is liberty of thought and human rights are respected. “If human beings improve themselves”, say wise men of every nation and century, “society will soon get better”.

If a Chinese representative in Hong Kong should be nominated by Beijing to become the next president of the United States, or to become the prime minister of Australia, what does a student of Eastern philosophy need to say about that? If a city-councillor of Shanghai or any other Chinese city should be put in charge of the European Central Bank or the presidency of France, what do we have to do with such a fact?

The esoteric movement has nothing to say about short-term social and political facts, except for their moral causes and their moral consequences. However, the masters of Oriental wisdom teach the same principle stated in Genesis 18 and 19, and say that there is a fundamental causal link between the state of the mystical movements and the destiny of civilizations.

Everything is interconnected, and a teacher of the Eastern esoteric wisdom wrote about the law of impersonal justice:

“...In our sight an honest boot-black [is] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor.” [7]

Civilizations exist for the growth and the learning of the soul, and they cease to exist soon after they become disloyal to the world of ideals. One question deserves examination:

Is there a direct relation between the present crisis in the Western World and a lack of truthfulness and ethics in its formal religious movements and spiritual schools of thought?

The challenges and dilemmas now facing the Western world are but vehicles of moral lessons to be learned.

Soul-less political projects have no future. The blind worship of financial money leads nowhere, and so does materialistic socialism. The future of mankind is luminous, but bureaucratic or mechanistic religiosity has become devoid of meaning. The ancient wisdom is very much alive. In the East as in the West, ignorance is a passing phenomenon that comes and goes, while divine knowledge is eternal.

(CCA)

## NOTES:

[1] See an inspiring report made by [Tucker Carlson](#) at [Fox News](#). Similar facts occur in other parts of the world.

[2] Read the last paragraphs of the book “[The Key to Theosophy](#)”, by [Helena Blavatsky](#), pp. 306-307.

[3] “[The Mahatma Letters](#)”, Letter LXV (65), page [365](#).

[4] Click to read the 2016 text “[If There Is a Problem With Our Civilization](#)”.

[5] “Ethics from Sinai”, an eclectic, wide-ranging commentary on Pirke Avoth, by Irving M. Bunim, 3-volume edition, Philipp Feldheim, Inc., New York, copyright 1964, see volume I, Perek I, Mishnah 18, p. 106.

[6] Take a look here at the website “[Law Enforcement Today](#)”. And see the same news [in another place](#).

[7] The sentence is part of Letter XXIX (29) in “[The Mahatma Letters](#)”, see the upper half of [page 223](#).

## Preserve Lives, Spend More Time at Home, Wear a Mask



Social distancing is not quite a new invention.

Besides, the quality and the preservation of Life itself are more important than mere consumerism or the habit of walking in multitudes.

In the 19th century, Helena P. Blavatsky wrote that a student of theosophy should avoid crowds, for the astral dimension of large urban multitudes is not the healthiest thing on the planet. [1]

In addition to HPB telling her students to keep away from crowds, we can see in a classical text on the “Elixir of Life”:

“Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages

have retired as much as possible to the quiet of the country, the cool cave, the depths of the forest, the expanse of the desert, or the heights of the mountains.” [2]

Due to a pandemic, since March 2020, the advice given by classical theosophy regarding the avoidance of urban multitudes became especially important for those who love life and who want to help improve it in an urban civilization.

Having respect for other beings is morally beautiful.

Spending more time at home and walking alone under the sky means more time to contemplate the eternal Law, and find the Truth within.

## NOTES:

[1] See both paragraphs of p. 535 at “Collected Writings”, H.P. Blavatsky, TPH, USA, volume XII.

[2] “The ‘Elixir of Life’”, by Godolphin Mitford, published in the book “[Five Years of Theosophy](#)”, p. 23.

# Adler Challenges a Solid Consensus



Alfred Adler (left) and Maxwell Maltz

“Every unanimity is stupid”, said a Brazilian writer.

I do not quite agree with him, for there seems to be several exceptions to any rule. In some rare cases unanimity may be the fruit of good sense.

Still, a group consensus typically liberates people from thinking by themselves. Unanimity often has collective ignorance as its main foundation.

Maxwell Maltz gives us an example:

“My friend Dr. Alfred Adler had an experience when a young boy which illustrates just how powerful belief can be upon behavior and ability. He got off to a bad start in arithmetic and his teacher *became convinced* that he was *dumb in mathematics*. The teacher then advised the parents of this ‘fact’ and told them not to expect too much of him. They too were convinced. Adler passively accepted the evaluation they had placed upon him. And his grades in arithmetic proved they had been correct. One day, however, he had a sudden flash of insight and thought he saw how to work a problem the teacher had put on board, and which none of the other pupils could work. He announced as much to the teacher. She and the whole class laughed. Whereupon, he became indignant, strode to the blackboard, and worked the problem much to their amazement. In doing so, he realized that he could understand arithmetic. He felt a new confidence in his ability, and went on to become a good math student.” [1]

Group consensuses tend to deny the divine possibilities of most individuals and to reduce their spiritual path to a set of politically correct appearances for the others to see. Thus “whited sepulchres” are formed in esoteric circles and pseudo-theosophy becomes popular.

The steep and narrow path taught by H. P. Blavatsky and by the Jesus of the New Testament is not an institutional event.

It does not follow the laws of propaganda and public opinion, for it comes from the direct, individual experience of sacredness.

Consensus is a general agreement about something, especially on a mental level.

Communion, on the other hand, is the much deeper process of “togetherness”. It is an inner, not outer unity. It includes harmony among different nations and contrasting social groups, families or individuals. While a consensus may be stupid - if based on narrow-minded short term interests - togetherness implies respect for the diversity of life and a higher sort of intelligence, the buddhic intelligence of the spiritual soul, that places the (necessary) diversity of thought in the wider context of spiritual unity.

## NOTE:

[1] “Psycho-Cybernetics”, by Maxwell Maltz, a TarcherPerigree book, Penguin Random House LLC, New York, USA, 2016, 311 pp., see p. 54.

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Read the article “[Churchill Challenges Public Opinion](#)”.

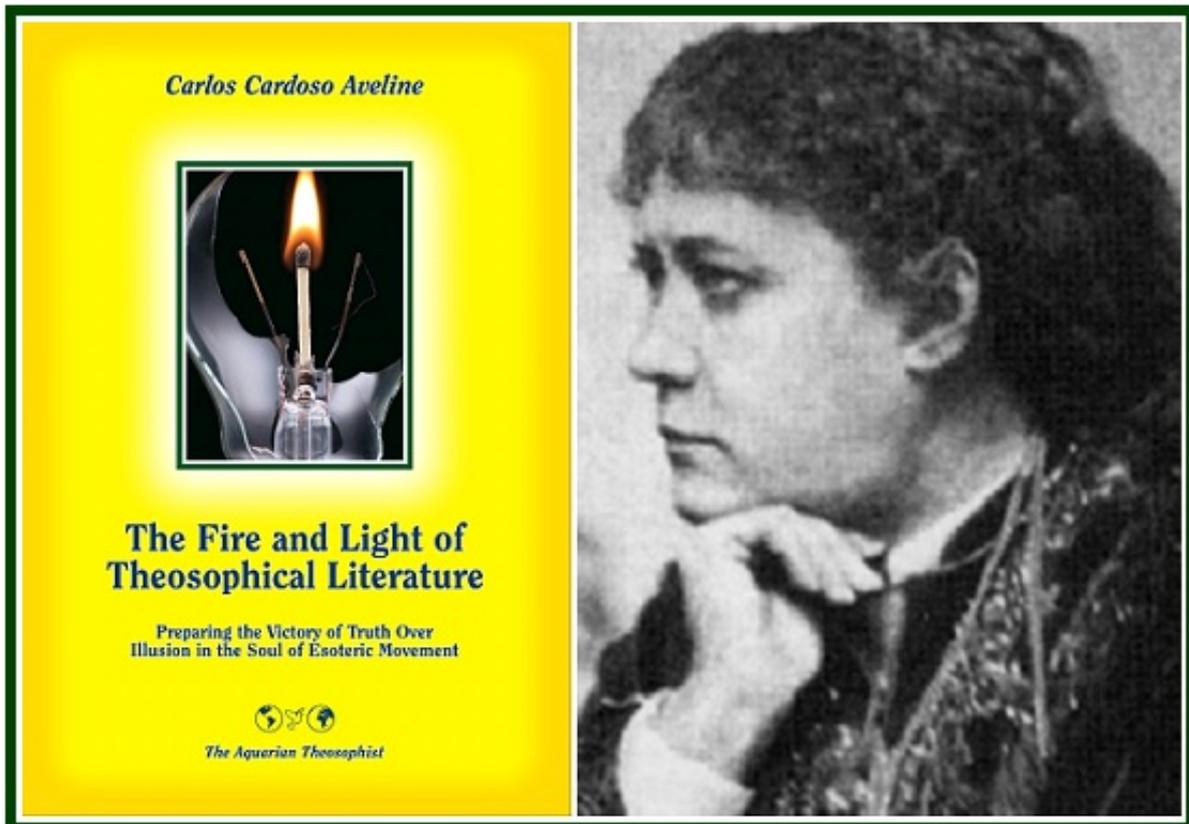
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Click and see “[If Christ Comes Back This Christmas](#)”: What Can Happen If a [Sacred Teacher](#) of Our Mankind Suddenly [Appears in Public](#)?

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# The Need to Face Challenges

## There Is a Difference Between Brotherhood and Uniformity of Thought



The Letters which the Mahatmas of the Himalayas wrote in the 19th century seem to be documents belonging to History and limited to the past.

A closer look, though, will show us that this idea is rather false.

There may be in these Letters an unknown number of implicit lessons we did not understand yet. Many of them refer to the theosophical movement itself and to the lay chelas' daily process of occult testing, training and learning. Some of the lessons may be enigmatically waiting for us or for future generations to decipher them. Let's see an example.

There's in some instances a vast difference between the editorial strategies of the theosophical periodicals between the years 1879-1891 and those of today. Since H.P. Blavatsky left the scene, some of the main theosophical periodicals have become rather conservative and cautious editorially. As that happened, the vitality of the movement seemed to lose inner strength.

It is not difficult to find leaders and editors who see the idea of brotherhood as inseparable from uniformity of thought. That is reflected in the pages of our magazines and journals. Any discord in debates is perceived by these naive people as a dangerous thing which should be

avoided at any cost. Their theosophical journals and magazines use to be silent about polemical issues, and hence they utterly ignore the obstacles and difficulties which challenge the theosophical movement right now. It was not so when the Mahatmas and HPB worked in direct touch with the movement.

(CCA)

[From page 78 of “The Fire and Light of Theosophical Literature”, by Carlos Cardoso Aveline, The Aquarian Theosophist, 2013, Portugal, 255 pages.]

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## **Thoughts Along the Road**

### **Yoga and Theosophy Bring About a Peace that Never Parts with the Pilgrim**



\* **T**he science of life consists in taking advantage of the opportunities to learn about our own higher and immortal nature. Losing too much time with short term issues will bring about frustration, sooner or later.

\* Building a bridge to the eternal is the foundation of inner freedom. Here and now life has a better flavour if it is part of an unlimited horizon.

\* The experience of dignity emerges from stability and strength, and feeds on self-respect. [1] On the other hand, self-restraint and **tapah** (austerity) are necessary for one to attain inner stability.

\* There is a peace that transcends all understanding. It emerges when thoughts and feelings are unconditionally honest and point with unperturbed persistence to the highest and the most sacred. In such a case the inner equilibrium generates an all-embracing silence in the soul.

And silence, sustained by the power of renunciation, produces a kind of contentment that no words can describe.

\* There is a karmic fever in our planet. If confusing situations multiply around you, choose simplicity. Concentrate your soul and your actions on that which is innerly meaningful to you, in the long term. Noisy events are often meaningless.

\* If your agenda gets too complex, avoid unnecessary complications and preserve your sense of direction regarding that which is of supreme importance. When the wheel of life is excessively agitated, place yourself in the silent center of the wheel, where peace and wisdom can be found regardless of outward circumstances. Your best counsellor is the voice of your conscience.

## **Making Life Great Again**

\* Detachment from circumstances liberates us to be creative and act with independence. Marc Edmund Jones says that every human being tends to manifest his true essence through the actions of everyday life. Once there is good sense, we also have deep resources with which to “conjure our desired reality into being”. The idea is very much present in the book “Isis Unveiled”, by H. P. Blavatsky. [2] Jones highlights the fact that the simple things of life can be used to surmount momentary obstacles. [3]

\* Each time difficulties emerge, says theosophy, one has the resources in oneself to make life great again. And one of them is patience. For that, one must be in contact with his own essence or spiritual soul - a fact that is difficult to describe in words, but which can be stimulated and expanded through the Art of correct living.

## **Yoga, Theosophy and Calmness**

\* Both yoga and theosophy bring about in due time a peace that never parts with the pilgrim. Then the center of gravity of life gradually moves away from the ups and downs of everyday life, and establishes itself on a more solid foundation, outside the illusions of appearance.

\* Through the study of esoteric philosophy people who use to have unstable thoughts and to live in a seesaw of high and low emotions start to find peace. They now can perceive the energy of calmness as something that is born from the inside, and which is lasting.

\* As the pilgrim’s view of life gets wider and deeper, external tempests cease to disorient his emotions and thoughts. Psychological wounds lose importance. Life is still probationary, but the feeling of well-being deepens.

\* An ability to be grateful enlightens the soul and makes contentment stronger. As a result, self-responsibility becomes central and the individual begins to invisibly radiate to others the peace he has with himself. It should be clear to all, therefore, that theosophy can only exist as a first-hand experience.

## **NOTES:**

[1] To meditate on this, see “Sagittarius 5” on p. 215 of the book “The Sabian Symbols in Astrology”, by Marc Edmund Jones, Aurora Press. Santa FE, NM, USA, 1993.

[2] See the article “[Meditation on the Awakening of Mankind](#)”.

[3] For the references to Marc Edmund Jones, see “The Sabian Symbols in Astrology”, Marc Edmund Jones, 437 pages, Aurora Press, Santa Fe, New Mexico, USA, copyright 1993, p. 195.

## A Few 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.*

\* [The Secret Doctrine, Volume I](#) - *The Synthesis of Science, Religion, and Philosophy, by Helena P. Blavatsky.*

\* [The Secret Doctrine, Volume II](#) - *The Synthesis of Science, Religion, and Philosophy, by Helena P. Blavatsky.*

## The New Items in Our Websites

On 11 December we had 2804 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in [Italian](#), 20 items were in [French](#), 206 in [Spanish](#), 1275 in [English](#) and 1301 in [Portuguese](#). [1] The following items were published in English and Spanish between 08 November and 11 December 2020:

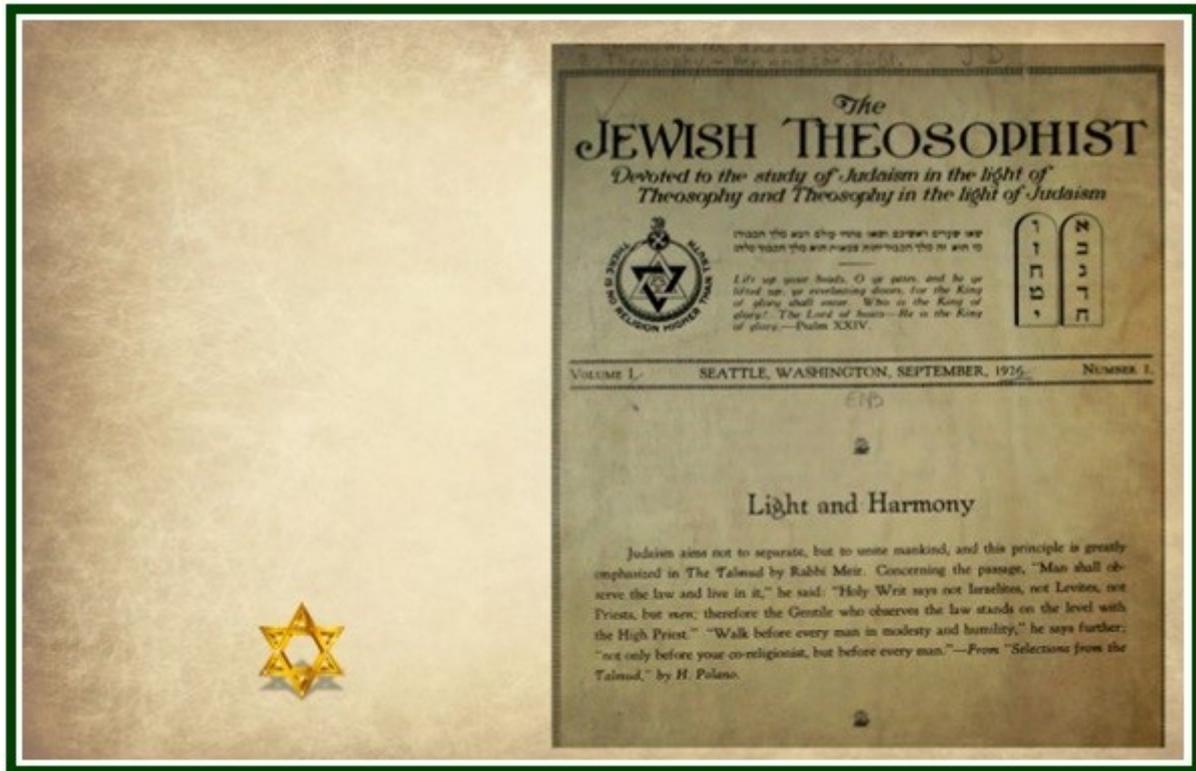
(The more recent titles above)

1. **Mahatma Gandhi y la Teosofía** - *Carlos Cardoso Aveline*
2. **From the Writings of a Theosophist** - *Robert Crosbie*
3. **The Process of Second Birth** - *Carlos Cardoso Aveline*
4. **Telepatía, la Conversación Silenciosa** - *Carlos Cardoso Aveline*
5. **Goodness Is Beauty Revealed** - *Radha Burnier*
6. **The Lesson of the Sun in Scorpio** - *Carlos Cardoso Aveline*
7. **El Libro Tibetano de los Muertos es Ningma** - *John Garrigues*
8. **A Lunatic Race?** - *Radha Burnier*
9. **The Circle for the Study of Discipleship** - *Independent Lodge of Theosophists*
10. **The Aquarian Theosophist, November 2020**

NOTE:

[1] These are some of our associated websites: [www.HelenaBlavatsky.net](http://www.HelenaBlavatsky.net), [www.HelenaBlavatsky.org](http://www.HelenaBlavatsky.org), [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), [www.CarlosCardosoAveline.com](http://www.CarlosCardosoAveline.com), and [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com).

## Adyar Theosophical Society Supported the Jewish Tradition



Volume I, number I, of “The Jewish Theosophist”, in September 1926

In spite of its mistakes, the Adyar Theosophical Society has had many a noble accomplishment. Among its ethical achievements one can see a record of firm respect for the Jewish tradition and an effort to stimulate brotherhood among religions and ethnicities.

In the 1920s, for instance, Jewish members of the Society published “The Jewish Theosophist”, a journal devoted to the study of Judaism in the light of Theosophy and Theosophy in the light of Judaism.

The first number of the journal appeared in September 1926, being edited in Seattle, Washington, USA. There is a number of examples of brotherly relations between Adyar theosophists and the Jewish people.

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Click to see the theosophical blog at [“The Times of Israel”](#).

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Follow [“The Aquarian Theosophist”](#) at [Pinterest](#).

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