

The present-day existence of nuclear weapons represents the constant danger and possibility that more of such crimes against defenseless populations occur. This could take place even by accident and not as a deliberate action, for instance in the case of atomic bombs.

An important task in the 21st century is to understand the past and unmask the illusions that provoke cruelty, so that the nightmare of mass-murder may disappear from human history for good.

Helena Blavatsky wrote:

“Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart [1] of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox.”

And Blavatsky added:

“Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their new-found Americas, makes a dark blot upon the history of the race.” [2]

Spain is greater than its mistakes. So are the USA, Europe, Germany, Italy, Brazil and every country or human organization whose intention is good and legitimate. As a result, there is no reason not to be honest about the mistakes made in the past, or not to take lessons from them.

The principle of impersonal Justice to all plays a central role in Theosophy, and Helena Blavatsky was a sincere friend of the Andean nations and their wisdom. She personally visited the Andean region at least twice. She had reasons to be closely linked also to the Central and North American indigenous peoples and their spiritual traditions.

NOTES:

[1] “Smart”, a noun, meaning “injury”, as in “bodily injury”.

[2] “Collected Writings” of Helena Blavatsky, TPH, USA, volume IV, p. 33. On such an unbalanced alternation of violence, in which a people or nation is first victim and then tormentor, see Jesús Lara’s approach on page 18 of his book “La Poesía Quechua”, Fondo de Cultura Económica, Mexico-Buenos Aires, 1947. In a paragraph which helps understand Blavatsky’s words, Jesús writes: “*The Spanish had had to struggle for more than seven centuries to emancipate themselves from the Muslim yoke. After such a protracted war, the victor would naturally become supersaturated with heroic qualities, which, by natural tendency, were diverted to adventure. And in Spain, despoiled to the limit by the caliphs, an enormous urge for compensation opened up. On the other hand, in the field abandoned by Islam, the Catholic seed was sown with unusual exuberance, until it produced an intolerance which was second to none in the history of religions.*” Theosophy teaches us to overcome the extremes of hatred and fear through the development of wisdom, altruism, and common sense.

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On Facebook, join the group “[La Sabiduría Andina](#)”.

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Ukraine, Russia and Blavatsky

The Long-Standing Spiritual Friendship Between Two Countries

Sylvia Cranston

Helena Petrovna Blavatsky was born close to midnight in the early morning of August 12, 1831, in the Ukrainian town of Ekaterinoslav (Glory of Catherine), which was built for Catherine the Great. The Russians renamed it Dnepropetrovsk in honor of Peter the Great and the river that flows through it, the Dneiper.

The Dneiper has special significance in Russian history. It was along this river, the second largest in Russia, that the Rurik dynasty grew. By the eleventh century the Rus state centered at Kiev stretched from the Baltic to the Black Sea. The river became a major route to Constantinople (now Istanbul).

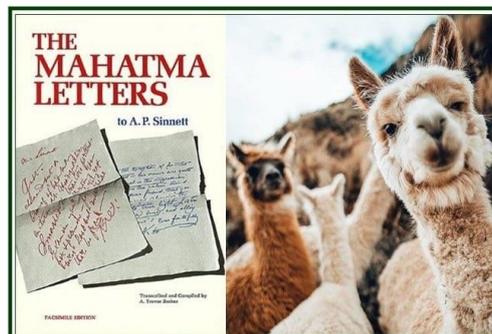
The river has important religious associations as well. It was at Kiev that a descendant of Rurik, the reigning Prince Vladimir, newly converted to Christianity, ordered his people to be herded into the Dneiper while priests administered mass baptism. Vladimir was canonized for converting pagan Russia to the Christian faith.

(The above words are included in the opening editorial note to the publication - in the associated websites - of a 2021 article by the Russian President.)

[Click to see the text “On the Historical Unity of Russians and Ukrainians”, by Vladimir Putin](#)

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The Andes and the Future



**The Teaching of the Masters Helps Us
Think About the Present Human Situation**

[Click to see the article](#)

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immediately perceive the difference in kind, and that the dignity of enjoyment from fine poetry, painting, or from knowledge is superior to the pleasures of the palate, were they never so delicate; so we immediately discern moral good to be superior in kind and dignity to all others which are perceived by the other perceptive powers.

In all other grateful perceptions, the less we shall relish our state, the greater sacrifice we have made of inferior enjoyments to the superior; and our sense of the superior, after the first flutter of joy in our success is over, is not a whit increased by any sacrifice we have made to it: nay in the judgment of spectators, the superior enjoyment, or our state at least, is generally counted the worse on this account, and our conduct the less relished. Thus in sacrificing ease, or health, or pleasure, to wealth, power, or even to the ingenious arts; their pleasures gain no dignity by that means; and the conduct is not more alluring to others. But in moral good, the greater the necessary sacrifice was which was made to it, the moral excellence increases the more, and it the more approved by the agent, more admired by spectators, and the more they are roused to imitation. By this sense the heart can not only approve itself in sacrificing every other gratification to moral goodness, but have the highest self-enjoyment, and approbation of its own disposition in doing so: which plainly shows this moral sense to be naturally destined to command all the other powers.

VII

Let us next consider the several powers or dispositions approved or disapproved by this faculty. And here it is plain that the primary objects of this faculty are the affections of the will, and that the several affections which are approved, though in very different degrees, yet all agree in one general character, of tendency to the happiness of others, and to the moral perfection of the mind possessing them. No actions, however in fact beneficial to society, are approved as virtuous, if they are imagined to flow from no inward good-will to any person, or from such dispositions as do not naturally suppose good-will in the agent, or at least exclude the highest selfishness. The desires of glory, or even of rewards on a future state, were they supposed the sole affections moving an agent in the most beneficial services, without any love to God, esteem of his moral excellencies, gratitude to him, or goodwill to men, would not obtain our approbation as morally good dispositions: and yet a firm belief of future happiness to be obtained by divine appointment, upon our doing beneficent actions, might be as steady and effectual a cause of or motive to such actions as any other. But mere desire of one's own happiness, without any love to God, or man, is never the object of approbation. This itself may show us how distinct moral approbation is from a persuasion of the tendency of actions to the interest of the approver, since he might hope equally great advantages from such a steady interested disposition to actions in fact beneficent, as from any kind affection.

That some sort of benevolent affections, or some dispositions imagined to be connected with them, are the natural objects of approbation; and the opposite affections, or the want of the kind ones, the objects of condemnation, will be plain from almost all our reasonings in praising or censuring; applauding or condemning the characters and actions of mankind. We point out some kind of beneficent intention, or some beneficent purposes proposed by the agent in what we praise, or would vindicate from censure. We show some detriment ensuing to others, either intended or known, or what easily might have been known by one who had any tender regard for the interests of others, as the evidence either of ill-nature in the agent, or such selfishness, or such selfish passions as overpower all kindness and humanity.

VIII

There is a plain gradation in the objects of our approbation and condemnation, from the indifferent set of actions ascending to the highest virtue, or descending to the lowest vice. It is not easy to settle exactly the several intermediate steps in due order, but the highest and lowest are manifest. The indifferent affections and actions are such as pursue the innocent advantages of the agent without any detriment to society, and yet without any reference made by the agent to any good of others. Such are the necessary and moderate gratifications of appetite, and many trifling actions. To explain the different degrees, we must observe, what was hinted at formerly, that beside the moral approbation of virtue, there is also another relish or sense of a certain dignity or decency in many dispositions and actions not conceived as virtuous. Thus we value the pursuits of the ingenious arts, and of knowledge, nay even some bodily perfections, such as strength and agility, more than mere brutal sensuality. We in like manner value more in another activity, patience of labour, sagacity, and spirit in business, provided they are not injurious, though we conceive them solely exercised for his own promotion to wealth and honour, than a lazy inactive indolence.

The calm desire of private good, though it is not approved as virtue, yet it is far from being condemned as vice. And none of the truly natural and selfish appetites and passions are of themselves condemned as evil, when they are within certain bounds, even though they are not referred by the agent to any public interest. It was necessary for the general good that all such affections should be implanted in our species; and therefore it would have been utterly unnatural to have made them matter of disapprobation even while they were not hurtful. Nay, as these selfish affections are aiming at an end necessary to the general good, to wit the good of each individual, and as the abilities of gratifying them are powers which may be very usefully employed in subservience to the most generous affections, it was highly proper and benign in the Author of Nature to invite us to the culture of these powers by an immediate relish for them wherever we observe them, in ourselves or in others; though this relish is plainly different from moral approbation.

We all have by consciousness and experience a notion of the human constitution, and of a certain proportion of affections requisite to an innocent character. The selfish affections are then only disapproved when we imagine them beyond that innocent proportion, so as to exclude or overpower the amiable affections, and engross the mind wholly to the purposes of selfishness, or even to obstruct the proper degree of the generous affections in the station and circumstances of the agent.

IX

But there is another set of dispositions and abilities still of a finer nature, though distinct from both the calm universal benevolence and the particular kind affections; which however are naturally connected with such affections, natural evidences of them, and plainly inconsistent with the highest sorts of selfishness and sensuality; and these seem immediate objects of the *moral sense*, though perhaps not the highest. They seem to be approved immediately, even before we think of this connection with disinterested affections, or imagine directly that the agent is referring them to beneficent purposes. Of these moral dispositions there are several sorts, all immediately approved, unless the mind directly discerns that they are employed in vicious purposes. Thus is fortitude approved, as it imports that something moral is more valued than life, and as plainly inconsistent with the highest selfishness: if indeed it be seen

employed in rapine, and merely selfish purposes, such as those of lust or avarice, it becomes the object of horror. Candour, and openness of mind, and sincerity, can scarcely ever be unattended with a kind honest heart; as it is virtue and innocence alone which need no disguise. And these dispositions too are immediately approved, perhaps before we think of this connection; so is also a steadfast principle of veracity whenever we speak.

(To be continued.)

NOTE:

[1] Thus the Stoic in Cicero's "De Finibus Bonorum et Malorum", l. iii, c. 10. *Bonum hoc de quo agimus est illud quidem plurimi aestimandum, sed ea aestimatio genere valet, non magnitudine. --- Alia est aestimatio virtutis, quae genere, non crescendo valet.* (F. Hutcheson)

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Reproduced from the book "A System of Moral Philosophy", by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, vol. I, Chapter IV, pp. 61-66. The spelling of words has been updated.

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Defining the Notion of Friendship



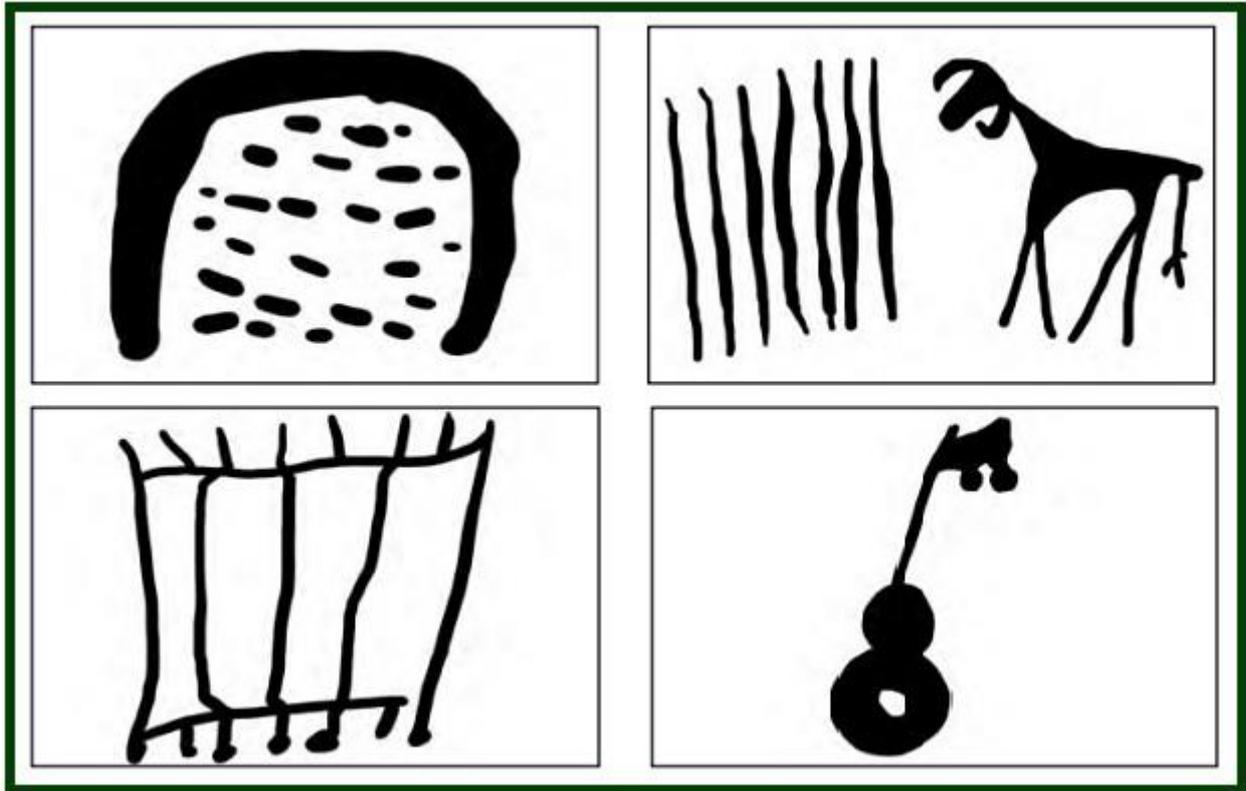
Partial view of a painting by Marc Figueras

I never met some of my best friends in person. I know them only through Facebook but that's okay. FRIENDSHIP is not about touching the hand of another, but rather it is the touching of their heart and soul. God bless you. (Sudhir Ahuja)

[The above sentences were published on Mr. Ahuja's Facebook page on 6 December 2021.]

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Blavatsky, on the Ideographic Writing of the Ancient Americas



Examples of ancient ideographic writing in the Andes. Source: “Escritura Andina”, segunda edición, Museo Arqueológico del INIAM-UMSS, Ciudad de Cochabamba, Bolivia.

Every archaeologist and palaeontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palaeolithic period.

The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds. (See Lubbock.) The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*.

Moreover, all those who have decided to regard such modes of writing - *e.g.*, the ideographs of the Red Indians, and even the Chinese characters - as “attempts of the early races of mankind to express their untutored thoughts”, will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phoenicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face

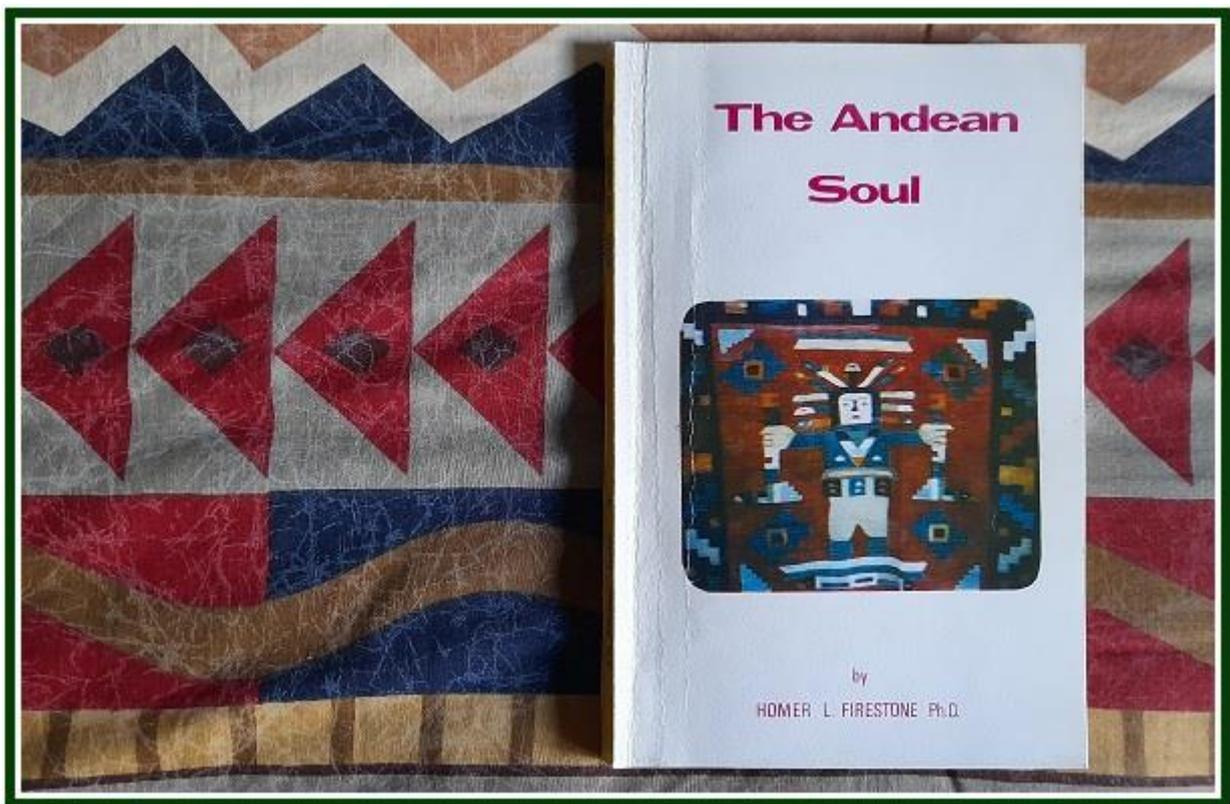
of the philologists who have decreed that writing was unknown in the days of, and to Panini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn.

All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers.

(Helena P. Blavatsky)

[From p. 439, [volume II of "The Secret Doctrine"](#) . In the above transcription, a long paragraph has been divided in smaller paragraphs in order to make a contemplative reading easier.]

The Cultural Aspects of Feelings **Emotion, Spirit and Mystery**



The author of the book "The Andean Soul" was born one hundred years ago on 10 December 1921, and lived up to 1996.

Few have written about the interaction between the "ethos" of a nation - its sense of identity - and the dominant emotional attitudes among its citizens. The very idea that emotion can have a *collective structure* sounds abstract. Yet this is what Homer L. Firestone discusses in a helpful way in his book "The Andean Soul", as he studies the social and anthropological aspects of emotional habits. [1]

Firestone's work demonstrates that the moral education of individuals - a challenge Helena Blavatsky was well aware of - is to a large extent tantamount to emotional education. [2]

Emotion is karmic in its patterns. The basic feelings determine the path of one's thought and constitute a decisive factor regarding individual and collective "destiny".

Talking and reasoning alone can lead no one to truth. For centuries the Western society has been distancing itself too much from emotions, on a *conscious* plane. The practical result has been a *subconscious* cultivation of lower and selfish emotions under the appearance of "pure rationality". Selfishness also emerges under the guise of a pseudo-scientific attitude. The large scale and deliberate production of atomic bombs since the 1940s, under the pretext of "national security", is an example of such a lack of mental balance. A healthy mind does not distance itself from emotions, although it can and ought to transcend lower and blind emotions.

The blind and dogmatic practice of this or that religion is part of the problem of ignorance, because it tends to separate feeling from reasoning.

On the way to reintegrate thought and feeling, we have decisive lessons to learn from the Andean nations and other societies which bear witness to earlier times on our planet. Ethical groups which descend from the fourth race - an earlier and little-known stage of human evolution - help us better integrate reason with emotion, on the one hand, and reason with the divine level of life, on the other.

The so-called fourth race, from which the Andean communities descend, had much of their life centered on the fourth principle, the emotional center of human soul. The so-called fifth race, our current humanity, whose cradle is the region of India, excels in the development of reasoning, an attribute of the fifth principle.

The sixth race - of which, for the time being, we have only the first preparations and some few pioneers -, will be centered on the sixth principle of consciousness, the seat of spiritual soul. The present moment of human evolution - 19th to 22nd centuries - requires that we learn to transcend all thinking isolated from feeling, so as to reach the direct experience of universal compassion and unlimited brotherhood. This will open the door to a better stage of human evolution. Such is the aim and function of the theosophical project. According to Blavatsky, there must be a large victory before the end of the 21st century.

The basic fact is that there is no real human reason if it does not have a healthy relationship with the world of feelings, with the natural environment, and also with that which is sacred, infinite, and eternal. And this lesson of unity in diversity we can learn by investigating and studying the spiritual History of the elder nations in our mankind - among them, the Andean communities.

The Power of Mystery

The Theosophical lesson confronts us with radically contrasting levels of consciousness. Some of them are below our average level of awareness, and some are far above. The task of connecting thoughts, feelings, intuition and action by a thread of coherence is complex and socially difficult to accomplish. However, it is inevitable. It will have to be put into practice sooner or later, one way or another. And not everything can be expressed in so many words on the spiritual path, for thought is a limited instrument. It is necessary to live with the reality of the mystery. True insight goes far beyond words. Homer L. Firestone wrote:

“By considering mystery as a component of emotion it is easier to explain why science and mystery can coexist within the same culture and even within the same cultural complex without causing disintegration of the culture or its participants.”

And the Bolivian-North-American thinker proceeds:

“Mystery does not necessarily disappear with scientific explanation. This is not just because people reject the explanation, but because life that is deprived of emotion and mystery is not worth living and a culture deprived of the same is not worthy of existence. For much explanation produced too rapidly is disintegrative to both individuals and their culture. (...) Mystery is a necessary stabilizing force. (...) Mysteries give culture the spice of life. This is why religion can never be stamped out. If it is suppressed in one facet of culture, it attaches itself to another. A political system, for instance, that opposes religion will soon find itself being a religion.” [3]

Mystery means transcendence.

No ultimate experience can be fully expressed in words. It is in silence that the most important things in life are lived.

Homer says that correct religiosity organizes emotions giving them patterns and paradigms that are stable and noble. [4]

We may add that religiosity - inseparable from reason - works by purifying emotions. Through contact with the divine world, proper religious practice works as an *effluent treatment plant* of the astral plane. It recycles polluting material, transmutes individual and collective karma for the better, turns lead into gold, and enhances the magical alchemy of the souls who seek for the highest.

NOTES:

[1] “The Andean Soul”, by Homer L. Firestone, Ph.D.; a rare book, difficult to find, independently published in Bolivia, copyright 1984, 103 pages. See Introduction.

[2] On Blavatsky’s approach to the need for moral education, see her article “[Moral Education, by Prof. Buchanan](#)”.

[3] From the book “The Andean Soul”, by Homer L. Firestone, Introduction, page V.

[4] “The Andean Soul”, p. 100.

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How to Build a Theosophical Lodge

**A Mahatma Writes on the
Best Way to Help Mankind**

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Can Nature Speak to Us?

The Wisdom of the Mountains



A picture from the Andes

The seas teach us some lessons, and the mountains teach us others. Wisdom traditions tell us about great sages ascending mounts and mountains and there attaining enlightenment. This is no isolated idea.

High mountains constitute meeting points for heaven and earth. This multidimensional fact is linked to every aspect of life. As we visit a mountain or a mountain range, we can feel, by practicing self-observation, the psychological and spiritual effect that the “feeling of pure air” exerts on our consciousness. This is valid for all places around the world. Russian thinker Ivan A. Il’in wrote:

“When I see snow-covered mountains rising up in the distance toward the clouds, my heart trembles with unexpected joy. Ancient and silenced memories awaken within me, as if I had already contemplated these images at some time past, and thus have always longed for them, as if the most wonderful and sacred promises were being fulfilled. I stand awed and overwhelmed, and do not know if I should believe this sight ...” [1]

The physical bodies of the inhabitants of mountain ranges - such as the Himalayas and the Andes - are adapted to high altitudes. The region of Cochabamba, in Bolivia, oscillates for example around 2,500 and 2,700 meters of altitude. La Paz, the capital of Bolivia, is more than 3,500 meters above the level of the sea.

Those born in the Andean region, for example, have larger and more powerful lungs because their respiratory system is forced to absorb more air. This compensates the fact that the atmosphere at high altitudes has less oxygen.

Being on a mountain of significant height is like doing breathing exercises 24 hours a day. Under these conditions some kind of subtle purification inevitably occurs. Breathing works on a higher level, and prana - the vital energy - seems to have more strength and purity.

For many centuries life on the mountains has been correctly considered a source of physical and emotional health. However, the spiritual effects of living in mountains is often ignored in modern times.

Such a form of blindness does not exist in the Andes. In Quechua - one of the main Andean languages - the word "Apu" means both "Lord" and "snowy mountain". Just like other aspects of nature, each mountain is seen as a living spirit.

The Andean influence reinforces and expands worldwide the contemplative forms of perceiving daily life.

This way of living is both physical and metaphysical. It arises from the earth, from the ground, the soil of the Andes. It emerges from its mountains as well as the sky that surrounds them. It also arises from the Andean culture as a whole and its philosophy.

Significant mountains can be found in many places around the world. Nobody lives too far from them.

Present-day nations are excessively dependent on urban life - especially on big cities. Metropolitan populations feel distant from the natural roots of life, and often tend to lose common sense or forget their connection with the practical reality of living things. The viewpoint of the mountains has a healing effect. It is a renewing fulcrum, a source of inspiration, a way of recovering the sense of stability.

NOTE:

[1] From the article "[A Russian Philosopher Looks at the Mountains](#)".

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Helena Blavatsky: **The Roots of Ancient Andean and Central American Wisdom**

The Mysteries were carried into South and Central America, Northern Mexico and Peru by the Atlanteans in those days when -

"A pedestrian from the North [of what was once upon a time also India] might have reached - hardly wetting his feet - the Alaskan Peninsula, through Manchuria, across the future Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." [1]

They continued to exist down to the day of the Spanish invaders. These destroyed the Mexican and Peruvian records, but were prevented from laying their desecrating hands upon the many Pyramids - the lodges of an ancient Initiation - whose ruins are scattered over Puente Nacional, Cholula, and Teotihuacan. The ruins of Palenque, of Ocozingo in Chiapas,

and others in Central America are known to all. If the pyramids and temples of Guiengola and Mitla ever betray their secrets, the present Doctrine will then be shown to have been a forerunner of the grandest truths in Nature. Meanwhile they have all a claim to be called Mitla, “the place of sadness” and “the abode of the (desecrated) dead.”

(Helena Blavatsky)

NOTE:

[1] See p. 340 at “[Five Years of Theosophy](#)”, 1885, or “Collected Writings” of HPB, volume V, p. 222.

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From “Collected Writings”, H. P. Blavatsky, volume XIV, pp. 279-280.

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The Adepts in the Andes Today

Charles Johnston Reproduces a Conversation with Helena Blavatsky

... Then she told me something about other Masters and adepts she had known, - for she made a difference, as though the adepts were the captains of the occult world, and the Masters were the generals. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

“It is the tradition of this which the Spanish Conquistadores found”, she said, “the golden city of Manoa or El Dorado. The race is allied to the ancient Egyptians, and the adepts have still preserved the secret of their dwelling-place inviolable. There are certain members of the Lodges who pass from centre to centre, keeping the lines of connection between them unbroken. But they are always connected in other ways.”

“In their astral bodies?”

“Yes”, she answered, “and in other ways still higher. They have a common life and power. As they rise in spirituality, they rise above difference of race, to our common humanity. The series is unbroken.”

“Adepts are a necessity in nature and in supernature. They are the links between men and the gods; these ‘gods’ being the souls of great adepts and Masters of bygone races and ages, and so on, up to the threshold of Nirvana. The continuity is unbroken.”

“What do they do?”

“You would hardly understand, unless you were an adept. But they keep alive the spiritual life of mankind.”

[From the article “**Helena Petrovna Blavatsky**”, by Charles Johnston, which is at “**Collected Writings**”, H. P. Blavatsky, TPH-USA, volume VIII, pp. 400-401.]

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Thoughts Along the Road

The Daily Discipline of Those Who Seek Wisdom



* **K**eeping your feet on the ground is as important as lifting your thoughts to the most abstract heaven. Expanding horizons is essential, but a practical view of things and a humble attitude before life are equally decisive.

* How does the expansion of consciousness take place in the daily life of a theosophical student? The conceptual perceptions which work through lineal reasoning can help us prepare the focus of attention for the spontaneous leap, or transmutation, *towards the highest*.

* On the upper levels of understanding, inductive and deductive reasoning may become like a pair of crutches which were useful during one's convalescence, but are now unnecessary.

* Yet better than a symbolic idea of crutches is the image of an airplane's wheels. The wheels make it possible for the airplane to connect to the soil. They seem useless as long as the

aircraft is in the air. They become extraordinarily important as soon as the plane needs to touch the ground again.

* Sky and land complement each other, and every efficient aircraft is able to correctly move both in the air and on the ground.

* Likewise, the mind of the pilgrim whose Pedagogy is correct can do more than move on high levels and with high speed, without reasoning in a lineal way. It can also adequately move in some operations on the level of the material world, by using basic mental operations, moving slowly and sensibly observing the physical and emotional levels of life. The pilgrim's task includes keeping a calm alertness while operating at different speeds and levels of consciousness. An experienced pilgrim intelligently combines silence and sound, movement and stillness, understanding and action.

Victory Along the Path

* The daily discipline of those who seek wisdom needs to be flexible as it constantly adapts itself to the changing circumstances of outward life.

* The rhythm of one's actions must be internally firm while keeping free from external rigidity.

* As long as there is a creative perseverance in his daily discipline, the pilgrim aims at goals which have four characteristics. They are valuable; they are durable; they are stimulating and challenging.

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The Meaning of Christmas

In celebrating the birth of Jesus, the present civilization adopts as a model of perfection a sage who tried to save mankind from spiritual blindness and unnecessary pain.

Those who have real respect for Jesus and wish to celebrate Christmas in honest ways must, therefore, avoid gluttony during the festivities. A reasonable amount of sincerity commands one to keep away from excess in indulgence.

The Gospels narrative shows the life of Jesus as a stern lesson in voluntary simplicity. The Master teaches about renunciation of attachment to comfort. He gives us an example of a personal existence based on noble ideals.

Christmas celebrates a kind of outward poverty which makes it possible for us to attain a secret intimacy with the entire universe.

[The full article is HERE](#)

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Read more: [The Ancient Theosophy in the Andes](#). Click to join the group [La Sabiduría Andina](#) on Facebook.

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Krishnamurti on Besantian Delusions

The So-Called Avatar Rarely Said In Public What He Really Thought



The pseudo-theosophical “Lord Christ” and Mrs. Annie Besant in 1926, three years before he finally closed the comedy by leaving the Theosophical Society.

Jiddu Krishnamurti was carefully educated by Annie Besant and Charles Leadbeater to play the role of “Lord Christ”. They were rather obsessive about that.[1]

As an adult, however, Krishnamurti rejected their teachings altogether and never developed an interest in their variety of pseudo-theosophy. He also did not pay attention to the original theosophy or classical wisdom, preferring instead to become a new age thinker on his own terms.

Among his ardent followers was Professor P. Krishna, a nephew of the former leader of the Adyar Society Radha Burnier (1923-2013). P. Krishna once told a dialogue that Krishnamurti had with a friend, on the education he received from Mr. Leadbeater and Mrs. Besant.

Calling Krishnamurti “Krishnaji”, P. Krishna writes:

“A man once told Krishnaji that he was very lucky to have been brought up in the Theosophical Society with teachers like CWL [*Leadbeater*] and Mrs. Besant, and he said: ‘Yes, I was very fortunate to have teachers like them.’ Then the man said, ‘We are not so lucky, we are going through ordinary institutions. How can we come upon truth?’ And he responded: ‘Sir, I was lucky because whatever they told me went into one ear and out of the other’.” [2]

This seems to be in short sentences Jiddu Krishnamurti's true assessment of Besant's philosophy and of its influence on him. While P. Krishna develops in his article an artificial and "politically correct" interpretation of Krishnamurti's words, it has no interest to us here. Krishnamurti could speak for himself. His own sentences were clear enough. He knew what he was talking about. His words on education were the tip of an iceberg he wanted to keep hidden under the surface the waters. He did not have any admiration for the pseudo-Christian fraud fabricated by the leaders of Adyar Society.

[Click to continue reading](#)
["Krishnamurti on Besantian Delusions"](#)

NOTES:

[1] See the article "The Making of an Avatar" by Carlos Cardoso Aveline, which is available at our associated websites.

[2] "Krishnamurti As I Knew Him", an article by P. Krishna, Rector, Rajghat Education Centre, Krishnamurti Foundation India, Varanasi 221001, India. The text was first published in the May 1997 issue of "The Theosophist", Chennai, India. Written by Prof. P. Krishna, it is based on a talk he gave in November 1996 at Adyar Lodge, Madras, India.

The New Items In Our Websites

On 17 December we had 2976 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 22 items were in [French](#), 237 in [Spanish](#), 1347 in [English](#) and 1368 in [Portuguese](#).^[1]

The following items were published in English and Spanish between 11 November and 17 December 2021:

(The more recent titles above)

1. **Simplicity Shows You the Truth** - *O. S. Marden*
2. **Construyendo un Continente de Pensamiento** - *Carlos Cardoso Aveline*
3. **On the Historical Unity of Russians and Ukrainians** - *Vladimir Putin*
4. **This is Something Few Have Realized** - *Carlos Cardoso Aveline*
5. **El Teósofo Acuariano, Diciembre de 2021**
6. **The Andes and the Future** - *Carlos Cardoso Aveline*
7. **Franz Hartmann or the Need for Honesty** - *Carlos Cardoso Aveline*
8. **The Seventeen-Rayed Sun-Disc** - *Helena P. Blavatsky*
9. **Textos Sobre Los Andes, en Varios Idiomas** - *Los Editores*
10. **La Lección del Sol en Escorpio** - *Carlos Cardoso Aveline*
11. **The Aquarian Theosophist, November 2021**

NOTE:

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

