

Our ideas and ideals can never be solid possessions until we express them in life. It is good to erect airy structures in the imagination, but we must bring them down and give them a solid footing on earth if they are ever to do us or the world any good. While they are in the air, they are impractical. If they never get over the borderland of the imagination they do us more harm than good.

If you are dreaming and at the same time pegging away to put a foundation under the immaterial structure in your brain, you are on the right road. Never mind if others call you a dreamer, a visionary, an impractical fellow, you are in goodly company. Practically all of the inventors, discoverers and other great achievers of the past were derided as ne'er-do-wells who would never amount to anything. While they were planning and perfecting, mentally visualizing the creation they had in view, the scoffers laughed at them, called them idle visionaries, time-wasters. But these same "visionaries" and "time-wasters" proved to be the most practical of men, the greatest benefactors of the race.

(O.S. Marden)

[From the book "Making Life a Masterpiece", by Orison Swett Marden, Thomas Y. Crowell Company, New York, 1916, see pp. 18-20.]

Slavophilism and Theosophy

The Doctrine of the Heart, the Russian Soul and Helena P. Blavatsky's Mission

Russia plays the role of a spiritual, geographical and cultural bridge between Asia and Europe. As long as H. P. Blavatsky lived, she was the perfect expression of that spiritual bridging. This is one of the reasons why Russia and Ukraine have a long-term importance for the theosophical movement.

However, in [*both nations*] the original theosophical movement as inspired by HPB's writings is still weak in the first half of the present century. Precisely in these two countries the pseudo-theosophy of false clairvoyants - among them, C. W. Leadbeater and Annie Besant - has not disappeared yet. In that part of the world where H.P.B. was born, the writings of those who moved away from ethics and the original theosophy still attract attention, and deceive good-willing souls.

[Click to see the article](#)
["Slavophilism and Theosophy"](#)

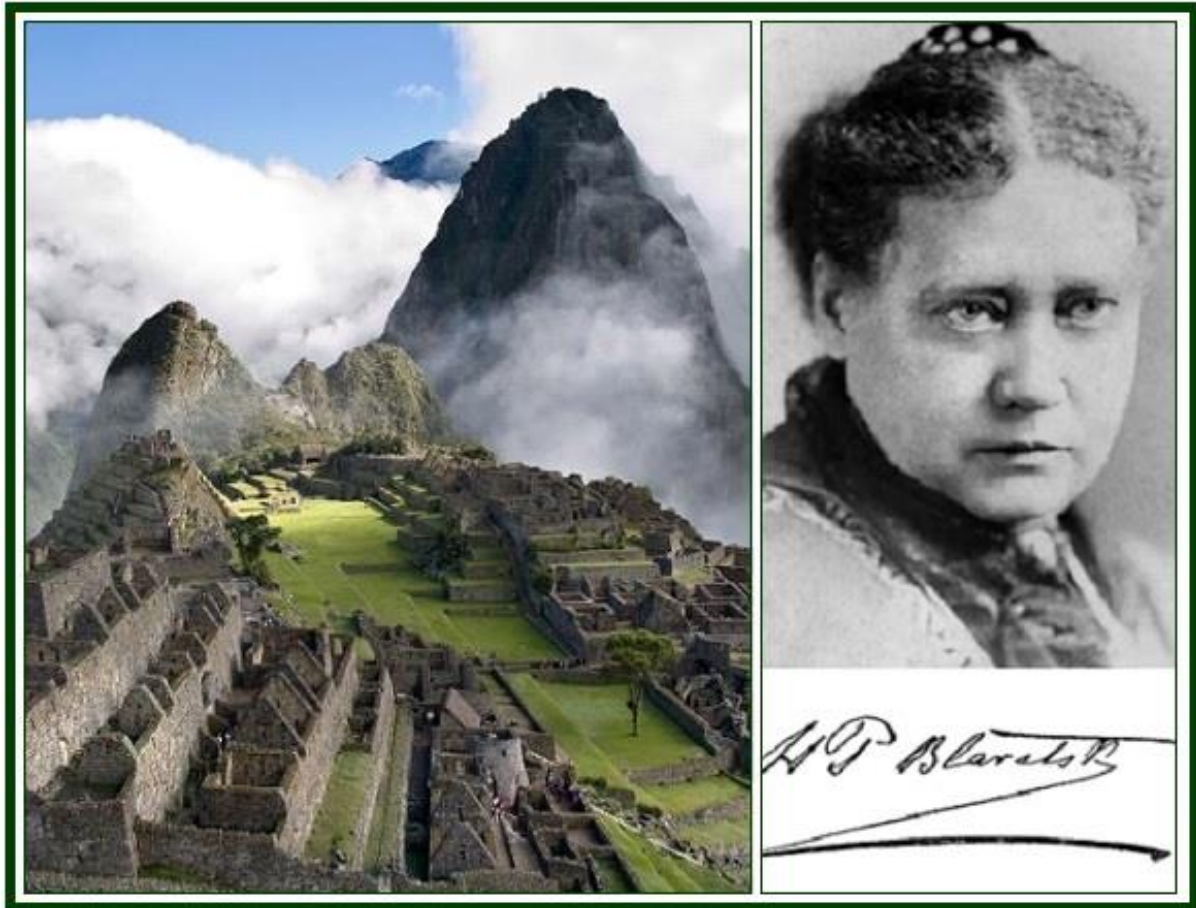
000

In Order to Be Able to Learn

As the path to wisdom is made of challenges and opportunities, humbleness is of the essence. One must see the mistakes, before correcting them. And it is inevitable to correct mistakes before one can ever get rid of the defeats they cause. (From "[Envy and Friendship](#)".)

000

Taoism, Ancient China And the *Andean Utopia*



Helena Blavatsky has shown the universal character of Andean culture

Chapter eighty of the main Taoist classic, “Tao Teh Ching”, describes a timeless ideal society. The image is the culminating point of the book by Laotse, or Lao-Tzu, and it has much in common with the ancient Chinese communities.

Surprisingly to some, the Chinese utopian dream is also similar to the traditional view of ancient Andean communities. It even states that old Chinese cities used “khipus” or cords with knots as a way of writing, just like the Andean communities did.

This is what Chapter 80 says:

“(Let there be) a small country with a small population,
Where the supply of goods are tenfold or hundredfold, more than they can use.
Let the people value their lives [1] and not migrate far.
Though there be boats and carriages,
None be there to ride them.
Though there be armor and weapons,

No occasion to display them.
 Let the people again tie ropes for reckoning, [2]
 Let them enjoy their food,
 Beautify their clothing,
 Be satisfied with their homes,
 Delight in their customs.
 The neighboring settlements overlook one another
 So that they can hear the barking of dogs and crowing of cocks of their neighbors,
 And the people till the end of their days shall never have been outside their country.” [3]

I have reproduced the above chapter - with its footnotes - from the Lin Yutang version of [The Tao Teh Ching](#). Other versions of the *Tao Teh Ching* mention the writing in cords in more specific ways.

Wing-Tsit Chan, for instance, says: “Let the people again knot cords and use them (in place of writing).” [4] Hua-Ching Ni has: “They would return to a simple system of cords and knots to record their simple events”. [5] And Stanislas Julien presents the idea thus: “I would make them adopt once more the use of knotted cords”. [6]

According to theosophy, the sacred universal wisdom is present in the modern Andean region, as it is in other parts of the world. Immortal sages live even now in the Andes. Though widely unseen, ancient esoteric knowledge can be recovered, documented, studied, and brought to light again. (CCA)

NOTES:

[1] Lit. “death”. (Lin Yutang)

[2] Reference to an ancient form of Chinese writing, similar to one of the ancient writings of Andean nations; the quipus, or Khipu. The khipu (a quechua language term) was a form of recording and making messages also by produced tying ropes or cords, and its code included the use of colours. Classic theosophy says that there are many valuable elements in common between the ancient Andean nations and the countries of the Far East, which belong to ancient cycles of human history. (CCA)

[3] Migration is associated to wars, social catastrophes and environmental crises. (CCA)

[4] “The Way of Lao Tzu (Tao-te ching)”, by Wing-Tsit Chan, Prentice Hall-Library of Liberal Arts, New Jersey, USA, copyright 1963, 285 pp., see p. 238.

[5] “The Complete Works of Lao Tzu”, by Hua-Ching Ni, SevenStar Communications Group Inc., Santa Monica, CA, USA, copyright 1979, 222 pp., see p. 96.

[6] “Je le ferais revenir à l’usage des cordelettes nouées.” See “Le Tao Te King”, Lao-Tseu, Stanislas Julien, 1842 edition, reprinted by Kessinger Legacy Reprints, 303 pp., see p. 294.

000

Join the group “[La Sabiduría Andina](#)” on Facebook.

Click to see the complete work [The Tao Teh Ching](#) in the version prepared by [Lin Yutang](#).

000

Universal Brotherhood Brings Justice to All **How Theosophy Defeats Racism**



“The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.”

[The Maha-Chohan, in “Letters from the Masters of the Wisdom”, transcribed by C. Jinarajadasa, TPH, Adyar, India, 1948, First Series, Letter 1, p. 5.]

Years ago a North-American member of **E-Theosophy** group ¹ wrote to us and said that he suspected esoteric philosophy had a racist view regarding African nations and black people.

When we asked him for evidence and clarification, our friend started by mentioning a few statements made by William Q. Judge on the black race, which can be seen on chapter 9 of his book “Echoes From the Orient”.²

The topic is polemical and deserves examination. Theosophists have the duty to publicly clarify their views with regard to such an aggressive form of ignorance. An excessive postponement of the task would not be good karma.

¹ The correspondence took place by 2015. As to the study group, click to see or to join **E-Theosophy** at Google Groups: <https://groups.google.com/g/e-theosophy>.

² “Echoes From the Orient”, by William Q. Judge, The Theosophy Company, Los Angeles, USA, 1995, 64 pages.

While the whole chapter 9 of “Echoes From the Orient” gives the reader the context of Judge’s views, the crux of the matter is on p. 27, where he quotes from “The Secret Doctrine” (SD).

The first unfortunate circumstance is that Judge forgot to make an accurate quotation and duly indicate the page in the SD. Let us see the exact words used by Blavatsky, which she herself reproduced from a secret esoteric book of Eastern Wisdom, the Book of Dzyan. We find the quotation on page 20, volume II of “[The Secret Doctrine](#)”. It refers to the four initial races or phases of development of present humanity.

The SD says:

“THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.”

The same passage from the sacred and secret book is given again on page 227 of volume II, in the [SD](#) - this time with a few explanations.

Given the complexity of the symbology involved in the passage, it is not a bad idea to see once more the same idea, now as it is given on p. 227, and with a few changes made by Blavatsky:

“THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.”

To this Blavatsky adds a footnote:

“Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant Races, that one ought to speak of MAN, since it was the Fourth race only which was the first *completely human species*, however much larger in size than we are now. In ‘Man’ (by Two Chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became ‘black with sin’ that brought the divine names of the Asuras, the Rakshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras (gods) or Devas having incarnated in the wise men of Atlantis, the names of *Asuras* and *Rakshasas* were given to the Atlanteans; which names, owing to their incessant conflicts with the last remnants of the Third Race and the ‘Sons of Will and Yoga’, have led to the later allegories about them in the Puranas. ‘Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods).’ (‘Man’, p. 97.)”

The main idea here is that the fourth race got “black with sin”.

Of course the words “black with sin” refer to the *moral nature of humanity*, not to the color of its skin. Yet William Judge, perhaps writing in haste, had the extremely unfortunate idea of directly connecting the morality of ethnic groups to the colour of skin of their members.

Thus Judge proceeds on p. 27 of his book “Echoes From the Orient”:

“Topinard, in his *Anthropology*, gives support to this, as he says that there are three fundamental colors in the human organism - red, yellow and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully evil practices, both mental and physical, having produced a change in the color of the skin.”

Judge forgot to take into consideration the fact that, as nearly everyone knows, the whole language of “The Book of Dzyan” is symbolical and metaphorical. He was naïve enough to say that the black skin of our African brothers and sisters is due to the sins of the fourth race.

The expression “black with sin” reappears on pp. 250, 319, 350, vol. II of the SD, being used within inverted commas, which makes it obvious that it is not literally said, but figuratively instead. It is a reference to a moral state. On p. 372, SD volume II, we see that “black with sin” applies to **Atlantis**, the island having become “black with sins and perished”.

On a footnote on p. 408, volume II of the SD, **HPB expressly writes that the expression “black with sin” is “a figure of speech”, which means it must not be taken literally.**

Judge seems to have made the mistake of following the racist and non-theosophical ideas of Mr. Topinard, a conventional man of science of 19th century, whose book, in fact, is far from theosophical.

There is, however, one sentence in Topinard’s book which corroborates a specific aspect of Theosophy. HPB mentions that on p. 249, footnote, volume II of the SD. Thinking in a hurry, Judge seems to have understood that the whole book by Topinard should be good.

It is not. Far from that.

The whole 19th century science was largely “black with sin”, figuratively. Helena Blavatsky makes it very clear in “The Secret Doctrine”.

Thus it is important to move away from Mr. Judge’s wrong impressions and understand and share the theosophical view of human races as it is. After all, the motto of the theosophical movement says “**there is no religion higher than truth**”. Besides, one of the chief slanders against the theosophical movement has been that of racism.

It must be made public that the theosophical movement defends each and every ethnicity which is unjustly attacked, among them our black and Jewish brothers and sisters. The movement has been working for universal brotherhood since its foundation by Helena Blavatsky in 1875. We are keen to fight anti-brotherly ideologies involving color of skin, anti-Semitism and other Nazi-like ideas.

Theosophists are **friends of all beings**, and are adversaries to any form of racism or organized hatred. We see all beings as brothers. We are humble truth-seekers. We struggle along the path to the wisdom of altruism and self-forgetfulness.

Confronted with these clarifications, the friendly reader who raised the issue of racism in theosophy asked a question about how the topic is approached in the Mahatma Letters. He had heard negative ideas.

We then brought a few facts to the debate:

1) On Letter 5 of “The Mahatma Letters”, p. 18, the Master refers to the fact that he himself - a native of India - is considered a “nigger” by British people.

The teacher says:

“...You must not confound your own private views - especially those you have now - with those of your countrymen in general. Few [British citizens], if any - (of course with such exceptions as yourself, where intensity of aspirations makes one disregard all other considerations) - would ever consent to have ‘**a nigger**’ for a guide or leader, no more than a modern Desdemona would choose an Indian Othello nowadays. The prejudice of race is intense, and even in free England we are regarded as an ‘inferior race’.”

2) While examining the Western habit of calling an impostor every true sage and mystic who appears in our blessed countries, the Master writes, incidentally mentioning that the Indian Yogis are usually called “niggers”:

“Were not St. Germain, and Cagliostro, both gentlemen of the highest education and achievements - and presumably *Europeans* - not ‘niggers’ of my sort - regarded at the time, and still so regarded by posterity - as impostors, confederates, jugglers and what not?”³

3) Finally, a decisive advice is given to our civilization in “Letters from the Masters of the Wisdom”. A Mahatma says:

“The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.”⁴

These are fundamental facts with regard to the Law of universal brotherhood and the future of our civilization. They must be taken into consideration by every true student of esoteric philosophy.

Sure, spiritual and intellectual abilities are differently distributed among nations and ethnical groups around the globe. The Mahatma Letters point to these differences, and say, for instance, that some African or Mongolian ethnic groups belong to more ancient races and do not have the intellectual capabilities of the Western nations (Letter XVII, p. 118). But in the same page the Master says that “refinement, polishedness, and brilliant education (...) have very little to do with the course of higher Nature’s law.” The Chinese *Tao Teh Ching* teaches esoteric philosophy in simple words, with the highest efficiency. Not to mention the Book of Dzyan.

³ Letter LIV, or 54, in “[The Mahatma Letters](#)”, upper half of page 306.

⁴ The Maha-Chohan, in “[Letters from the Masters of the Wisdom](#)”, transcribed by C. Jinarajadasa, TPH, Adyar, India, 1948, First Series, [Letter 1, p. 5](#).



The Master says on page 118 of the Mahatma Letters that some nations have intuitive consciousness, others intellectual consciousness. Fourth race has other qualities often more important than mere intellect, which is the possession of fifth race.

The Mongolians are not as intellectually inclined as Western citizens. They are more spiritually inclined. In the letter XXXV (or 35) of H.P. Blavatsky to Sinnett, one can see something about the spiritual potentialities of indigenous peoples, in Asia as in Latin America. Blavatsky writes:

“... But there are other chelas of other Masters - ‘greasy Tibetans’ *pur sang* - I know some of these gentlemen, to be *fine fleur* of future adeptship or - of signal *failure* as many of them may experience. And I know, that they love your ‘Western Metaphysicians’ still less than they do Orthodox Brahmins.”

A few words later she says that the Masters of these advanced disciples “are pure blooded Mongolian Buddhists”. These disciples are imperfect and make mistakes, because “they are chelas after all”, says Blavatsky, “and there is much of the mortal man in them yet.” She adds: “They are great friends with the native Peruvian, Mexican and Red Indian Adepts and chelas.”⁵

Classic theosophical literature says that indigenous peoples all over the planet have their wise people connected to the Masters of the Himalayas who themselves are Chinese, Mongolian, Tibetan and belong to other nationalities as well. The literature makes it clear that Initiates of the “white” Western Europe are extremely rare. The Mahatma Letters show the cultural and spiritual conflict between colonialist “Christianity” and the native traditions of India, Tibet, China, Mongolia and other parts of the world. Mere rational intellectuality, often heartless, is severely denounced as *worse than useless* by Masters and HPB alike.

⁵ “The Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, Letter XXV, p. 85.

Regarding human races, one has to study the whole teaching of the Masters and HPB in order to better understand the issue, and isolated sentences often cause more confusion than learning.

It could still be questioned:

“How could William Judge, one of the founders of the theosophical movement, misunderstand such a basic point?”

One must not forget that there is a vast difference between disciples and teachers.

Disciples are trying to learn and they often fail in this or that specific aspect. Judge was indeed a disciple of HPB's. He was a limited disciple, not in the opinion of anyone living in the 21st century, but in his own opinion, for Judge is the first to clarify the issue. He honestly confesses he and others were but *pawns on the chessboard* of theosophy:

“The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts? No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her...”⁶

On the other hand, one must remember that Judge and Blavatsky often differed in important matters, as is amply demonstrated in the 19 texts of “**Letters Between Blavatsky and Judge**”.

“Letters Between Blavatsky and Judge - 17”, for instance, has this subtitle: “Difficulties Expand in the Dialogue Between The Two Founders”. It is only natural, although unfortunate, that he did not understand that “black with sin” does not refer to the color of skin, and is only a metaphor. One should also remember that Judge dedicated his life to the cause of a universal brotherhood which ignores racial, religious, ideological and other social differences, but takes the side of all those who are persecuted and victims of injustice, anytime, anywhere.

Besides the sad mistake on page 27 of “Echoes from the Orient”, Judge also imagined and wrote that the Chinese people, descending from the fourth race, was in its final decay and doomed to extinction. In “The Ocean of Theosophy”, he baselessly announces:

“It has been sometimes thought by ethnologists that the more civilized races kill off the others, but the fact is that in consequence of the great difference between the Egos inhabiting the old race body and the energy of that body itself, the females begin to be sterile, and thus slowly but surely the number of deaths exceed the births. China itself is in process of decay, she being now in the almost stationary stage just before the rush downward.”⁷

⁶ From his article “A Reminiscence”. See “[The Main Founder of the Movement](#)”.

⁷ “The Ocean of Theosophy”, by William Q. Judge, The Theosophy Company, Los Angeles, California, USA, 1987, 172 pp., see p. 85. Chinese people is “doomed to extinction” also on page 124.

This was written after HPB had died. In the 2020s it is difficult not to see that there are perhaps more signs of decay in the Western Civilization ⁸ than in China. William Judge was not a racist, though: far from that. He was human. He made mistakes.

Esoteric Tradition in African Nations

I would like to conclude with a few annotations indicating sources of further information on esoteric wisdom in African nations.

1) The author of the book “The Sayings of the Ancient One” is P.G. Bowen, the son of Robert Bowen. Robert Bowen was a personal student of Helena Blavatsky in London. “The Sayings of the Ancient One” is an approach to African esoteric tradition and was published by the TPH in London. It has 160 pages. First edition, 1935, second edition, 1985. Subtitle: “A Unique Re-Statement of the Ageless Wisdom”.

2) The article “African Magic”, by Tau Triadelta, was published by HP Blavatsky in her London magazine in November 1890.

3) The article “The Chain of Life: From Stone to Divinity”, by Ida Postma, was published in the Theosophical magazine “Sunrise”, November 1977 (TUP-Pasadena), and is dedicated to the African spiritual traditions.

4) The philosophical views and wisdom of Julius Nyerere (1922-1999), the popular leader, wise man and statesman of Tanzania, should be examined and taken into account. There seems to be an authentic popular Wisdom behind the “ujamaa” ideal.

5) Nelson Mandela (1918-2013) is another African statesman with a largely spiritual view of life. He lived in South Africa.

6) Author Théun Mares was born in Zimbabwe in 1952, and had books published in South Africa. We would like to research and study possible African influences in his thought and writings.

7) It is worthwhile to examine “Capoeira”, the popular martial art and dance of black people in Brazil. A spiritual training is potentially present in this cultural tradition.

8) In his “Old Diary Leaves”, volume I, Henry Olcott refers to the African Section of the Brotherhood of Adepts. He writes:

“It has been already explained that I first worked under the Egyptian part of the African section [*of the Universal Mystic Brotherhood*] and later under the Indian section.” ⁹

9) Other sources are many. One must pay attention, however, to the unavoidable duality between two quite different magnetic fields: that of altruism and Ethics, and that of selfishness, often disguised under the elegant appearance of spirituality and “occultism”.

⁸ See the article “[China and the Implosion of the West](#)”.

⁹ “Old Diary Leaves”, H. S. Olcott, first series, third printing, Adyar, India, 1974, 490 pp., see p. 76, footnote.

10) Friends and readers who want to exchange ideas and cooperate with us in investigating spiritual traditions from African nations are invited to write to the editors. More evidence is welcome of the presence of universal wisdom and eternal ethics in African nations. (CCA)

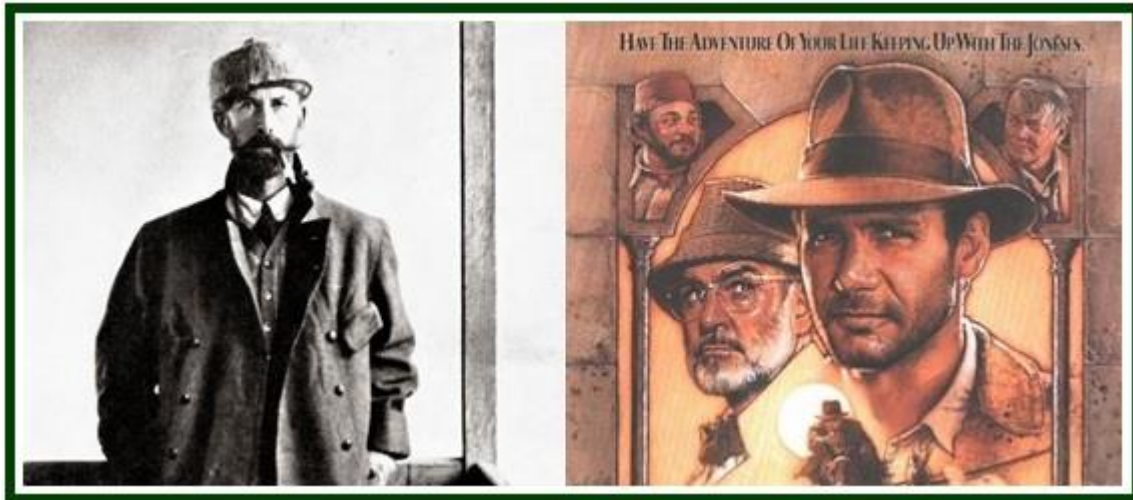
000

Click to read the article "[Racism in the Name of Theosophy](#)".

000

Colonel Fawcett, a Mystery in the Amazon

Theosophy Magazine



From an Editorial Note to the Article:

Colonel P. H. Fawcett (1867-1925?) was a brother of British theosophist Edward Douglas Fawcett (1866-1960), a journalist and personal friend of Helena P. Blavatsky who had several articles published in a theosophical magazine while she lived.

The adventurous life of Colonel Fawcett - an explorer who disappeared in the Amazon in 1925 - inspired Steve Spielberg and George Lucas in creating by 1981 the character Indiana Jones, a university professor and explorer interpreted by Harrison Ford in various Hollywood films of great success. Most of the movies of Indiana include ethical, theosophical and occult elements, combined with humor and other factors of popular appeal.

[Click to read the article](#)
[‘Colonel Fawcett, a Mystery in the Amazon’](#)

000

wisdom that they are immediately recommended to our approbation by the constitution of our *moral faculty*.

But of all such dispositions of our nature, different from all our kind affections, none is so nearly connected with them, none so natural an evidence of them, none so immediately and necessarily subservient to them, as an acute moral sense itself, a strong desire of moral excellence, with a high relish of it wherever it is observed. We do not call the power or sense itself virtuous; but the having this sense in a high degree naturally raises a strong desire of having all generous affections; it surmounts all the little obstacles to them: and determines the mind to use all the natural means of raising them. Now, as the mind can make any of its own powers the object of its reflex contemplation, this high sense of moral excellence is approved above all other abilities. And the consequent desire of moral excellence, the consequent strong love, esteem, are immediately approved, as most amiable affections, and the highest virtues.

X

Having premised these considerations, we may observe the following degrees of approbation, as they arise above what is merely indifferent.

- 1) One may rank in the first step, as the object of some sort of esteem or good liking, the exercise even of those more manly powers, which have no necessary or natural connection with virtue, but show a taste above sensuality and the lower selfishness: such as the pursuits of the ingenious arts, of the elegance of life, and speculative sciences. Everyone sees a dignity in these pleasures, and must relish the desires of them; and indeed they are far less opposite to virtue, or the public interest, than keen tastes or appetites of a lower kind.
- 2) It is plain however, that our moral sense puts a much higher value upon abilities and dispositions immediately connected with virtuous affections, and which exclude the worst sorts of selfishness. Thus candour, veracity, fortitude, and a strong sense of honour, have a moral estimation above other abilities.
- 3) But to come to the more immediate objects of moral approbation, the kind affections themselves; it is certain that, among affections of equal extent, we more approve the calm, stable, resolute purposes of heart, than the turbulent and passionate. And that, of affections in this respect alike, we more approve those which are more extensive, and less approve those which are more confined. Thus, the stable conjugal and parental love, or the resolute calm purpose of promoting the true happiness of persons thus related to us, is preferable to the turbulent passionate dispositions of tenderness. And the love of a society, a country, is more excellent than domestic affections. We see plainly the superior dignity in these cases from this, that, notwithstanding the struggle felt in our breasts, and the opposition made by the passionate or more limited affections, yet, when we resolutely follow the calm and extensive notwithstanding of this opposition, the soul in its calmest hours and most deliberate reflections approves of its own conduct; and scarce ever fails to approve the like conduct in others at once; as in the case of others its passions are not raised to give opposition. On the contrary, when we have yielded to the passion or the limited affection, in opposition to the calm or more extensive principle, the soul upon reflection is dissatisfied with itself, and at first view it condemns the like conduct in others.

That disposition therefore which is most excellent, and naturally gains the highest moral approbation, is the calm, stable, universal good-will to all, or the most extensive benevolence. And this seems the most distinct notion we can form of the moral excellence of the Deity.

Another disposition inseparable from this in men, and probably in all beings who are capable of such extensive affection, is the relish or approbation of this affection, and a naturally consequent desire of this moral excellence, and an esteem and good-will of a higher kind to all in whom it is found. This love of moral excellence is also a high object of approbation, when we find it in ourselves by reflection, or observe it in another. It is a pretty different affection from benevolence or the desire of communicating happiness; and is as it were in another order of affections; so that one cannot well determine whether it can be compared with the other. It seems co-ordinate, and the highest possible of that kind; never in opposition to benevolence, nay always conspiring with and assisting it. This desire of moral excellence, and love to the mind where it resides, with the consequent acts of esteem, veneration, trust and resignation, are the essence of true piety toward God.

We never speak of benevolence toward God; as that word carries with it some supposal of indigence, or want of some good, in the object. And yet, as we have benevolence toward a friend when he may need our assistance; so, the same emotion of soul, or the same disposition toward him, shall remain when he is raised to the best state we can wish; and it then exerts itself in congratulation, or rejoicing in his happiness. In this manner may our souls be affected toward the Deity, without any supposition of his indigence, by the highest joy and complacence in his absolute happiness.

XI

It is easy to observe the like gradation from the indifferent state of the soul through the several degrees of moral turpitude. The first may be the want of these more reputable abilities; which indeed implies no evil affection, and yet plainly makes a character despicable, though not immoral. Thus we dislike the imprudent conduct of any man with respect to his own interest, without thinking of any detriment to arise to society from it. Thus negligence, rashness, sloth, indolence, are naturally disliked, abstracting from their effects upon society. So is a mind insensible to the more manly pleasures of arts and genius. When indeed imprudent conduct, in point of private interest, is considered also as affecting a public, or some other persons than the agent, whose interests he ought to have regarded, as it generally does; then it may be matter of high moral condemnation and remorse: so may the meanness of our talents or abilities, when occasioned by our immoderate sloth and sensuality, and a defect of generous affections.

1) The objects of the gentlest moral disapprobation or censure are those cases “where one in gratifying some lovely narrower affection has inadvertently omitted what would have most tended to the public good”. Such is the promoting of a good friend or benefactor in opposition to a competitor of superior merit and abilities. The preferring, in such cases, a less worthy friend to one’s self, may be censured indeed as a want of due proportion among these lovely affections, when a more extensive one yields to the more limited; but the moral beauty of some limited affections is so great that we readily overlook some defects in the more extensive. The same is the case if one has served a friend at a trouble or expense to himself much above the value of the good he has done his friend; perhaps too incapacitating himself for some wiser services hereafter. Where indeed one preferred to himself a friend of equal merit, the public interest is as well promoted this way, and a beautiful affection of friendship

is displayed. And yet the contrary conduct, when there are no special circumstances pleading for a friend, could not be censured as immoral.

(To be continued.)

000

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. 66-72. The spelling of words has been updated.

000

Thoughts Along the Road **An Elevated Goal, a Steady** **Will, a Sense of Inner Balance**



* **M**any want to educate others. Few try to consistently educate themselves.

* There is a large number of clever individuals who seek to impose their opinions on the world. What a society needs is persons who seek the truth, who candidly share their views, and respect the way others think. A sincere attitude, however, must be combined with two decisive factors: on one hand, a feeling of respect; on the other hand, an enduring goodwill.

* When profound and solemn moments approach and there is a commotion in the air, it is time to listen to the silence.

* An especially important day must to be lived with a respectful calm. It is the deep presence of the soul that makes a celebration true. An intelligent manifestation of Spirit requires equilibrium and lucidity. The right thing to do is to produce and transmit peace. Sweets and alcoholic beverages do not help. False euphoria is but a precarious way of (partially) escaping anguish.

* An enduring peace belongs to those who serenely see both the pleasant and the unpleasant aspects of life, and renew their decision to gather a treasure of learning in the heavens, that is, in the territory of the spiritual soul. A good celebration consists of saying *Thanks* to Life, and it includes a promise to oneself to do one's best, starting today.

* The daily discipline of those who seek wisdom needs to be flexible in order to creatively adapt itself to the changing circumstances of life. The daily rhythm of one's actions must be internally firm, while having no external rigidity. Once the pilgrim has established a creative firmness in his daily discipline, he can seek for goals which have four characteristics. First, they are valuable. Second, they are durable. And they are also stimulating and challenging.

Victories and Defeats

* Unpleasant facts are inevitable - and then they belong to the past. The important thing - what stays with the pilgrim - is his ability to react in correct ways to them.

* The same applies to good news. Pleasant events can separate the pilgrim from his common sense, if he does not know how to receive them with humility and detachment.

* Every journey has its easy and difficult moments. What a pilgrim needs is an elevated goal, a steady will, and a sense of inner balance. We can take advantage of defeats to strengthen ourselves internally. We may use victories to grow in voluntary simplicity, and to expand in ourselves the absence of personal ambition.

000

The New Items in Our Websites

On 14 January we had 2994 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 22 items were in [French](#), 246 in [Spanish](#), 1352 in [English](#) and 1372 in [Portuguese](#).^[1]

The following items were published in English and Spanish between 17 December 2021 and 14 January 2022:

(The more recent titles above)

1. **La Lección del Sol en Capricornio** - *Carlos Cardoso Aveline*
2. **The Morality of Present Civilization** - *The Theosophical Movement*
3. **Teosofía Iberoamericana, el Grupo en Facebook** - *Los Editores*
4. **Of Seeing and Making the Future** - *Carlos Cardoso Aveline*
5. **El Teósofo Acuariano, Enero de 2022**
6. **El Pueblo Quechua en el Criterio Occidental** - *Jesús Lara*
7. **La Sabiduría Andina, el Grupo en Facebook** - *Los Editores*

8. **Effects of Overindulgence in Sensuality** - *Pitirim A. Sorokin*
9. **El Arte de Agradecer** - *Carlos Cardoso Aveline*
10. **La Arqueología del Espíritu** - *Carlos Cardoso Aveline*
11. **Lecciones de la Profecía Celestina** - *Carlos Cardoso Aveline*
12. **La Lección del Sol en Sagitario** - *Carlos Cardoso Aveline*
13. **Caring For the Tree of Divine Knowledge** - *Joana Maria Pinho*
14. **The Aquarian Theosophist, December 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.

000

The Ideological Delusion



An ideology gives you a narrow horizon and the illusion of certainty

- * **A**n “ideology” is a simplified view of reality that allows one to have an immediate answer to every possible question. It helps people make believe they know it all about life.
- * Political or religious ideologies are used as substitutes to the search for truth. They are instruments at the service of institutions whose interest is to seek for power over people.
- * An ideological approach to esoteric philosophy denies actual theosophy while providing people with the illusion of verbal wisdom. In each field of knowledge, ideology is the easy

