

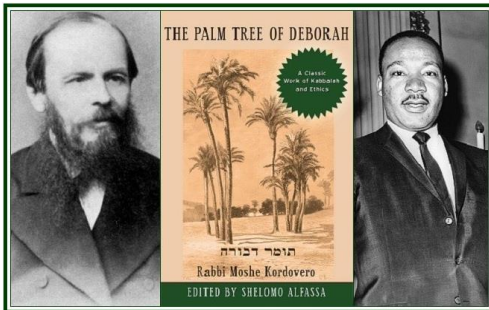
However, the Law of Karma has not been cancelled: the USA has solid reasons to improve itself ethically as a nation and avoid the karma of a continuous moral degradation. Any time is the right opportunity to try one's best.

The country has had great leaders and thinkers like [William Penn](#), [Benjamin Franklin](#), [Abraham Lincoln](#) and John F. Kennedy, to name but a few. Its spiritual resources include extraordinary individuals like Martin Luther King Jr. *It is still possible to stop a repeated mistake* and reawaken to the practice of respectful cooperation.

NOTE:

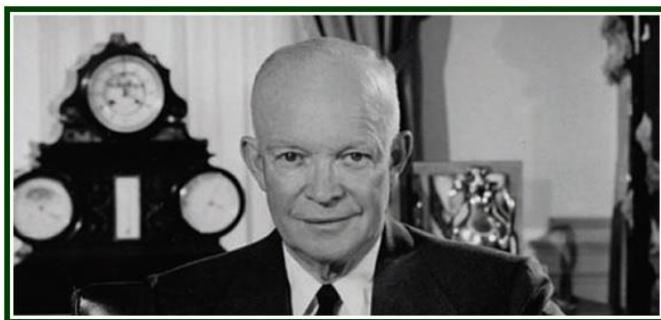
[1] Read a 2020 text of the mainstream newspaper “**Los Angeles Times**”, on the needlessness of Hiroshima and Nagasaki bombs: <https://www.latimes.com/opinion/story/2020-08-05/hiroshima-anniversary-japan-atomic-bombs>.

000



* **O**n the philosophical and theosophical principle of nonviolence, see “[Moshe Cordovero and Social Activism](#)”.

000



* **W**atch the warning made by **Dwight Eisenhower** regarding the political power of the Military Industrial Complex: [Eisenhower Denounces Military-Industrial Complex](#). The warning was made not long before the assassination of John F. Kennedy.

* **E**xamine what Eisenhower had to say about the need to give the nations the peace they want: [Dwight Eisenhower, On Peace](#). Observe the doctrine of the Latin American countries regarding *suicidal policies* like the ones that stimulate nuclear arms race: [Brazil on Nuclear Proliferation](#).

000

security of the slave. I am talking about genuine peace, the kind of peace that makes life on earth worth living, the kind that enables men and nations to grow and to hope and to build a better life for their children - not merely peace for Americans but peace for all men and women - not merely peace in our time but peace for all time.

I speak of peace because of the new face of war. Total war makes no sense in an age when great powers can maintain large and relatively invulnerable nuclear forces and refuse to surrender without resort to those forces. It makes no sense in an age when a single nuclear weapon contains almost ten times the explosive force delivered by all the allied air forces in the Second World War. It makes no sense in an age when the deadly poisons produced by a nuclear exchange would be carried by wind and water and soil and seed to the far corners of the globe and to generations yet unborn.

Today the expenditure of billions of dollars every year on weapons acquired for the purpose of making sure we never need to use them is essential to keeping the peace. But surely the acquisition of such idle stockpiles - which can only destroy and never create - is not the only, much less the most efficient, means of assuring peace.

I speak of peace, therefore, as the necessary rational end of rational men. I realize that the pursuit of peace is not as dramatic as the pursuit of war - and frequently the words of the pursuer fall on deaf ears. But we have no more urgent task.

Some say that it is useless to speak of world peace or world law or world disarmament - and that it will be useless until the leaders of the Soviet Union adopt a more enlightened attitude. I hope they do. I believe we can help them do it. But I also believe that we must reexamine our own attitude - as individuals and as a Nation - for our attitude is as essential as theirs. And every graduate of this school, every thoughtful citizen who despairs of war and wishes to bring peace, should begin by looking inward - by examining his own attitude toward the possibilities of peace, toward the Soviet Union, toward the course of the cold war and toward freedom and peace here at home.

First: Let us examine our attitude toward peace itself. Too many of us think it is impossible. Too many think it unreal. But that is a dangerous, defeatist belief. It leads to the conclusion that war is inevitable - that mankind is doomed - that we are gripped by forces we cannot control.

We need not accept that view. Our problems are manmade - therefore, they can be solved by man. And man can be as big as he wants. No problem of human destiny is beyond human beings. Man's reason and spirit have often solved the seemingly unsolvable - and we believe they can do it again.

I am not referring to the absolute, infinite concept of peace and good will of which some fantasies and fanatics dream. I do not deny the value of hopes and dreams but we merely invite discouragement and incredulity by making that our only and immediate goal.

Let us focus instead on a more practical, more attainable peace - based not on a sudden revolution in human nature but on a gradual evolution in human institutions - on a series of concrete actions and effective agreements which are in the interest of all concerned. There is no single, simple key to this peace - no grand or magic formula to be adopted by one or two powers. Genuine peace must be the product of many nations, the sum of many acts. It must be

dynamic, not static, changing to meet the challenge of each new generation. For peace is a process - a way of solving problems.

With such a peace, there will still be quarrels and conflicting interests, as there are within families and nations. World peace, like community peace, does not require that each man love his neighbor - it requires only that they live together in mutual tolerance, submitting their disputes to a just and peaceful settlement. And history teaches us that enmities between nations, as between individuals, do not last forever. However fixed our likes and dislikes may seem, the tide of time and events will often bring surprising changes in the relations between nations and neighbors.

So let us persevere. Peace need not be impracticable, and war need not be inevitable. By defining our goal more clearly, by making it seem more manageable and less remote, we can help all peoples to see it, to draw hope from it, and to move irresistibly toward it.

Second: Let us reexamine our attitude toward the Soviet Union. It is discouraging to think that their leaders may actually believe what their propagandists write. It is discouraging to read a recent authoritative Soviet text on Military Strategy and find, on page after page, wholly baseless and incredible claims - such as the allegation that "American imperialist circles are preparing to unleash different types of wars that there is a very real threat of a preventive war being unleashed by American imperialists against the Soviet Union [and that] the political aims of the American imperialists are to enslave economically and politically the European and other capitalist countries [and] to achieve world domination by means of aggressive wars."

Truly, as it was written long ago: "The wicked flee when no man pursueth". Yet it is sad to read these Soviet statements - to realize the extent of the gulf between us. But it is also a warning - a warning to the American people not to fall into the same trap as the Soviets, not to see only a distorted and desperate view of the other side, not to see conflict as inevitable, accommodation as impossible, and communication as nothing more than an exchange of threats.

No government or social system is so evil that its people must be considered as lacking in virtue. As Americans, we find communism profoundly repugnant as a negation of personal freedom and dignity. But we can still hail the Russian people for their many achievements - in science and space, in economic and industrial growth, in culture and in acts of courage.

Among the many traits the peoples of our two countries have in common, none is stronger than our mutual abhorrence of war. Almost unique among the major world powers, we have never been at war with each other. And no nation in the history of battle ever suffered more than the Soviet Union suffered in the course of the Second World War. At least 20 million lost their lives. Countless millions of homes and farms were burned or sacked. A third of the nation's territory, including nearly two thirds of its industrial base, was turned into a wasteland - a loss equivalent to the devastation of this country east of Chicago.

Today, should total war ever break out again - no matter how - our two countries would become the primary targets. It is an ironic but accurate fact that the two strongest powers are the two in the most danger of devastation. All we have built, all we have worked for, would be destroyed in the first 24 hours. And even in the cold war, which brings burdens and dangers to so many nations, including this Nation's closest allies - our two countries bear the

heaviest burdens. For we are both devoting massive sums of money to weapons that could be better devoted to combating ignorance, poverty, and disease. We are both caught up in a vicious and dangerous cycle in which suspicion on one side breeds suspicion on the other, and new weapons beget counterweapons.

In short, both the United States and its allies, and the Soviet Union and its allies, have a mutually deep interest in a just and genuine peace and in halting the arms race. Agreements to this end are in the interests of the Soviet Union as well as ours - and even the most hostile nations can be relied upon to accept and keep those treaty obligations, and only those treaty obligations, which are in their own interest.

So, let us not be blind to our differences - but let us also direct attention to our common interests and to the means by which those differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity. For, in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal.

Third: Let us reexamine our attitude toward the cold war, remembering that we are not engaged in a debate, seeking to pile up debating points. We are not here distributing blame or pointing the finger of judgment. We must deal with the world as it is, and not as it might have been had the history of the last 18 years been different.

We must, therefore, persevere in the search for peace in the hope that constructive changes within the Communist bloc might bring within reach solutions which now seem beyond us. We must conduct our affairs in such a way that it becomes in the Communists' interest to agree on a genuine peace. Above all, while defending our own vital interests, nuclear powers must avert those confrontations which bring an adversary to a choice of either a humiliating retreat or a nuclear war. To adopt that kind of course in the nuclear age would be evidence only of the bankruptcy of our policy - or of a collective death-wish for the world.

To secure these ends, America's weapons are nonprovocative, carefully controlled, designed to deter, and capable of selective use. Our military forces are committed to peace and disciplined in self-restraint. Our diplomats are instructed to avoid unnecessary irritants and purely rhetorical hostility.

For we can seek a relaxation of tension without relaxing our guard. And, for our part, we do not need to use threats to prove that we are resolute. We do not need to jam foreign broadcasts out of fear our faith will be eroded. We are unwilling to impose our system on any unwilling people - but we are willing and able to engage in peaceful competition with any people on earth.

Meanwhile, we seek to strengthen the United Nations, to help solve its financial problems, to make it a more effective instrument for peace, to develop it into a genuine world security system - a system capable of resolving disputes on the basis of law, of insuring the security of the large and the small, and of creating conditions under which arms can finally be abolished.

At the same time we seek to keep peace inside the non-Communist world, where many nations, all of them our friends, are divided over issues which weaken Western unity, which invite Communist intervention or which threaten to erupt into war. Our efforts in West New Guinea, in the Congo, in the Middle East, and in the Indian subcontinent, have been persistent

and patient despite criticism from both sides. We have also tried to set an example for others - by seeking to adjust small but significant differences with our own closest neighbors in Mexico and in Canada.

Speaking of other nations, I wish to make one point clear. We are bound to many nations by alliances. Those alliances exist because our concern and theirs substantially overlap. Our commitment to defend Western Europe and West Berlin, for example, stands undiminished because of the identity of our vital interests. The United States will make no deal with the Soviet Union at the expense of other nations and other peoples, not merely because they are our partners, but also because their interests and ours converge.

Our interests converge, however, not only in defending the frontiers of freedom, but in pursuing the paths of peace. It is our hope - and the purpose of allied policies - to convince the Soviet Union that she, too, should let each nation choose its own future, so long as that choice does not interfere with the choices of others. The Communist drive to impose their political and economic system on others is the primary cause of world tension today. For there can be no doubt that, if all nations could refrain from interfering in the self-determination of others, the peace would be much more assured.

This will require a new effort to achieve world law - a new context for world discussions. It will require increased understanding between the Soviets and ourselves. And increased understanding will require increased contact and communication. One step in this direction is the proposed arrangement for a direct line between Moscow and Washington, to avoid on each side the dangerous delays, misunderstandings, and misreadings of the other's actions which might occur at a time of crisis.

We have also been talking in Geneva about the other first-step measures of arms control designed to limit the intensity of the arms race and to reduce the risks of accidental war. Our primary long range interest in Geneva, however, is general and complete disarmament - designed to take place by stages, permitting parallel political developments to build the new institutions of peace which would take the place of arms. The pursuit of disarmament has been an effort of this Government since the 1920's. It has been urgently sought by the past three administrations. And however dim the prospects may be today, we intend to continue this effort - to continue it in order that all countries, including our own, can better grasp what the problems and possibilities of disarmament are.

The one major area of these negotiations where the end is in sight, yet where a fresh start is badly needed, is in a treaty to outlaw nuclear tests. The conclusion of such a treaty, so near and yet so far, would check the spiraling arms race in one of its most dangerous areas. It would place the nuclear powers in a position to deal more effectively with one of the greatest hazards which man faces in 1963, the further spread of nuclear arms. It would increase our security - it would decrease the prospects of war. Surely this goal is sufficiently important to require our steady pursuit, yielding neither to the temptation to give up the whole effort nor the temptation to give up our insistence on vital and responsible safeguards.

I am taking this opportunity, therefore, to announce two important decisions in this regard.

First: Chairman Khrushchev, Prime Minister Macmillan, and I have agreed that high-level discussions will shortly begin in Moscow looking toward early agreement on a

comprehensive test ban treaty. Our hopes must be tempered with the caution of history - but with our hopes go the hopes of all mankind.

Second: To make clear our good faith and solemn convictions on the matter, I now declare that the United States does not propose to conduct nuclear tests in the atmosphere so long as other states do not do so. We will not be the first to resume. Such a declaration is no substitute for a formal binding treaty, but I hope it will help us achieve one. Nor would such a treaty be a substitute for disarmament, but I hope it will help us achieve it.

Finally, my fellow Americans, let us examine our attitude toward peace and freedom here at home. The quality and spirit of our own society must justify and support our efforts abroad.

We must show it in the dedication of our own lives - as many of you who are graduating today will have a unique opportunity to do, by serving without pay in the Peace Corps abroad or in the proposed National Service Corps here at home.

But wherever we are, we must all, in our daily lives, live up to the age-old faith that peace and freedom walk together. In too many of our cities today, the peace is not secure because the freedom is incomplete.

It is the responsibility of the executive branch at all levels of government - local, State, and National - to provide and protect that freedom for all of our citizens by all means within their authority.

It is the responsibility of the legislative branch at all levels, wherever that authority is not now adequate, to make it adequate. And it is the responsibility of all citizens in all sections of this country to respect the rights of all others and to respect the law of the land.

All this is not unrelated to world peace. "When a man's ways please the Lord", the Scriptures tell us, "he maketh even his enemies to be at peace with him". And is not peace, in the last analysis, basically a matter of human rights - the right to live out our lives without fear of devastation - the right to breathe air as nature provided it - the right of future generations to a healthy existence?

While we proceed to safeguard our national interests, let us also safeguard human interests. And the elimination of war and arms is clearly in the interest of both. No treaty, however much it may be to the advantage of all, however tightly it may be worded, can provide absolute security against the risks of deception and evasion. But it can - if it is sufficiently effective in its enforcement and if it is sufficiently in the interests of its signers - offer far more security and far fewer risks than an unabated, uncontrolled, unpredictable arms race.

The United States, as the world knows, will never start a war. We do not want a war. We do not now expect a war. This generation of Americans has already had enough - more than enough - of war and hate and oppression.

We shall be prepared if others wish it. We shall be alert to try to stop it. But we shall also do our part to build a world of peace where the weak are safe and the strong are just. We are not helpless before that task or hopeless of its success.

Confident and unafraid, we labor on - not toward a strategy of annihilation but toward a strategy of peace.

(John F. Kennedy)

000

Reproduced from the transcript of the talk as published by the [John F. Kennedy Presidential Library and Museum](https://www.jfklibrary.org/archives/other-resources/john-f-kennedy-speeches/american-university-19630610):

<https://www.jfklibrary.org/archives/other-resources/john-f-kennedy-speeches/american-university-19630610>

Watch a video with the [above speech](https://www.youtube.com/watch?v=0fkKnfk4k40): <https://www.youtube.com/watch?v=0fkKnfk4k40>.

000

A Prayer for Our Planetary Community



Om.

May the universal Law of Peace enlighten the souls of the heads of state in all nations, especially those now possessing nuclear weapons.

May a deep mutual respect inspire the leaders of the countries which, from a short-term viewpoint and in a military perspective, seem to be the most powerful on Earth.

The higher powers on this planet are not military.

May the Western countries have due respect for Life. Nothing prevents them from acting according to the elevated ethical precepts present in their best religious and philosophical traditions.

By avoiding hypocrisy, Western governments will help build a true planetary community, based on *mutual assured help* - and on sincerity, and goodwill.

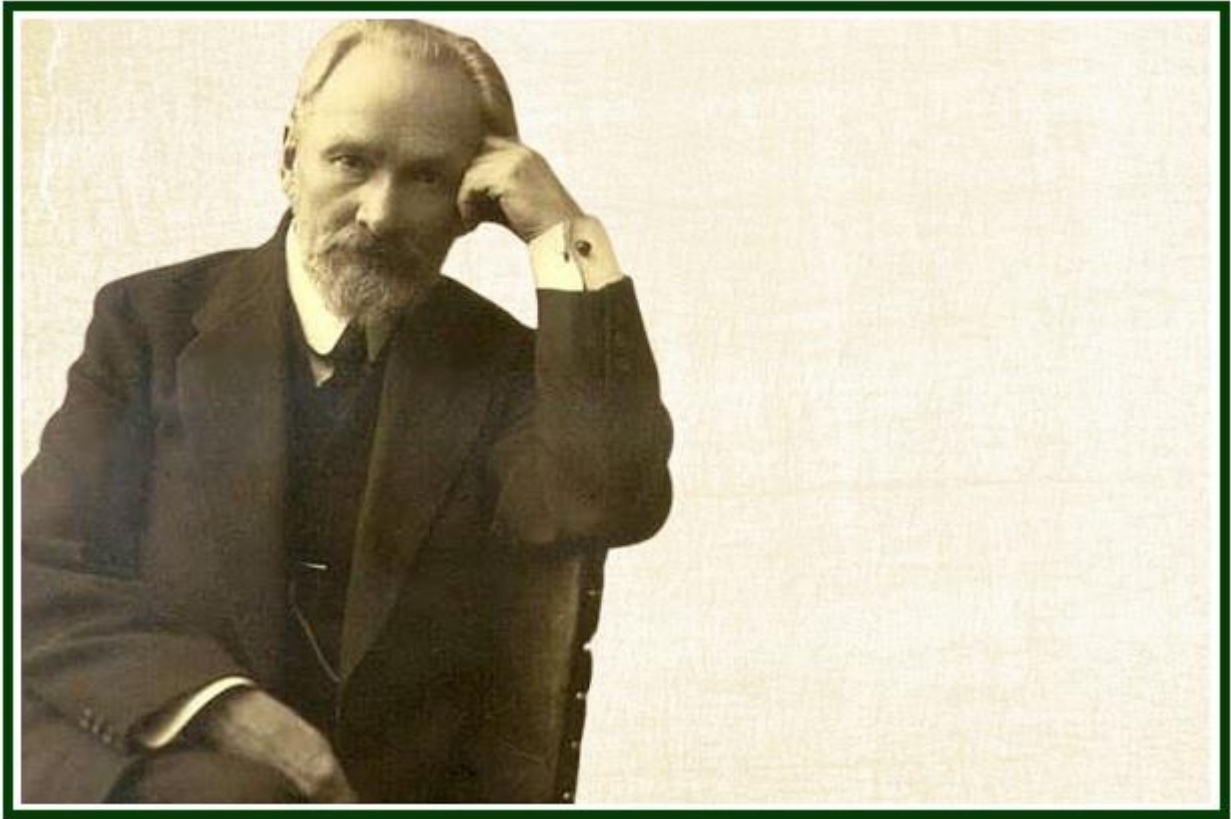
I hope in due time nuclear weapons become museum pieces; useful reminders of an unhappy time when ignorance and misinformation *seemed* to reign among us.

Om, shanti. Om. Namaskar. (CCA)

[See the above prayer in one of our [associated websites](#).]

000

Vasily Rozanov:
On the Magic of Human Birth



Russian philosopher Vasily V. Rozanov (1856-1919)

From every humble cottage, at the birth of every new self, our earth emits a tiny ray, and the whole earth glows with a limited radiance, which does not reach heaven, but 'is its very own'. The earth, when it gives birth, floats firmly - a radiant body, one that is religiously radiant.

(Vasily V. Rozanov)

[The above words are quoted in the book "[A History of Russian Philosophy](#)", by V.V. Zenkovsky, two volumes, Routledge & Kegan Paul, London, UK, 1953, see [volume one](#), pages 458-459.]

Read also "[The Cosmic Creation in Every Foetus](#)".

000

Published a Few Days Ago in the Associated Websites:
*** A History of Russian Philosophy**
by V.V. Zenkovsky

The First Complete Work on the Topic, in its Two-Volume 1953 Edition

000

Thoughts Along the Road

Each Winter Prepares a Springtime



- * **P**eriods of spiritual obscurity and misguided materialism - such as the one the Western countries are experiencing today - are part of the long-term evolution of souls and nations.
- * Night prepares the day. Conscious suffering is the first step in the process of healing.
- * Whenever materialism and spiritual ignorance dominate the scene, they become euphoric, because they finally have the opportunity to discover and reveal their inner failure and their complete inability to guide the human experience.
- * Cut off from the life of the spiritual soul, a civilization becomes blind and quickly finds ways to destroy itself. Thus it paves the way for the resumption of spiritual evolution on renewed grounds.
- * Throughout history, periods of materialistic domination are necessary preparations for more advanced cycles. These are periods of emptying, of transition. They make it possible to recover in a more complete and deeper way - at the right time - the experience of springtime in the soul's learning.
- * Thus, the Western civilization loses nothing of great importance during its periods of collective madness, when it loses the notion of the sacred, when it obeys to a feeling of disrespect for the past, abandons its altruistic ideals, and expresses contempt for the peoples of the East.

* Both human history and the history of our planet are cyclic, and no beautiful period of sunrise would be possible if there were not a dark and cold period in the hours previous to it. Perhaps the most inspiring point of the cycle is the one in which the first signs of dawn can be dimly perceived by those who have their eyes open and pay due attention to the eternal renewal of all things.

A Celebration on the Plane of the Soul



* For various reasons, the main yearly celebrations bring emotional challenges to many people. Old pains from the past may emerge on the table. The absence of loved ones gets painfully unpleasant. Misunderstandings breed impatience. Subconscious expectations are not confirmed. Disappointments happen.

* The substance of parties and celebrations should be more spiritual than physical.

* When a celebration takes place on the plane of the soul, it is outwardly modest, it does not make too much noise, it is not linked to the exercise of gluttony, it does not feed on agitation, it generates peace instead of anxiety. The best gifts are good feelings and fraternal thoughts, which are beyond any words and do not need external manifestations.

* In a society largely governed by voracity, not everyone is qualified to look at suffering in a serene and lucid way. But empowering ourselves for this is within everyone's reach, and the task is not difficult.

* The following prayer helps pilgrims to dismantle habits and mechanisms of emotional suffering, whether during a period of celebrations or not:

* *Om.*

* *I hope all souls of people who do not live any longer on the physical plane may have peace and be noble. I wish they rest in harmony, according to their merit, and in obedience to the law of natural justice.*

* *I wish good to all who suffer.*

* *I leave aside any attachment to suffering.*

* *Because of this, I forgive those who have wronged me, and I ask forgiveness from those I have wronged.*

** With calm sincerity, I want to wish something for people around the world, without distinction of social class, race, country, age, ideology or religion.*

** I hope everyone has a realistic and reasonable degree of contentment, of health, of prosperity, well-being and confidence.*

** And I hope everyone fulfills his duty according to his possibilities. I wish the same for myself, and for those closest to me.*

** Om, shanti. Om.*

An Imperfect Formula for Learning Better



* The spiritual progress of students of theosophy depends on these factors, among others:

- * Devotion to an ideal;
- * A decision to learn about the art of living;
- * Self-forgetfulness combined with self-knowledge;
- * A rigorous selflessness in self-observation;
- * A willingness to cooperate, a basic goodwill to all beings;
- * A consistent attempt to improve oneself;
- * Persistence in correct action, renunciation of mistakes;
- * An inner affinity with victory;
- * A long-term view of things, encompassing several incarnations; and
- * The yoga of duty fulfilled, here and now.

An Inquiry into the
SUPREME HAPPINESS OF MANKIND:
Self-Control and
Contentment - 02 (Concluded)
How Far the Sensations, Appetites,
Passions and Affections Are in Our Power
Francis Hutcheson



**The approbation of our own hearts, and
the approbation of *God*, give satisfactions of a
higher nature than the praises of men can give.**

A full persuasion of the excellence and importance of virtue above all other enjoyments, provided we have just notions of it, must always be for our interest. The opinion will stand the test of the strictest inquiry, as we shall show hereafter; and the enjoyment is in our power. But disproportioned admirations of some sorts of virtue of a limited nature, and of some inferior moral forms, such as mere fortitude, zeal for truth, and for a particular system of religious tenets, while the nobler forms of goodness of more extensive good influence are overlooked, may lead men into very bad affections, and into horrid actions. No natural sense or desire is

without its use, while our opinions are true; but when they are false, some of the best affections or senses may be pernicious. Our *moral sense* and kind affections lead us to condemn the evil, to oppose their designs; nay to wish their destruction when they are conceived to be inalterably set upon the ruin of others better than themselves. These very principles, along with the anger and indignation naturally arising against what appears evil, may lead us into a settled rancour and hatred against great bodies of mankind thus falsely represented as wicked, and make us appear to them as they appear to us, maliciously set upon the destruction of others.

When our opinions and imagination are corrected, the natural appetites and desires will remain, and may be attended with some uneasiness; but the strength of many will be abated and others will acquire more. The simpler gratifications of appetite, these of the easiest purchase, may by good management be as satisfying, nay almost as joyful and exhilarating as any. The pleasures of the imagination may be highly relished, and yet no distress arise from the want of them. Much of this pleasure is exposed to all, and requires no property, such as that arising from the exquisite beauties of nature, and some of the beauties of art. Nor are even these either the sole or the highest enjoyments.

V

The sympathetic pleasures and pains in some degree or other must affect us; no management can prevent it. We must live in society, and by the aid of others, whose happiness, or misery, whose pleasures, or pains, we cannot avoid observing. Nay mankind universally feel the conjugal and parental affections, eminent goodness too, when it occurs, must excite strong love and friendship. Thus we must experience the sympathetic joys and sorrows of the higher kinds. In this matter too we must watch carefully over our opinions and imagination, that our minds be not inflamed with vain desires about mean transitory or unnecessary goods for others, or oppressed with sorrow upon such evils befalling them as are small and tolerable. But unless we get the imaginations of our friends correct, we shall still have occasion for sympathy. All misery is real to the sufferer while it lasts. Whoever imagines himself miserable, he is so in fact, while this imagination continues.

Where choice binds the tie of love, the previously examining well the character of the person, his opinions and notions of life, is of the highest consequence. In the stronger bonds of love with persons of just sentiments and correct imaginations, we have a fair hazard for a large share of these higher social joys, with fewer intense pains; as the happiness of such persons is less uncertain or dependent on external accidents.

As there are not in human nature any necessary causes of ultimate ill-will or malice, a calm mind considering well the tempers, sentiments, and real springs of action in others, will indeed find much matter of pity and regret, but little of anger, indignation or envy, and of settled ill-will none at all. And thus we may be pretty free from the uneasiness and misery of the unkind affections and passions. Human nature is indeed chargeable with many weaknesses, rash opinions, immoderate desires of private interest, strong sensual appetites, keen attachments to narrow systems beyond their merit; and very subject to anger upon appearance of injury to themselves, or those they love: but it is free from all ultimate unprovoked malice; much influenced by some moral species or other; and abounding with some sorts of kind affections. Many of their most censurable actions flow from some mistaken notion of duty, or are conceived by the agent to be innocent, and are the effects of

some partial and naturally lovely affection, but raised above its proportion, while more extensive ones are asleep.

VI

As soon as one observes the affections of others or reflects on his own, the moral qualities must affect the mind. No education, habit, false opinions, or even affectation itself can prevent it. A Lucretius, a Hobbes, a Bayle, cannot shake off sentiments of gratitude, praise, and admiration of some moral forms; and of censure and detestation of others. This sense may be a sure fund of inward enjoyment to those who obey its suggestions. Our own temper and actions may be constant sources of joy upon reflection. But where partial notions of virtue and justice are rashly entertained, without extensive views and true opinions of the merit of persons and causes, the pursuit of some moral forms may occasion grievous distaste and remorse. False notions of virtue may be less lasting than other mistakes. Persons injured by them seldom fail to remonstrate; spectators not blinded by our passions and interest will show their disgust. And thus our ill-grounded joy and self-approbation may soon give place to shame and remorse.

The sense of honour too must occasion pleasure or pain, as the world about us happen to disclose their sentiments of our conduct: and as we have not the opinions of others in our power, we cannot be sure of escaping all censure. But we can make a just estimate of men and of the value of their praises or censures, in proportion to their qualifications as judges of merit; and thus we may turn our ambition upon the praises of the wise and good. The approbation of our own hearts, and the approbation of *God*, give satisfactions of a higher nature than the praises of men can give. We can repress the enjoyment of this lower enjoyment, when it proves inconsistent with the higher.

VII

The desires also of wealth and power must affect the mind when it discerns their obvious usefulness to gratify every original desire. These pursuits in men of correct minds may be easy and moderate, so that disappointment will not give great pain. But when the notions not only of external convenience and pleasure, and of a fund for good offices, but of all valuable ability, and moral dignity, and happiness are joined to wealth or power, and of all baseness and misery joined to poverty and the lower stations; when the natural use of these things is overlooked, and the mind is constantly intent upon further advancement, anxiety and impatience must imbitter and poison every enjoyment of life.

When the mind has been diverted from its natural pursuits and enjoyments, fantastic ones must succeed. When through indolence and aversion to application men despair of success in matters naturally honourable; when any accidents have called off their minds from the affections natural to our kind, toward offspring, kindred, and a country; the desires of some sort of eminence, and of amusement and pleasure, in an incapacity for all valuable business, must set them upon any pursuits which have got reputation among their fellows of similar sloth, incapacity, or depravation, under some confused notions of gentility, liberality, sociableness, or elegance. How else shall one account for years spent by young people of easy fortunes in hunting, gaming, drinking, sauntering, and the silly chat and ceremonies of the places of rendezvous for gayety and amusement.

VIII

Now it is obvious our nature is incapable of the highest pleasures of all kinds at once, or of pursuing them together. There are manifest inconsistencies among them, and the means of obtaining them. A high relish for one kind is inconsistent with a taste for some others. Sensuality and indolence are plainly opposite to all the higher active enjoyments. The pursuits of knowledge and the ingenious arts are opposite to avarice, sensuality, and to some sorts of ambition: so are the pursuits of virtue. Nay the highest enjoyments of some kinds are much increased by consciousness of our having sacrificed other inferior pursuits and enjoyments to them, as those of virtue and honour.

It is equally manifest that in our present state, one cannot constantly secure to himself any enjoyment dependent on external things, which are all subject to innumerable accidents. The noble enjoyments of piety, of which hereafter, and those of virtue, may be stable and independent on fortune. But a virtuous temper, whatever sure enjoyment it may afford upon reflection, ever carries a man forth beyond himself, toward a public good, or some interests of others; and these depend not on our power. There is great pain in the disappointment of virtuous designs, though the temper be ever approved. In this, as in all other things, we depend on providence¹, which, as it gave us at first all our perceptive powers, and their objects, so it disposes of them, and particularly of the happiness or misery of others, the object on which the virtuous affections terminate. This sufficiently shows that the Deity must, for this reason, as well as many others, be the supreme object of our higher happiness: since we can never be secure, nor can we enjoy true serenity and tranquility of mind, without a firm persuasion that his goodness, wisdom, and omnipotence are continually employed in securing the felicity of the objects of our noblest affections.

It would not be improper to consider here the plain evidence for the existence of God and his moral perfections; not only as a firm persuasion of these points is a higher matter of duty, but as the Deity and his providence are the foundations of our tranquility and highest happiness. But as the most persuasive arguments on some of these points are derived from the very constitution of human nature, and that *moral administration* we feel within ourselves, that structure of our souls destined to recommend all those kind and generous affections which resemble the moral perfections of God; we shall postpone the sentiments and duties of piety to be considered afterwards as the highest perfection of happiness, as well as of moral excellence.

IX

As to other enjoyments which are uncertain; though pure unmixed happiness is not attainable, yet our endeavours are not useless. We hinted already that having had high previous expectations, though it may increase the first transports of success, when the preceding anxiety is removed; yet rather lessens the subsequent enjoyment, and still embitters disappointments, and makes misfortunes, in their own nature light, become unsupportable: so having our notions lower about these uncertain objects, and our desires moderate, rather increases our stable sense of pleasure in the object attained, and abates the sense of disappointment.

¹ Providence: Karma, the Universal Law. (CCA)

Thus the temperate, the sober, the chaste, the humble, have senses as acute at least as others, and enjoy all the good in sensual objects, and in honour. Abstinence and restraint, when virtue requires, vitiates no sense or appetite. Moderation in prosperity, temperance, humility, and modesty, low notions of happiness in sensual objects, prevent no sense of pleasure in advantages obtained. Men of this turn have their reason calm and active to procure the gratification they desire, and to find out other preferable enjoyments when they are disappointed. In this uncertain world their prosperity and success is as joyful as that of others. And then under misfortunes,

*Si quis, quae multa vides discrimine tali,
Si quis in adversum rapiat casusve, deusve* ²

(And sure such disappointments are as incident to the inflamed admirers of external things as to others) the difference is manifest. The one had other funds of happiness: he foresaw such accidents; the loss to him is tolerable. To the other; *he is deprived of his gods; and do you ask what ails him?* So necessary is frequent consideration of the uncertainty of human affairs; the accidents we are subject to; and the proper resorts, and the springs of relief, and the other enjoyments which may still be in our power. This abates no solid joy in prosperity, but breaks vain associations, and corrects the imagination; gives strength of mind, and freedom from that terror and consternation which distracts the unprepared mind, and deprives it of the good remaining in its power.

000



The text “**Self-Control and Contentment - 02, Concluded**” reproduces the second half of Chapter VI, Part II of Book I, Volume I, in the work “**A System of Moral Philosophy**” by Francis Hutcheson, Cambridge University Press, 2014; a facsimile edition of the 1755 edition. See pages 108-116. The first part of the chapter is at the December 2022 edition of the [Aquarian](#).

Other chapters of the book were published in previous editions of “[The Aquarian](#)”. The spelling of words has been updated. The first chapter of “**A System of Moral Philosophy**” is available as an independent item at the [associated websites](#) under the title of “[The Constitution of Human Nature](#)”.

000

Enjoy reading: “**A Glance at the Future**”, by Kahlil Gibran.

000

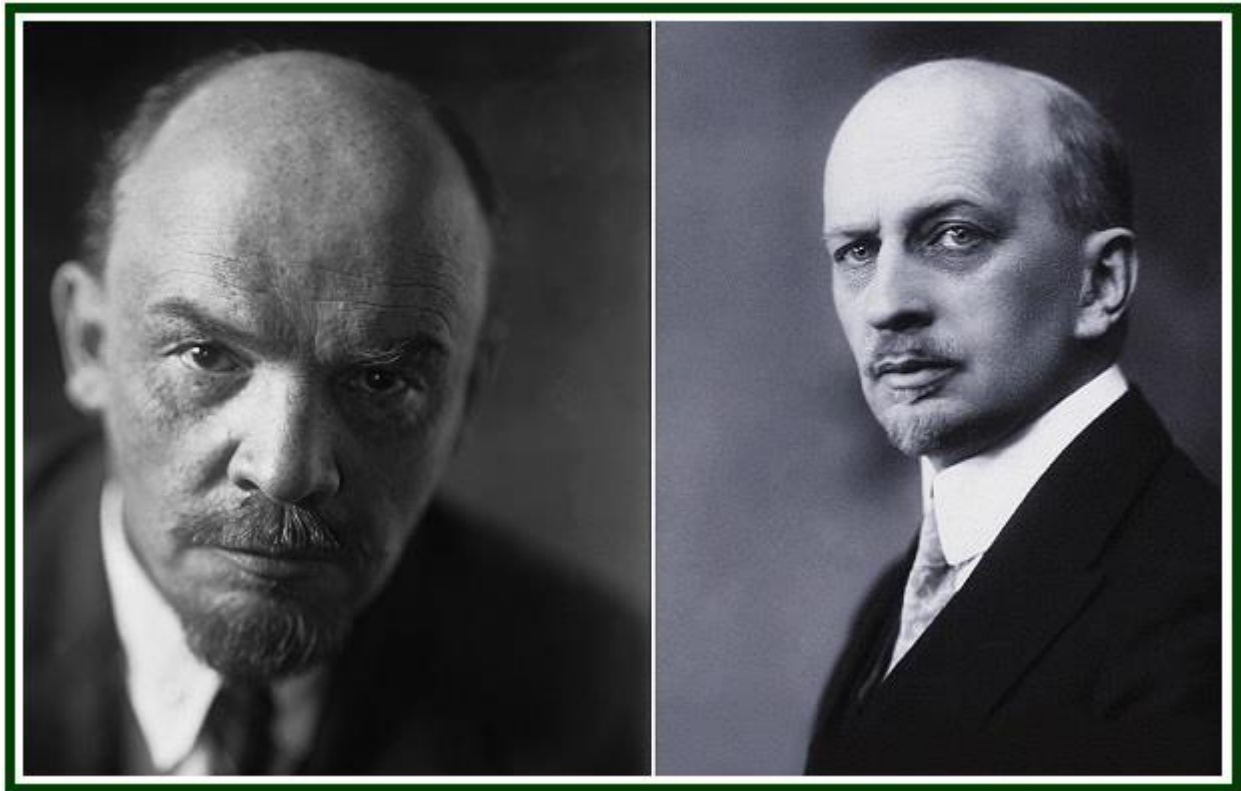
² Virg. Aeneid. IX, vers. 210. (Note by F. Hutcheson)

Il'in, the Anticommunist Who Was Saved by Lenin

The Hegelian Thinker is Influential in Russia and Still Little-Known in the West

Carlos Cardoso Aveline

Photos: Wikipedia



Vladimir I. Lenin, in 1920, and Ivan A. Il'in, the philosopher (1883-1954)

Just like its soul, the physical territory of Russia is vast. The spiritual strength of the country constitutes a mystery to many, for the main lessons it transmits to Western nations transcend the realm of words.

The Russian soul has roots in Asia: it constitutes a cultural bridge, a mystical and geographical area of transition between the East and the West. Russia is inseparable from the snowy regions of the planet. It is paradoxical, full of contrasts and contradictions. The Russian soul and its atmosphere fascinate, and also disappoint. Russia has something to teach other nations, and something to learn from them. Yet the country is seldom understood in the West.

Brotherhood is universal in Russia, at a deeper level than usual. Its spiritual wisdom enchants many, but many others hate the country. In his classic work “Brazil, an Interpretation”,

sociologist Gilberto Freyre wrote he sees a natural affinity among Russia, Brazil and Portugal. Freyre thinks the entire Iberian world is *internally similar* to the land of Dostoevsky.[1]

Let us see an example.

The careful diagnosis made by philosopher Ivan A. Il'in (1883-1954) regarding his native Russia can be successfully applied to an in-depth view of the Iberian countries in Europe and Latin America, not excluding other Western countries.

Four Diseases to Heal

Influential in Russia today, honored by the government of Vladimir Putin, the works of Il'in say that in the 20th century four spiritual illnesses led his country into civil war, chaos, and a socialist revolution.

The first failure, says Il'in, is that society *did not recognize the need to comply with laws and regulations*. In other words, there was an absence of "legal consciousness".

The second illness results from the first. It is the collective inability to understand the proper functioning of an organized state, and an unwillingness to build an efficient and responsive state. The Russians did not feel included in the State. According to Il'in, they saw no difference between the State itself and the persons who were in charge of the government.

The third flaw is the inability to understand the essence of democratic life, and to accept the fact that democracy requires a combination of mutual sincerity and mutual respect.

The fourth and final failure is a lack of love for one's own country. [2]

The presence of the four problems is easy to see in the Western nations of the 21st century. However, the very description of these diseases of the soul seems to indicate the key to the healing process.

Lenin Saves the Life of an Enemy

Ivan Il'in was not the average philosopher. Although he fought communism, he was respected by Vladimir I. Lenin. The leader of the socialist revolution saved his life because he admired the work Il'in wrote on the German philosopher Georg Wilhelm Friedrich Hegel.

Human reality is paradoxical: Hegel, an ethical and religious thinker, was a major source of inspiration for Karl Marx, the materialist. Even today Hegel is respected by every Marxist thinker. Similarly, in Russia, the life of the Hegelian and Christian philosopher was saved by the materialist leader of the Communist party.

Il'in was in danger because he didn't just write. He actively participated in the resistance against the revolution led by Lenin. Twice, in 1918 and 1920, Il'in was arrested by the political police of the communist state. The natural tendency would be for him to be shot. On both occasions Lenin personally interceded and saved Il'in.

In 1920 Lenin wrote in a memorandum to the authorities who were in charge of the prisoner:

“Il’in, although not ours, but talented, release him.” [3]

Il’in was finally expelled from Russia in September 1922. He lived and wrote in exile until death came to him in 1954. His writings on self-knowledge have much in common with the theosophy of Helena Blavatsky. However, it was only after 2005 that this spiritual thinker and friend of nature started to be known in the West.

A Few Challenging Ideas

Ivan A. Il’in wrote:

- * “Through all the sufferings of the world the ancient truth arises and flares up, and summons people to a new understanding, recognition and realization: *the life of a human being is justified only when his soul lives from a single, objective center, moved by an authentic love of Divinity as the supreme good.*” ([Taking Possession of Our Own Nature](#))
- * “A spiritually blind soul lives by wretched contents and scant measures of a personal way of life; it perceives everything on the plane of its *needs and passions* and measures life in terms of *interest and power*. And precisely for that reason its life is converted into a bog of confusion, weakness and vice. But its principal confusion is in the non-recognition of spirit, its objectivity and unconditional value.” ([Spiritual Respect for Oneself](#))
- * “At the base of all corruption - bribes, public corruption, every sort of demagoguery and mercenary international treason - lies a *spiritual blindness and an absence of one’s own spiritual worth*. Blindness gives rise to an incapacity for gradation of ends according to value, and a defect of spiritual worth creates a seriously impaired will, an unprincipled readiness to give up the spiritual, the objective, the universal, for personal interest and acquisition.” ([Spiritual Respect for Oneself](#))
- * “...A political regime not nurturing in the people a feeling of its own worth is doomed to disintegrate eventually from the triumph of *private self-seeking* over the common interest and *vulgarity* over spirit.” ([Spiritual Respect for Oneself](#))
- * “A people unable to respect its own spiritual worth creates a diseased *ruling power*, brings forth a sick *sense of self* and a sick *ideology*.” ([Spiritual Respect for Oneself](#))
- * “A people not yet having realized its spiritual self-affirmation does not respect spirit either in itself or in the object, or in the idea of the State; therefore it develops morbid forms of spiritual life and produces morbid phenomena of spiritual culture. These forms and phenomena may be apparently lacking mutual correlations, but in substance they reveal a single organic spiritual disease.” ([Spiritual Respect for Oneself](#))
- * “A natural calamity always reveals the *defeat*, the limitation and the failure of spirit, for the creative transformation of nature remains its highest task. And however great this calamity, and however vast and overwhelming the sufferings caused by it, the human spirit must *accept* its failure and in the very acuteness of its suffering discern a call to rebirth and regeneration. But that means comprehending the disaster befalling us as a great *spiritual unmasking*.” ([Taking Possession of Our Own Nature](#))

* “The nature that by now has involved humanity in the immeasurable misfortune of great wars and upheavals is the nature of *a disordered and embittered human soul*.” ([Taking Possession of Our Own Nature](#))

NOTES:

[1] “Brazil, an Interpretation”, by Gilberto Freyre, New York: Alfred A. Knopf, 1951 (copyright 1945), 179 pp., see chapter one, pp. 2, 3, and Chapter five, especially pages 127 through 135. The whole chapter should be read. In Portuguese language, “Interpretação do Brasil”, Gilberto Freyre, Livraria José Olympio Editora, RJ, SP, 1947, 323 pp., pp. 43-44, and Chapter five, especially pp. 235 to 241.

[2] See the book “On the Essence of Legal Consciousness”, by Ivan A. Il’in (also spelled *Ilyin*); published by Wildy, Simmonds & Hill Publishing, UK, 2014, 391 pages. Especially pp. 68-69.

[3] “On the Essence of Legal Consciousness”, Ivan A. Il’in, pp. 75-76.

000

The above article was first published in the author’s blog at “[The Times of Israel](#)”.

000

Read more:

- * [A Lunatic Race?](#), by Radha Burnier.
- * [Theosophy and the Pralaya of the West](#), by CCA.
- * [The World War in Our Minds](#), by CCA.
- * [No More Hiroshimas and Nagasakis](#), by CCA.

000

The New Items in Our Websites

On 11 January we had 3145 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 02 items were in [Italian](#), 18 items were in [Russian](#), 22 items in [French](#), 283 in [Spanish](#), 1409 in [English](#) and 1411 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 09 December and 11 January 2023. The more recent titles are above:

1. **El Teósofo Acuariano 014, Enero de 2023**
2. **A History of Russian Philosophy, Volume Two** - V. V. Zenkovsky [a book]
3. **A History of Russian Philosophy, Volume One** - V. V. Zenkovsky [a book]
4. **Uncertain Winds Guide Public Opinion** - Helena P. Blavatsky
5. **No Preguntes Quién Nace en Navidad** - Carlos Cardoso Aveline

