

P. Blavatsky's teachers once called him "the rock of the ages". At another point, this Eastern sage referred to the Chohan as "the one for whom the future is like an open page".¹

After the consultation with the Maha-Chohan, the Master gave an account of the conversation. This text is the most authoritative description of the Mission that should be fulfilled by the authentic theosophical and esoteric movement, not only in the following decades, but also in the following centuries. It contains an extraordinary and encouraging prophecy about the cultural and historical progress of our humanity. Unlike so many "prophecies" that limit themselves to announcing disasters, the text points the way to the victorious human transition (not without sacrifices) to a new era of planetary fraternity.

The Letter of the Maha-Chohan has special importance - among other reasons - because we find in it central elements of information about the religion of the future. It defines the general lines of a religiosity that should become more visible during the 21st century. There was, however, a doubt regarding the exact content of the letter in a decisive passage. The text transcribed by C. Jinarajadasa in the volume "**Letters From the Masters of Wisdom - first series**" says:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity".²

The passage may lead the student to a few questions. Will there be, in the future, several religions competing with each other? Or will there be a single global religion, which will have, however, a non-authoritarian character?

The original of the Letter of the Maha-Chohan disappeared, and there is more than one copy of it. In the early years of the movement, transcriptions of the Letters of the Mahatmas were privately circulated among students. The **Pasadena Theosophical Society** published the version of the text that can be seen in the **British Library**. In it, the document refers to the future religion, in the singular form:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity".³

In this case, the Master would have stated that the religion of the future will be only one - naturally not in the bureaucratic sense of the word, for it will inevitably welcome cultural diversity.

In order to directly check and verify the facts, we took steps to obtain an authentic copy of the most authoritative version of the Letter of the Chohan that exists in the world. This is, no

¹ Regarding the reference to the future being "like an open page", see "[Letters From the Masters of the Wisdom - First Series](#)", letter 16, to H.S. Olcott, page 45, upper half. On the reference to the Chohan being "the Rock of Ages", see "[The Mahatma Letters](#)", Letter IX, first paragraph, page 38. (CCA)

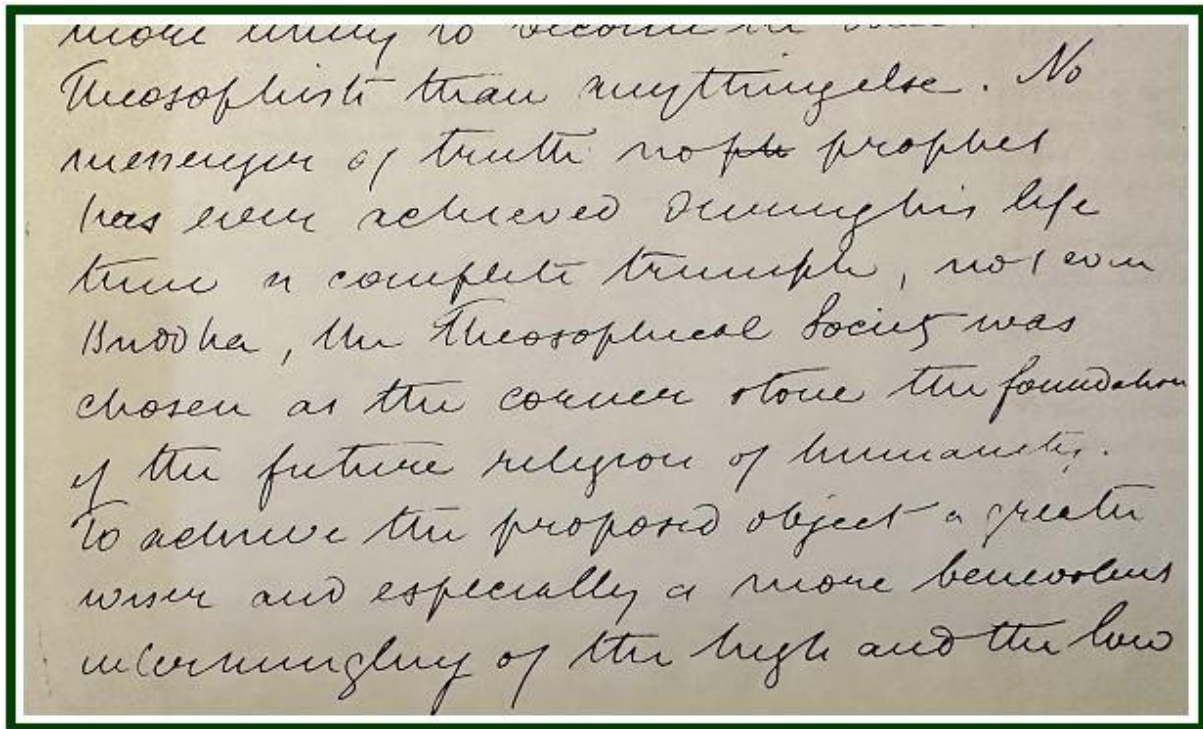
² Letter 01 in "[Letters From the Masters of the Wisdom - First Series](#)". See the lower half of page 04. (CCA)

³ "View of the Chohan on the T.S.", a text included in the volume "**Combined Chronology - For use with 'The Mahatma Letters to A.P. Sinnett' and 'The Letters of H.P.B. To A.P. Sinnett'**", by Margaret Conger, T.U.P., Pasadena, California, USA, 1973, 48 pp., see especially page 44. (CCA)

doubt, the copy made in pen by Alfred Sinnett himself, the British journalist and theosophist who received it from the Master. The document is now in the *Additional Manuscripts* sector of the British Library, in London, under the title of **Mahatma Papers**. Its shelfmark identification is **ADD.45289A**. In May 2009, a complete certified copy of manuscript **ADD.45289A** was obtained from the British Library.

Direct examination of the letter, on page 53 of Sinnett's manuscript, confirms the fact that the correct sentence is:

“The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity.”



Partial view of Sinnett's transcription of the letter, with the words “of the future religion”

Such a confirmation is important for several reasons. One of them is that even today most theosophical publications - including those focused on original theosophy - continue to publish the erroneous version of the sentence, which refers to “religions”, in the plural, as in C. Jinarajadasa's version.

It is also important to note that, in the last sentence of the letter, there is a reference to “the true philosophy, the true religion, the true light”, in the singular form.

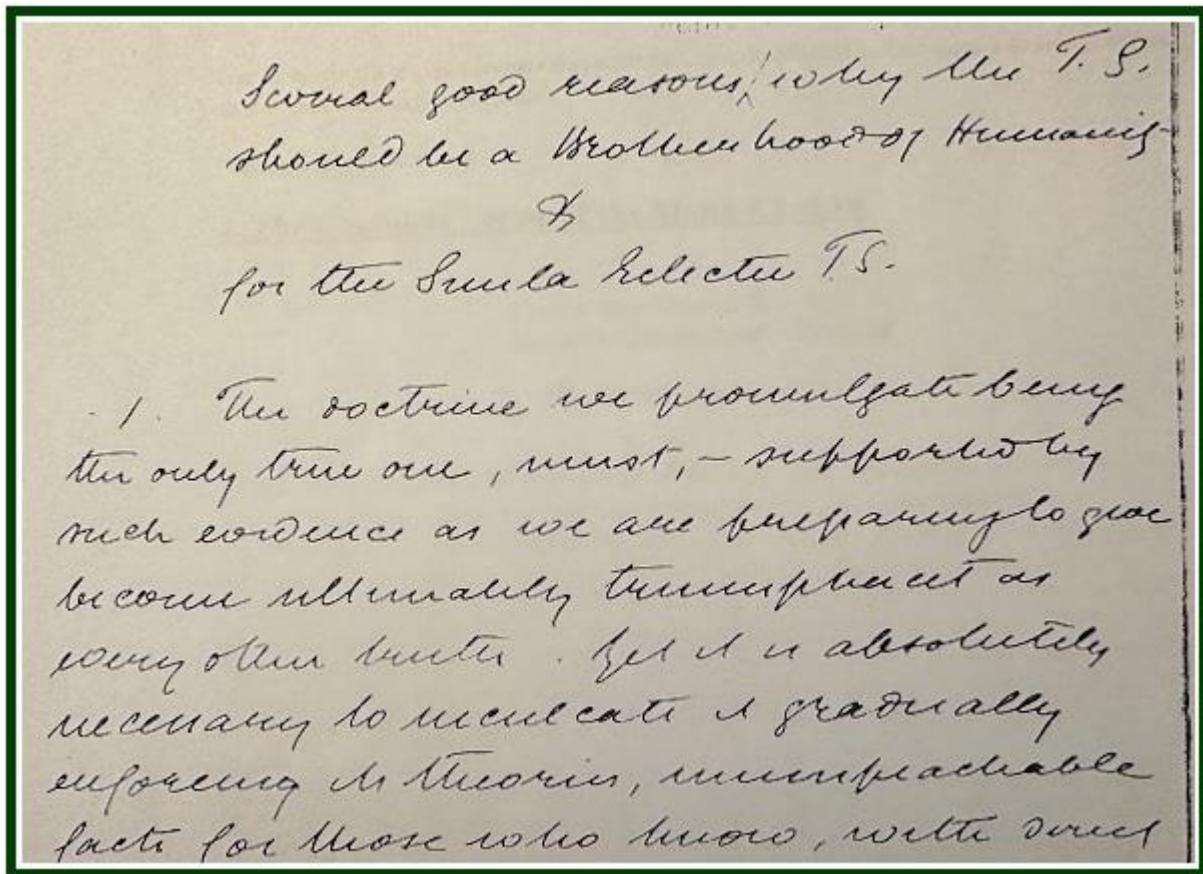
The religion of the future is a philosophical religion, a wisdom-religion.

It is only one, which means universal, but it is not authoritarian, and therefore it includes the principle of diversity. It is based on the direct perception and experience of the law of brotherhood that unites all beings. Internally one, it can be seen as externally multiple.

We transcribe below the full text of the prophetic Letter of the Maha-Chohan, in Jinarajadasa's version, with the correction in the sentence referring to the religion of the future.

(Carlos Cardoso Aveline)

2. The Complete Letter of the Maha-Chohan



Original title and opening lines of the letter, in the copy made by A. P. Sinnett

*Several Good Reasons Why the T.S.
Should be a Brotherhood of Mankind*

For the Simla Eclectic T.S.

The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H.S.O., who works but to revive Buddhism, may be regarded as one who labours in the true path of theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theo-Sophia, Divine Wisdom, which is a synonym of truth.

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious *selfishness* - but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to

cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those “intellectual classes”, reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of theosophists are more likely to become in their turn theosophists than anything else. No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. 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.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphaz Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha’s esoteric doctrines?

For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests - Buddha, Divine Wisdom and enlightenment or Theosophy by the philosophers of all ages - means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss Nirvana.

Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle - this liberated Para-Atma (Augoeides) called by the some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit - will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent *self*, to recognise our true self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with the curse known as the “struggle for life”, which is the real and

most prolific parent of most woes and sorrows and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands and is nearly unknown among Buddhist populations. (In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most of Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference.) Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *Karma*, the cause producing the effect that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Thibetans. (The above is not addressed to you, *i.e.*, A.P.S., and has naught to do with the work of the Simla Eclectic Society. It is meant only as an answer to the erroneous impression in Mr. Hume's mind of the "Ceylon work" as no theosophy.)

The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: "We have nothing to do with all this; the lower classes and the inferior races (those of India for instance in the conception of the British) cannot concern us and must manage as they can", what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter as best they know how? Never. Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

Among the few glimpses obtained by Europeans of Thibet and its mystical hierarchy of "perfect Lamas", there is one which was correctly understood and described. "The incarnations of the Boddhisattva, Padma Pani or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood - *i.e.*, the *summum bonum* of bliss and of individual personal felicity - that they might be born again and again for the benefit of mankind." (R.D.)⁴ In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect Lamas, who are

⁴ Rhys Davids. (Note by C. Jinarajadasa, the editor of "[Letters From the Masters of the Wisdom - First Series](#)")

expected to allow the T.S. to drop its noble title, that of the Brotherhood of Humanity, to become a simple school of psychology. No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently, to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself the idea. Oh, for the noble and unselfish man to help us *effectually* in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles - right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism - are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines will prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

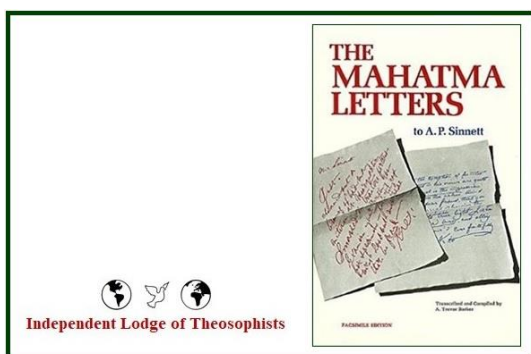
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The fact is widely recognized that the text “**The Letter of the Maha-Chohan**” can be considered the inner Charter of the theosophical movement.

According to the **Independent Lodge of Theosophists**, the direct teachings of the Masters of the Wisdom constitute the most important part of the theosophical literature.

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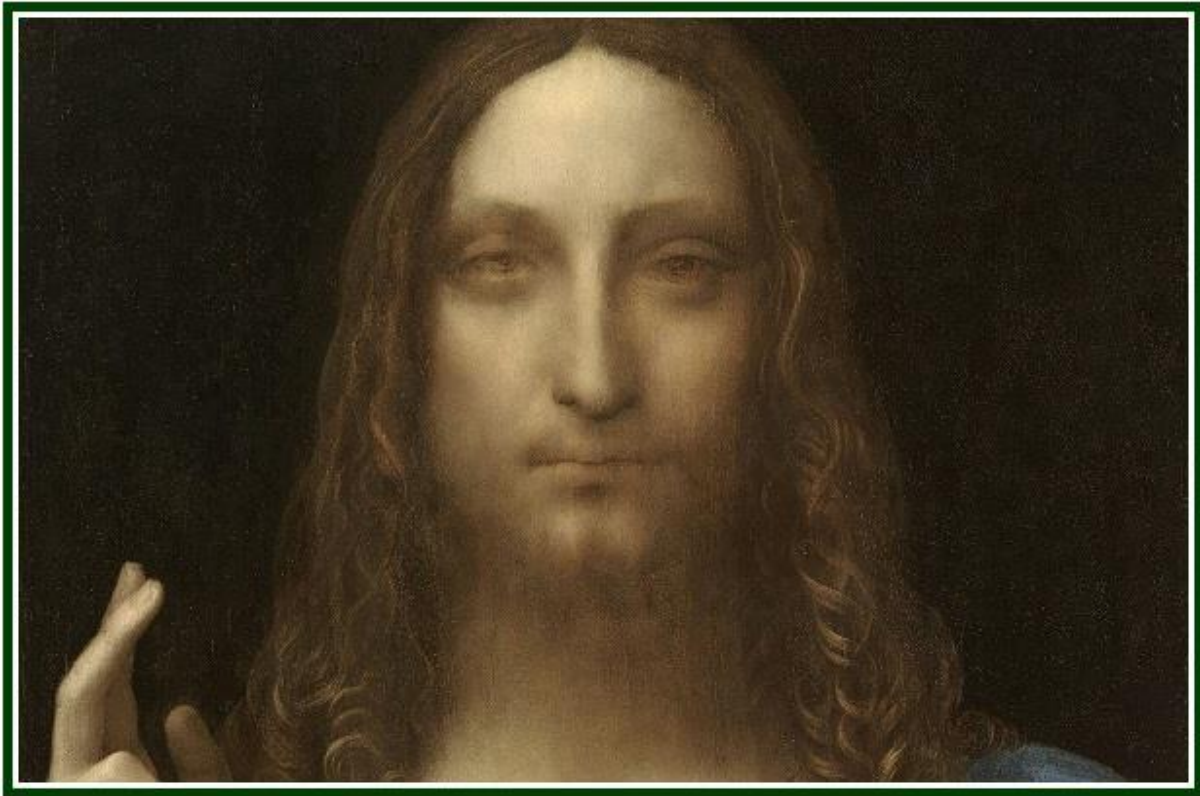
Read more:



- * [Leaving the Masters Aside.](#)
- * [Storks, the Phoenix, and Rebirth.](#)
- * [A Lever to Move the World.](#)
- * [The Battle of Truth – twelve prophetic statements.](#)

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The Power of the Soul Invites Us: Reject Artificial Intelligence, Develop an Authentic Understanding



We need to develop authentic intelligence. Partial view of “Salvator Mundi”, a painting by Leonardo da Vinci.

The Independent Lodge of Theosophists rejects, in principle, Artificial Intelligence projects. A.I. is based on supercomputers and is part in one way or another of projects aiming at the manipulation and domination of minds.

Artificial Intelligence has little-known links with the ideology of so-called “Transhumanism”, which seeks to transform human beings into machines and into “post-human” beings, or monsters.

These issues need to be investigated and clarified.

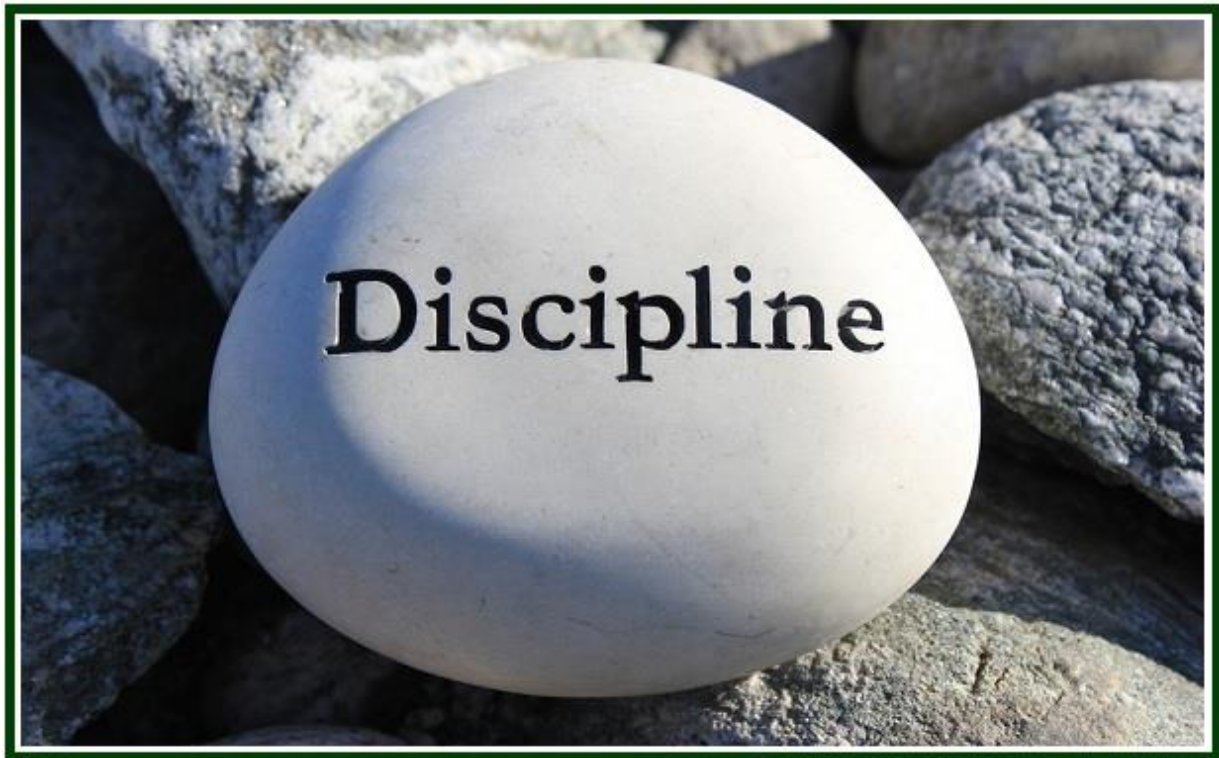
The cult of machines and the dehumanization of men and women are two central characteristics of the Nazi pseudoscience developed in the Germany of Adolf Hitler. Abortion, euthanasia and other forms of attack against the laws of nature are part of the same inhuman philosophy, which denies the divine world and tries to believe, blindly, that the spiritual soul does not exist.

On the other hand, the Independent Lodge supports the Natural Intelligence of human beings.

True Intelligence is inevitably linked to Ethics, Morality, respect for Life, and a sense of universal fraternity.

Theosophists seek the authentic development of Human Intelligence, of Goodwill and Mutual Help. Natural intelligence transcends the soulless, mechanical world of things which the unfortunate victims of mental laziness can buy with money and credit cards.

Organizing the Effort: **Three Phases of Daily Discipline**



While defining the central lines of his spiritual life, the pilgrim can take into account the fact that each new day is the miniature of an incarnation.

Childhood and Youth: Learning

The cycle begins with a miniature of childhood. As you start the day, the vital energy is young: it is the best time to learn. During the first minutes after waking up, the pilgrim must elevate his thoughts to the highest source of sacred inspiration of his life (or the most needed one in the current moment).

It is correct to dedicate one to three minutes to some moderate physical exercise combined with a key phrase or important idea for your project of spiritual self-education. Such a brief activity should awaken and focus the consciousness of the pilgrim so that he remains alert throughout the day.

Thus the first phase of the cycle of 24 hours is dedicated to self-training, to the education of the will and to reading texts that feed the soul. Here is also the moment for those physical exercises that strengthen the concentration of one's mind.

How could this be done if one has to leave home at seven in the morning to go to work? It is enough to get up 20, or 40, or perhaps 90 minutes earlier than usual, and dedicate this time to reading and to self-education.

Mature Stage: Intense Effort

The second stage of the day is focused on production. It is the culmination of intensity in work and effort. The process of learning is very much present even now, side by side with the higher inspiration that comes from the soul. Rest is also a decisive factor in the necessary moments.

There is no exact boundary between phases one and two, or between phases two and three. The transition from one phase to another is often unnoticed since it occurs slowly. Each phase contains miniatures of the other two, and these miniatures serve to renew and enrich the phase in which we are.

Working, resting and starting again are inseparable elements in large and small cycles. Therefore, brief moments of rest and contemplation increase one's productivity during periods of intense effort.

Plenitude: Moderate Production and Broad Reflection

The highest level of knowledge and the highest form of education occur in the third stage of the day.

As one gets to the evening, or to autumn, production continues, and it may even be more effective. However, the limits created by fatigue must be increasingly respected. Little by little, Life pushes the focus of consciousness upwards, inviting the pilgrim to live the inner fullness of the experience acquired.

The longer the third stage of the cycle, the better. In many cases it is the most productive, because there is greater knowledge in it, and one can do more with less effort.

With due exceptions, activities must be physically moderate and pleasant, so that the renewal of life, during the night and early morning, can be full, complete, profound, and duly receive sacred inspiration from above.

It is now once more correct to read, to reflect, to pray, to plan your spiritual learning, to examine your victories and defeats in self-discipline, to put on record your chosen priorities and the lessons learned, to write down your decisions regarding self-improvement, to review what was done during the day, to reject mistakes, to decide that you will expand your connection with wisdom, and to get ready to make a renewed and more effective effort tomorrow.

(CCA)

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The above article is also published in Portuguese at [‘O Teosofista’, October 2023](#), pp. 1-2.

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Peace, Study and Brotherhood

The Outward Progress of the Theosophical Movement Reflects Inner Individual Progress

Steven H. Levy



On November 17th 1875, the Theosophical Society was officially inaugurated. The declared primary object of this organization, and indeed the broader Theosophical Movement, is the establishment of “a nucleus of universal brotherhood.” The practical effort of those who associate themselves with this aim of the Theosophical Movement, and those who are in sympathy with its purpose, is to encourage an atmosphere in that nucleus of mutual tolerance and charity towards each other’s shortcomings and mutual assistance in the search for truth - the result of which is right thought, right aspiration, and right action.

Through the expanding influence of a united nucleus, there can eventually be an elevation of the physical, moral, and spiritual condition of humanity, an alleviation of suffering, and removal of obstacles to the cooperation of all human beings. However, this outer progress in the service of humanity is a reflection of progress of the inner work upon one’s individual nature. Success in the outer work comes with a simultaneous growth in one’s own inner self-confidence, self-reliance, and inner peace. Self-study, self-discipline, and self-development are necessary prerequisites.

The path is one for all, but the means and method vary with the traveler. The final authority is left to the individual because progress ultimately depends on self-devised and self-induced efforts. However, fortunate is the individual who is able to benefit from the experience and help of all those who are traveling on the same path, especially those who have made more progress.

The path is one, but it is threefold in its manifestation. It is simultaneously a path of physical, mental and spiritual progress. Each of these is guided by its respective laws of evolutionary growth. Although these laws are aspects of one universal law of cause and effect.

Similarly, the path of inner growth is one for all, but it is simultaneously a path of growth in self-confidence, self-reliance, and inner peace. Each of these has its respective cause. Self-confidence is developed through self-study. Self-reliance is developed through self-discipline, and inner peace (enlightenment) is acquired through self-development.

What kind of self-study leads to self-confidence? The self-study needed is that which leads to an inner realization of the Self as being one and identical with Deity - the One eternal, omnipresent Self of All, and a profounder conviction that universal brotherhood is a fact in nature. The former comes from realizing through self-study that there is a part of human nature that is permanent, enduring, changeless, creative yet invisible in its potentiality.

We learn from contrast, so this truer realization of the higher Self is acquired by a simultaneous self-study of that which is temporary, changeable, fleeting whether it be expressed visibly in the physical body, or invisibly in the feeling and mental department of human nature. In the teachings of Theosophy, especially regarding the seven principles of human nature, one finds the terms and explanations that will help in this self-study.

A profounder conviction of universal brotherhood comes from realizing through study that the human being is a microcosm of the macrocosm, and that all the creative forces and elements of Nature are to be found in the human being. The facts and truths that demonstrate the blending of the human being with Nature physically, psychically, and spiritually are presented in the teachings of Theosophy, especially those regarding the universal laws such as cycles, karma, reincarnation, and evolution.

Self-Discipline and Self-Reliance

It is this self-knowledge gained gradually through self-study that is the remedy for the hopelessness, helplessness, and separateness that limits, obstructs, and obscures self-confidence. It is this self-knowledge gained through self-study that leads to a conviction and faith in the ideal of human, and therefore our own, perfectibility.

What kind of self-discipline leads to self-reliance? An understanding of the difference between the temporary lower self or personality and the higher impersonal Being or Monad is acquired through self-study and the study of Theosophy. Then the realization comes that it is reliance upon the higher Self that is needed and that this can be achieved by a discipline adapted to the proper goal. But the higher Self cannot be understood, or relied upon, until the influence of the lower self over one's thoughts, words, and deeds is recognized and subdued. There is often too much reliance on the lower self.

The self-discipline that nourishes gradual reliance upon the higher Self is applying the power of the self-knowledge gained through self-study and the study of Theosophy. The power may at one time be used to restrain and destroy, and at another time to create and preserve. Its aim is purification of the body, but most especially of the feelings, aspirations, and thoughts for the purpose of eliminating selfishness and the idea of separateness.

The self-discipline that leads to self-reliance in the higher Self endeavors to make all the aspirations, faculties, and powers that make up the personality of this lifetime subservient to the better interests of another and making the personality porous to the influence of the higher Self. One who lives life according to this manner of self-discipline finds reliance and faith in the higher Self gradually springing up within in the course of time. That reliance on the higher Self is necessary in order to achieve enlightenment and inner peace through self-development.

What kind of self-development leads to enlightenment and peace? Enlightenment (spiritual wisdom) and inner peace (liberation from the limitations and bonds of suffering) are two sides of the same reality. The individual who obtains one, obtains the benefits of the other. There can be no inner peace where there is ignorance and delusion. There can be no spiritual wisdom reflected on the surface of the mind that is not at ease, or in the depth of the heart that is not calm.

The kind of self-development that leads to peace and enlightenment is that which creates a bridge in this life between the lower mind and the higher mind, between one's rational intellect and spiritual intuition, between the knowledge accumulated in this life and the spiritual wisdom accumulated in the immortal individuality that reincarnates in a long series of many temporary personalities.

It is the kind of self-development that strives to develop the transcendental virtues of mind described in "The Voice of the Silence" which open inner portals to a vision and understanding of the planes of being beyond the terrestrial plane of our physical senses. The power that accomplishes this self-development transcends the personal will. It proceeds from the higher Self when there is reliance upon and confidence in the higher Self.

It is natural to ponder if the mission of the modern Theosophical Movement is being fulfilled in the best way now, and how it will be accomplished in the future. In one sense, its primary object is timeless as it is based on spiritual truths and laws of nature.

It continually renews itself and adjusts according to the progress of humanity. It is correct at appropriate occasions to make a self-examination and assess how one can further help the cause of the Theosophical Movement and the inner work of improving self-confidence, self-reliance, peace, and enlightenment.

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Steven H. Levy, M.D., is a lifelong North-American theosophist and lives in Philadelphia. A contributor to "**The Aquarian Theosophist**", Steve is a member of "**[E-Theosophy](#)**" at **[Google Groups](#)**. Click to see other **[texts by Steve](#)**.

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The Prayer of a Lodge

Strengthening Our Common Good-Will



Independent Lodge of Theosophists

*To be practiced by associates and
friends of the theosophical movement*

Om. Shanti.

I think of each reader of the texts published by the Independent Lodge of Theosophists.

I call to mind the members of our study groups, and every colleague in the effort of the theosophical project.

There is a Circle of inner Peace uniting us all in different countries and continents.

I see a member of this Circle as someone who has a knowledge of himself in victory and defeat; someone who respects himself, and who lives in *inner peace* with the others.

I see my colleagues sowing good thoughts. I observe as they generate constructive ideas about themselves, and their companions.

I wish the best for each friend of the Independent Lodge. In my mind I build a subtle territory of harmony among those who seek for divine Wisdom.

Such a magnetic field includes the readers and co-workers who are with us in the present day. But it also includes those who were with us in the past - near or distant - and those who will be with us in the future.

May the good-willing persons who study the texts of the Lodge attain to the blessings of the philosophy of altruism and of love for Life.

I hope we all sow a sacred inner feeling wherever we are.

True blessings include austerity, or *tapas*: an honest severity paves the way to bliss, and self-discipline leads to contentment. It is by helping mankind that we get to deserve and to obtain help ourselves.

A natural line of goodwill unites us with the universe, and with the immortal Sages who watch over human evolution. The present cycle of 24 hours must become therefore a Day of Goodwill, and so tomorrow and every day in the future.

Om, shanti. Om.

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The above meditation can be practiced by students both individually and collectively. Its regular practice makes it more effective. The ideas expand their magnetic force as the experience of the effort is accumulated.

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Read more:

*** Profile of the Independent Lodge**

<https://www.carloscardosoaveline.com/profile-of-the-independent-lodge/>

*** The Point and the Circle**

<https://www.carloscardosoaveline.com/the-point-and-the-circle/>

*** Magnetic Circles of Universal Friendship**

<https://www.carloscardosoaveline.com/magnetic-circles-of-universal-love/>

*** The Center of Pascal's Sphere**

<https://www.carloscardosoaveline.com/the-center-of-pascals-sphere/>

*** Envy and Friendship**

<https://www.carloscardosoaveline.com/envy-and-friendship/>

*** The Cure for Envy Was Discovered**

<https://www.carloscardosoaveline.com/the-cure-for-envy-was-discovered/>

*** Psychology and Ethics Are Inseparable**

<https://www.carloscardosoaveline.com/psychology-and-ethics-are-inseparable/>

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How Blavatsky Saw the Failure of Christianity



H.P. Blavatsky wrote in 1890:

“In America, as in England and every other civilised country, complaints are heard from the press of the failure of Christianity to influence the lives of the people. We have just come across an article in an American paper on ‘The Failure of Christianity in Villages’, in which our contemporary declares that:”

“Nothing is more marked in American social life, or more to be regretted, than the manifest decay of religious activity and the loss of vitality in our American towns and villages, especially in the rural districts. New England presents this failure in one form, and the North-West presents it in another, but in nearly all American villages, wherever you go, the Christian religion in the existing forms in which its friends try to commend it to the public, is set forth in ways which for the most part are not attractive to the average man, and do not impress the people with much respect for the truths which are behind them.”

After quoting these words, Blavatsky concludes her note thus:

“The truth is that the age is outgrowing the dead-letter rendering which materializes truth into falsehood. Everywhere empty hands are outstretched into the darkness groping after the Truth. It is for the Theosophists to chase away the darkness with the ‘light from the East’.” [1]

Any time in the 21st century is the right time for those theosophists who have a sense of responsibility to evaluate their common effort, and to see whether the theosophical movement has fulfilled its duty to mankind.

Are the theosophical lodges effectively accomplishing their mission now and “chasing away the darkness with the light from the East”? What are the victories and defeats of the movement, as it struggles with such a challenge?

Whatever the answers we may submit to these questions, our duty does not consist in convincing ourselves or convincing others that we won the day, but in honestly Trying and doing our best, as recommended by immortal sages in the Mahatma Letters.

This is something we can and must accomplish, regardless of circumstances. No collective hypnotism should make us cease to listen to the voice of the sacred silence, the voice of our conscience.

A theosophist can live his daily life so as to express the ethics of theosophy. Self-mastery is necessary.

Everyone is free to constantly improve his daily exercises in self-knowledge and self-discipline, while carefully studying and contemplating the laws of the universe, which are different expressions of the One Law.

Theosophy teaches that the human soul has immense potentialities, and that we are invited to carefully awaken these divine possibilities, little by little.

Perhaps the practical topic of “How to Act in Accordance with Our Ideal” should become central in the lives of theosophical lodges and groups.

NOTE:

[1] Transcribed from “Collected Writings”, H. P. Blavatsky, TPH, Volume XII, p. 90, article “Miscellaneous Notes”.

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Jerusalem, the Capital of Israel

A Healthy Future Emerges By Restoring Justice Among Nations

Centuries before Christianity or Islam existed, Jerusalem was a Jewish community already, and sacred to Judaism. Although the city is an intercultural and interreligious place, it makes no sense to deny the simple fact that it is the capital of Israel.

[Click to Read the Article](#)

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The Philosophy of Respect for Life: **Independent Theosophy on Facebook**

These are some Facebook pages and groups of the Independent Lodge in English language:

* **E-Theosophy (page)**

<https://www.facebook.com/ETheosophy>

* **Carlos Cardoso Aveline (community page)**

<https://www.facebook.com/CarlosCardosoAveline>

* **The Aquarian Theosophist (page)**

<https://www.facebook.com/TheAquarianTheosophist>

* **Theosophy Online (page)**

<https://www.facebook.com/TheosophyOnline>

* **Friends of Helena Blavatsky (page)**

<https://www.facebook.com/FriendsOfHPB>

* **Theosophy and Future (group)**

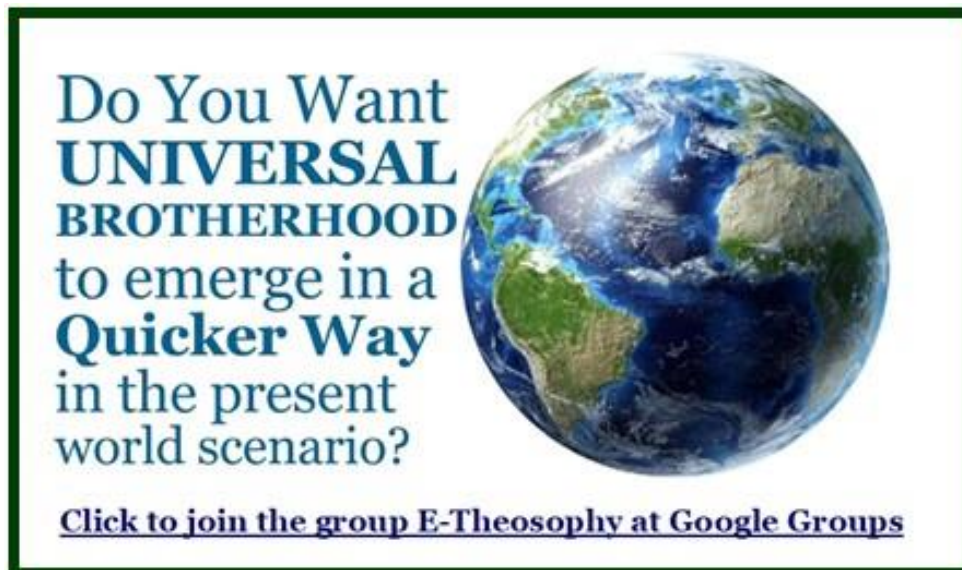
<https://www.facebook.com/groups/TheoFuture>

* **Theosophy and Art (group)**

<https://www.facebook.com/groups/theosophyandart>

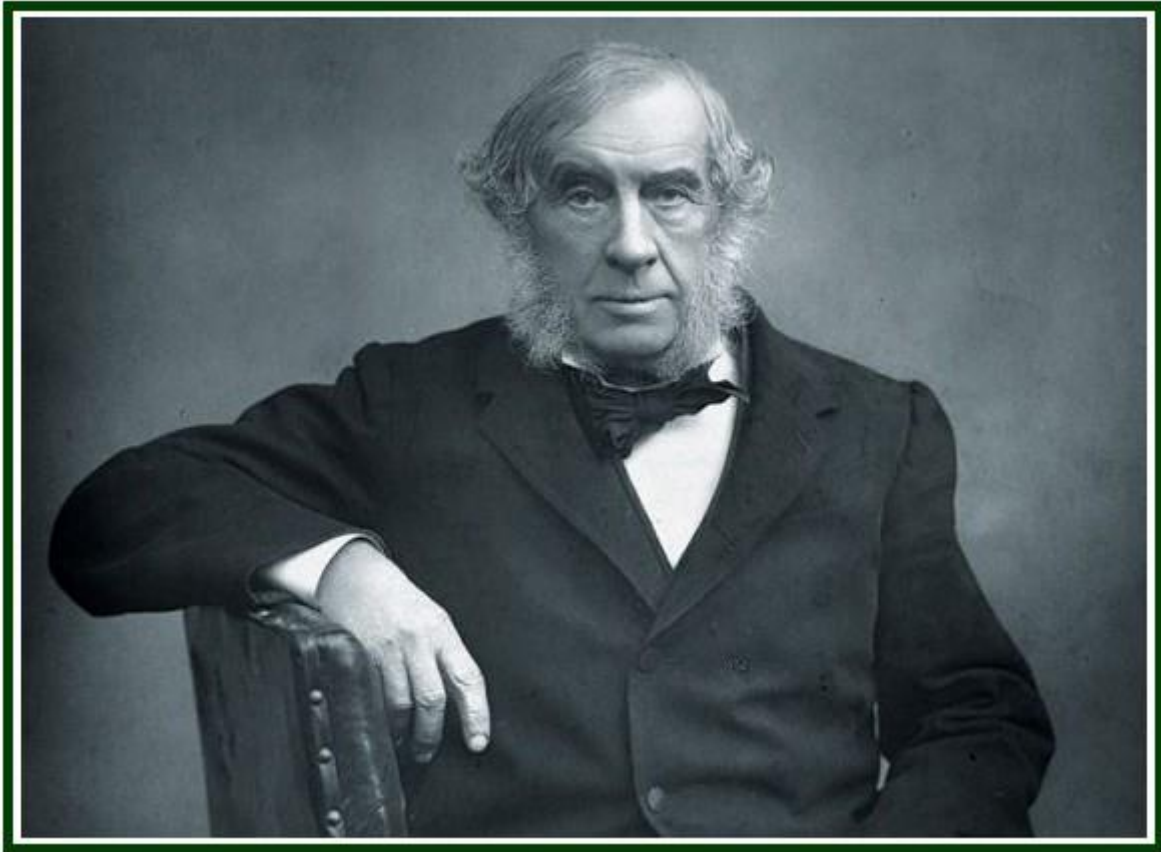
* **The Aquarian Planet (group)**

<https://www.facebook.com/groups/theaquarianplanet>



Wake up to the sacred world. Change your life for the better. Join the group **E-Theosophy** at **Google Groups**, and study a little theosophy every day: <https://groups.google.com/g/e-theosophy>.

Helena Blavatsky:
**Science Is Often More
Fanatic Than the Clergy**



Sir William Grove (1811-1986)

Sir W. Grove said that “SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES. TRUTH SHOULD BE HER SOLE AIM.”

Meanwhile, in our days, Scientists are more self-opinionated and bigoted than even the clergy. For they minister to, if they do not actually worship, “Force-Matter”, which is their *Unknown God*. And how unknown it is may be inferred from the many confessions of the most eminent physicists and biologists, with Faraday at their head.

(Helena P. Blavatsky)

[From [“The Secret Doctrine”, volume I](#), pp. 509-510.]

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[Click and Practice:](#)

Prayer of Peace

A Short Meditation to Expand Inner Harmony

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Thoughts Along the Road

The Moral Causes of the Present State of the World



Altruism is the secret to peace and harmony

* Into a large extent, the present day objective facts are the practical harvest of a Karma that was planted one day. More important than the harvest is the new Karma we are planting with today's actions.

* Therefore, the seeker of truth must renounce the role of passive observer of external facts. Free from the hypnosis of material world, the pilgrim focuses his energy on that which depends on him, and thus begins to learn important lessons.

* A true theosophist is the great reformer of his own world, while he helps make sure that there is honesty and goodwill in the social world around him.

* The sensible pilgrim makes things happen. He seeks to act in a practical and constructive way, rather than just watching the often regrettable spectacle presented by commercial media under the guise of "journalistic information". A decisive task consists in listening to the voice of one's own soul, and remaining at peace with his conscience.

The Law of Sacrifice

* French physician and author Paul Carton (1875- 1948) was a wholehearted disciple of Hippocrates and a student of Pythagoras and Seneca.

* In his essay on the Law of Sacrifice, Carton speaks of two main kinds of sacrifice. The first kind expresses generosity and consists of selfless renunciation. But there is also a sacrifice that expresses selfishness. It occurs when someone sacrifices others to obtain his own personal gain, or uses them as scapegoats.

* Altruism is a secret factor necessary to obtain peace and harmony in communities. According to Carton, the practice of self-sacrifice for the good of others plays a key role in keeping nations alive and sane. On the other hand, indulgence in selfish behaviour destroys both culture and civilizations. Each time the practice of generous self-sacrifice fails, a *moral rebirth* is necessary, and war and other calamities emerge as a result of ethical blindness. Carton writes:

* “Wars themselves are in reality blood sacrifices and are only launched as purifying and redemptive punishments. If men knew how to impose on themselves the individual sacrifices of a just, simple and natural life, of a pure diet, of correct hygiene, they would no longer experience these frenzies of unreasonable material enjoyment which never cease to stir up hatred and hostilities between the peoples. The material sacrifice of blood, which is the consequence and expiation of human faults, would then be replaced by the sacrifice of the base instincts of lust and gluttony and the faults of selfishness and pride, which are the great causes of disorder in humanity. They are the ones that lead to collective sacrifices for recovery (epidemics, wars, revolutions, earthquakes), which are more the results of human actions than inevitable fatalities.” [1]

* Decades before Carton, H. P. Blavatsky says something similar in “**The Secret Doctrine**”. She states that the pilgrim must sacrifice only his own bad habits and sinful inclinations. And the task must be done in the subtle Temple of his inner conscience:

* “The ever unknowable and uncognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart - invisible, intangible, unmentioned, save through ‘the still small voice’ of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.” [2]

* The above mentioned statement by Paul Carton that earthquakes have moral causes also belongs some of the main religions - among them Judaism, Christianity and Taoism - and to theosophy. The fact is examined in the 19th century article “**Human Ethics and Earthquakes**” [3], by Blavatsky’s disciple and assistant Damodar K. Mavalankar.

NOTES:

[1] “Enseignements et Traitements Naturistes Pratiques”, Dr. Paul Carton, Deuxième Série, N. Maloine, Éditeur, Paris, 1928, 394 pp., see p. 358. The essay “Le Sacrifice” starts on page 346 and ends on page 370.

[2] “[The Secret Doctrine, Volume I](#)”, p. 280.

[3] “[Human Ethics and Earthquakes](#)”. See also “[The Battle of Truth](#)”.

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The New Items in Our Websites

On 10 November we had 3261 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 28 items in [French](#), 318 in [Spanish](#), 1441 in [English](#) and 1447 in [Portuguese](#). [1]

The following items were published in English, Spanish and French between 10 October and 10 November 2023. The more recent titles are above:

1. **The Causes of War, and of Peace** - Carlos Cardoso Aveline
2. **Générosité de la Volonté** - Jean des Vignes Rouges
3. **El Teósofo Acuariano 024, Noviembre de 2023**
4. **Hitler’s Science, and Science Today** - Carlos Cardoso Aveline
5. **L’Habitude, l’Intention et la Volonté** - Jean des Vignes Rouges
6. **No Hay Religión Más Elevada Que La Verdad** - Carlos Cardoso Aveline
7. **El Símbolo de la LIT** - Carlos Cardoso Aveline
8. **The Aquarian Theosophist, October 2023**

NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com. See also our blog at [The Times of Israel](http://TheTimesofIsrael).

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Read more:



* [Stopping Filicide, Respecting Children](#)

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