



It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it - *'Εσσαίοι, Asaya*, physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and godship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia*, the Essaian or Essene. Josephus and Philo Judaeus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria*, and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute, a *Nazaria*, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and St. John the Baptist preached the end of the Age;[1] which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists; "they had their *mystic* books, and predicted future events", says Munk.[2]

Dunlap, whose personal researches seem to have been quite successful in that direction, traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: "They rejected pleasures, *despised riches, loved one another*, and more than other sects, neglected wedlock, deeming the conquest of the passions to be virtuous",[3] he says.

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist "or *re-incarnationist*" - again like these same Essenes, whom we see were Pythagoreans in all their doctrine and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them.[4] In his discourses and sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenians and the Nazarenes; the Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. "Why speakest thou unto them in parables?" [5] they often inquired. "Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given", was the reply, which was that of an initiate. "Therefore, I speak unto them in parables; because, they seeing, see not, and hearing, they hear not, neither do they understand." Moreover, we find Jesus expressing his thoughts still clearer - and in sentences which are purely Pythagorean - when, during the *Sermon on the Mount*, he says:

"Give ye not that which is sacred to the dogs,  
Neither cast ye your pearls before swine;  
For the swine will tread them under their feet  
And the dogs will turn and rend you."

Professor A. Wilder, the editor of Taylor's *Eleusinian Mysteries*, observes "a like disposition on the part of Jesus and Paul to classify their doctrines as esoteric and exoteric, the Mysteries of the Kingdom of God 'for the apostles', and 'parables' for the multitude. 'We speak wisdom', says Paul, 'among them that *are perfect*' (or initiated)." [6]

## NOTES:

[1] The real meaning of the division into *ages* is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly

believed that he meant the end of the world. There had been many prophecies about the forthcoming age. Virgil, in the fourth Eclogue, mentions the Metatron - a new offspring, with whom the *iron age* shall end and a *golden one* arise.

[2] “Palestine”, p. 525, et seq.

[3] “Sod”, vol. ii., Preface, p. xi.

[4] “Vit. Pythag.” Munk derives the name of the *Iessaens* or Essenes from the Syriac *Asaya* - the healers, or physicians, thus showing their identity with the Egyptian Therapeutae. “Palestine”, p. 515.

[5] Matthew xiii. 10.

[6] “Eleusinian Mysteries”, p. 15.

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The above text is a fragment from “[Isis Unveiled, Volume II](#)”. See pp. [144-145](#).

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## Selvarajan Yesudian and Elisabeth Haich: **How is Raja Yoga Practiced?**

For those who would travel the path of Yoga and progress spiritually, we must say a few words about the daily living habits that such persons should follow. Here, the best advice can be given in two words: *live moderately*.

Anyone who believes that the practice of Yoga demands an ascetic way of living is mistaken. Asceticism, mortification of the body and complete self-denial may indeed be splendid methods by which to liberate oneself from the many desires of the flesh. But this is no good in itself. Jesus said: “Howbeit this kind goes not out by prayer and fasting” (Matthew, 17:21). Thus Jesus confirms that it is necessary to deny and drive out the desires of the flesh in order to achieve purification of our being.

Once we have been purified and freed from the devil of the false ego, however, it is not absolutely necessary to follow an ascetic way of living in order to progress in Raja Yoga. On the contrary, in the Bhagavad Gita, Krishna says: “Yoga is not for the gluttonous nor for those who torture themselves with excessive fasting; nor is it for those who sleep too much or too little.” *Excessive fasting or too little sleep weakens the body and causes disorders*. Primarily it injures the nervous system. Yoga develops the nervous system. This is only possible, however, if the organism is healthy and resistant.

(From the book “Raja Yoga”, by Selvarajan Yesudian and Elisabeth Haich, published by George Allen & Unwin Ltd, London, 1956 / 1970, 161 pp., see p. 45.)

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# The Science of Laughing

## A Formula for Creating Happiness

Theron Q. Dumont



Here is the secret of happiness and an antidote for worry poison. This is a formula that will work just as well for the young or old, rich or poor, weak or strong. It is a formula that took me many years to compound and I want you to consider it very precious and never forget it. You will find it will always help you.

It is a formula that will cure any one of worry. It is of wonderful value to all. It is:

**DON'T FORGET TO LAUGH.**

When you laugh the heart beats faster and sends the blood bounding through the body. There is not a tiny blood vessel throughout the whole body that does not feel the waves of motion of a good hearty laugh. Laughter increases the respiration and gives a glow to the whole system; it will brighten the eye and expand the chest; it will force the bad air from the tiny cells and will do a great deal to help you keep your health or restore it. Grief, bad news, worry, anxiety, fear, destroys your poise, while laughter restores it. Remember this. Laughter will help your digestion. That is why you enjoy eating so much better with pleasant company. Public speakers understand this, and that is why, when called on to speak at a banquet, they try to tell

something funny. Laughter supplies the brain with cheerful thoughts and, as you cannot do two things at the same time, you cannot worry while you laugh.

If you are not in the habit of laughing, get the habit. Read funny stories once in a while. Try to tell them to others in a funny way. They will make others laugh, and you will find that by making others laugh you will get the spirit and laugh yourself.

Laughing is really a tonic, and for many things it is better than a doctor. The following true story will give you an idea of how valuable it is:

“A woman had a crushing sorrow; despondency, indigestion, insomnia, and other kindred ills followed. She determined to throw off the gloom which was making life so heavy a burden to her. She established the rule that she would laugh at least three times a day whether the occasion was presented or not. She trained herself to laugh heartily at the least provocation, and would go to her room and make merry all by herself.”

“This woman was soon in excellent health and grand spirits, and her home became a sunny, cheerful abode. At first her husband and children were amused at her, and, while they respected her determination because of the grief she bore, they did not enter into the spirit of the plan. But after a while the funny part of the idea struck the woman’s husband, and he began to laugh every time his wife spoke about it.”

“When the husband came home he would ask her if she had taken her regular laugh during the day, and he would laugh when he asked the question, and he laughed again when she answered. The children thought that mother’s notion was very strange, but they laughed just the same. Gradually their children told other children, and they told their parents. The husbands spoke of it to their friends, and finally the neighborhood people when meeting this woman would ask her how many laughs she had today. Naturally they all laughed when they asked the question, and that made the woman laugh, too.

“This woman had been suffering from the greatest kind of sorrow, but the simple act of laughing three times a day brought her out of it and put her into a new way of living. It relieved her of indigestion, banished the headaches, gave her poise and peace, and her whole home was a much better place for all the family. The entire neighborhood received benefit from the good suggestion.”

It became the happiest little town imaginable. Others that suffered from the same complaints that this woman did, took up the laughing habit and were benefited. The druggist’s business decreased in drugs over fifty per cent in three months.

If you will follow the suggestion of laughing three times a day you will find out how beneficial it will be.

The next time you feel yourself becoming angry, force yourself to laugh, and you will find that instantly your anger disappears. The other fellow cannot get real angry with you unless you get angry. The next time someone gets angry with you, retain your poise and smile and see how much better you are able to adjust your difference.

The Bible says:

“He that is slow to anger is better than the mighty; and he that rules his spirit than he that taketh a city.”

“A merry heart does good like a medicine, but a broken spirit dries the bones.”



Always try to keep in good humor, for anger kills happiness. Do not quarrel; remember that “a soft answer turns away wrath.” Let the other fellow lose his temper and get angry, but you keep calm and you will finish on top.

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Reproduced from the book “**The Advanced Course in Personal Magnetism**”, by Theron Q. Dumont, Advanced Thought Publishing Co., copyright 1914, 229 pp., see pp. 212-216. “Theron Q. Dumont” was a pen-name used by North-American thinker William Walker Atkinson (1862-1932). “Yogi Ramacharaka” was another of the pen-names used by Atkinson.

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## ILT, a Communion of Thoughts and Feelings



Friends and readers of the Independent Lodge of Theosophists form a common-unity, a magnetic circle of thoughts and feelings, and a non-bureaucratic field of affinity regarding life.

The universe is telepathic. [1]

Several editors (and readers) of our websites and publications experience, firsthand, the pleasant and challenging energies that emerge from innovative texts as soon as they are published, and as long as they are public.

Every day the theosophical work disturbs and even irritates the ignorance installed in various ways in all of us, whether we are casual readers, regular readers, or editors. At the same time, the energy that flows from each text - and from the work as a whole - inspires, pacifies, calms down and elevates our souls. By osmosis, these waves of understanding reach many more individuals, including persons and beings who have never heard of theosophy.

At this wider level of reality, which is beyond form, the thousands of readers of our texts in several languages and in dozens of countries are active members of the Independent Lodge. They participate in the daily life of the ILT, just as the ILT participates in their everyday struggle for a better life. In the near future this “invisible dialogue” may become more palpable and more conscious, but it has been a living reality since 2005, and it is efficient.

The inner understanding of things and beings shows the unity of all life, and it builds harmony, sincerity and balance without making noise.

The authentic theosophical movement constitutes a wave of life. It is, therefore, a wave movement. It pulsates like a dynamic pattern of higher thinking and feeling. Experiencing its own tides, the movement establishes a subtle luminous territory which renews itself every day through the power of the affinity of the souls with the teaching, through the power of the affinity of souls with each other, and by the power of communion of the souls with the living process of seeking for wisdom.

## NOTE:

[1] See “[Telepathy, the Silent Conversation](#)”.

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We recommend reading:



\* [The Invisible Monastery](#)

\* [Magnetic Circles of Universal Friendship](#)

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The Secret Doctrine:  
**The Foundations of the Universe**  
**The Infinite Vacuum of Ether, Which Is Plenitude**



“All structures require a foundation in strength according to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuous point far more minute than a molecule; in fact, to express this truth properly, on an *inter-etheric point*, which requires an infinite mind to understand it. To look down into the depths of an etheric centre is precisely the same as it would be to search into the broad space of heaven’s ether to find the end, with this difference: that one is the positive field, while the other is the negative field . . .”.

(John Worrell Keely)

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The above words are quoted in “[The Secret Doctrine, Volume I](#)”, by H.P. Blavatsky, p. 556.

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We recommend:

\* [Original Theosophy and Creativity](#).

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# Thoughts Along the Road

## Sowing the Causes of Wisdom and Good Sense



### Face to Face With the Demons in the Desert

\* **K**arma means that each action is recorded for our future debit or credit. If we always remembered this, we would act more carefully, responsibly and consciously.

\* We generate karma on various levels of action and consciousness.

\* Theosophists and students of philosophy learn to produce more karma on higher levels of perception, and to produce less karma on lower levels. Their spiritual life becomes complex and intense, their physical life becomes simple and modest.

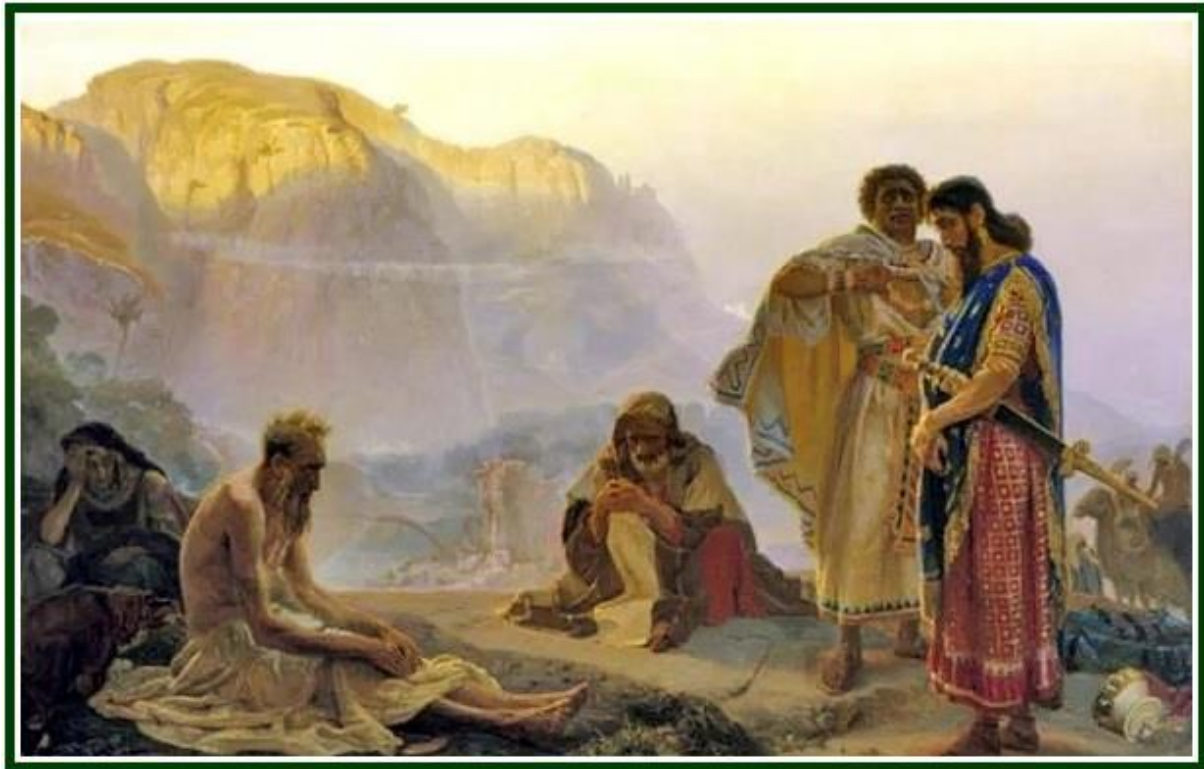
\* As we make progress along the path, the rays of light from the accumulated higher Karma slowly converge upon the lower self, and begin to illuminate from above the dynamic structure of the individual life as it unfolds. Not everything that this light shows is beautiful to see. For a long time there will be negative feelings - his own or belonging to others but projected upon him - operating in the subconscious to try to take the pilgrim away from his daily discipline.

\* Such feelings and energies, both subtle and misleading, are called “demons” by the mystical tradition of the Desert Fathers. Yet there is no reason to be superstitiously afraid of these “intelligent feelings”. The fight proposed by the Desert Fathers against the “demons” of negative emotions is inspired by the example given by the duel of Jesus Christ, in the Desert, against his own demons. (Matthew: 4; Luke: 4, etc.)

\* When the pilgrim perseveres with modesty, calmly and methodically, he wins. Then the “assembling point” of his aura rises to higher levels of action.

\* The confluence of the lines of good karma generated by the search for sacred knowledge makes the many previous attempts to act wisely cease to be isolated facts. They gather themselves together as a single strong focus of light. With such a convergence, the waste of energy disappears.

### **Eliminating the Causes of Destruction**



\* Sensible people remember this lesson from the Book of Job: “Anger kills the foolish man, and envy slays the silly one.” (Job, 5:2)

\* Lucidity is in doing good. Peace results from peaceful actions. Intelligent thoughts use to be harmless.

### **Spiritual Light**

\* Inspiration is that which brings us closer to our own inner being. It makes us capable of better understanding ourselves. Thanks to it, self-control requires no effort any longer, because inspiration reestablishes the integrity of the soul and promotes a common union of the various levels of our consciousness.

\* True inspiration occurs when we are ready for it. It illuminates, heals, saves, recovers and calms down all sectors of our soul. It promotes a deep reconciliation with life, because it reconciles us with ourselves. This type of inspiration sometimes occurs after a long time of apparently fruitless efforts. Once it takes place, mental dispersion dissolves into the air as if it had never existed. But if vigilance fails at any moment, one’s progress will begin to fall apart. Victory needs to be a constant dynamic element, to be renewed every minute.

## **Blavatsky, Jewish Palestine and Reincarnation in Judaism**

\* Since the foundation of Nazism, a propaganda campaign has started worldwide to convince public opinion that the Jews, contrary to the Bible and every historical evidence, are “foreigners” to their own land, Israel and Palestine.

\* However, such an effort to deny basic historical facts did not exist up to the 19th century. Writing in the late 1888 - sixty years before the creation of the modern state of Israel in 1948 - Helena P. Blavatsky takes for granted the rather obvious fact that the Jews are native to Palestine, which means that Palestine is not Arab land, but several different ethnicities coexist in it.

\* In her book “The Secret Doctrine”, published in 1888, HPB states the Jewish character of Palestine while discussing the esoteric meaning of the expression “Promised Land” and commenting the teachings of Judaism on reincarnation. She says:

\* “The learned Jewish Initiates never meant by the ‘Promised land’ Palestine alone, but the same *Nirvana* as the learned Buddhist and Brahmin do - the bosom of the ETERNAL ONE, symbolized by that of Abraham, and by Palestine as its substitute on Earth”.

\* In a footnote, HPB adds on the same page:

\* -- Surely no *educated* Jew ever believed the *literal* sense of this allegory - namely, that “the bodies of Jews deposited in foreign lands contain within them a principle of Soul which cannot rest, until by a process called the ‘whirling of the Soul’ the immortal particle reaches once more the sacred Soil of the Promised land”. The meaning is evident to an occultist. The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect. (*See Royal Masonic Cyclopaedia, Mackenzie.*) The Allegory *relates to the atoms of the body*, which have each to pass through every form before all reach the *final* state, which is the first starting point of the departure of every atom - its primitive *laya* State. But the primitive meaning of *Gilgoolah*, or “Revolution of Souls”, was the idea of the re-incarnating Souls or Egos. “All the Souls go into the *gilgoolah*”, into a cyclic or revolving process; *i.e.*, they all proceed on the cyclic path of re-births. [1]

\* The Jewish tradition has a powerful esoteric level of teachings [2], which HPB quotes from and discusses all over her writings.

### NOTES:

[1] See “[The Secret Doctrine](#)”, H. P. Blavatsky, [vol. I, p. 568](#).

[2] See “[A Jewish Esoteric School](#)”.

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[Click to see the poem](#)

[‘The Victory Day’, by Olga Attovna Fedorova](#)

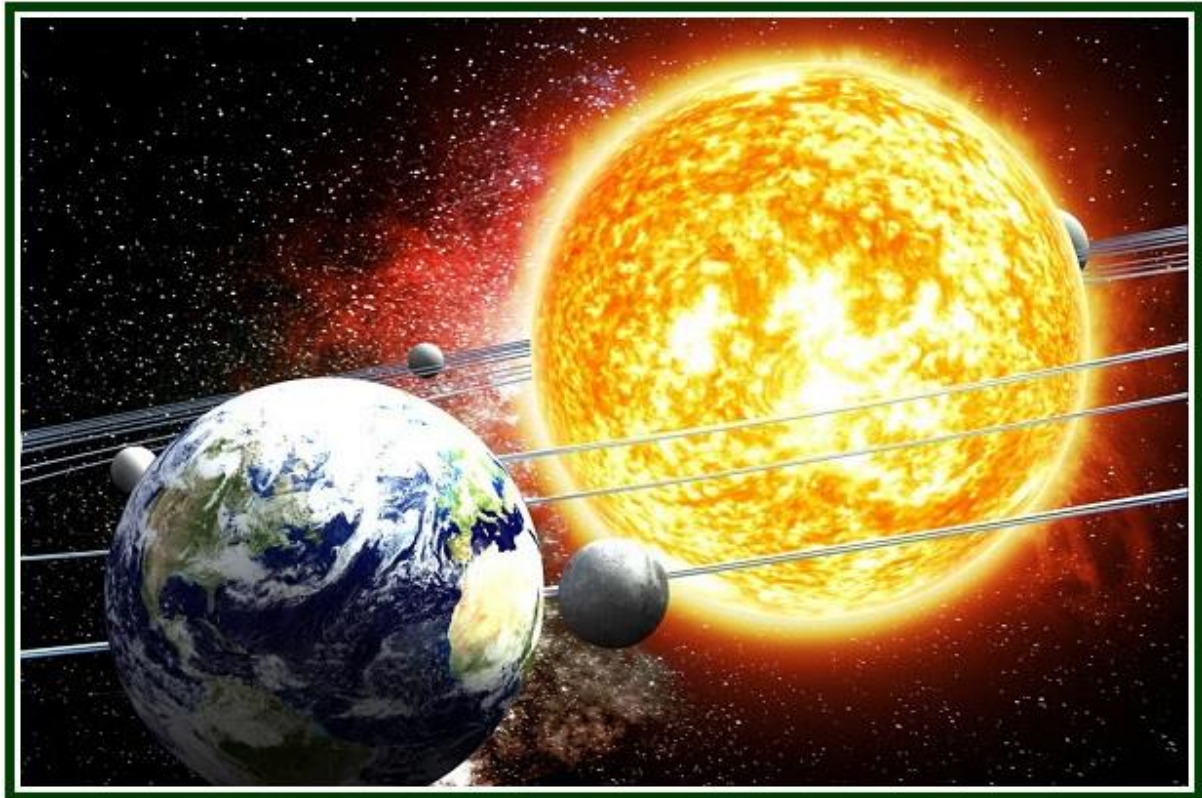
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# Astral Light and the Inner Spiritual Sun

## A Few Decisive Paragraphs From “Isis”

Helena P. Blavatsky



How the ancients regarded the heavenly bodies is very hard to determine, for one unacquainted with the esoteric explanation of their doctrines. While philology and comparative theology have begun the arduous work of analysis, they have as yet arrived at meagre results. The allegorical form of speech has often led our commentators so far astray, that they have confounded causes with effects, and *vice versa*. In the baffling phenomenon of force-correlation, even our greatest scientists would find it very hard to explain which of these forces is the cause, and which the effect, since each may be both by turns, and convertible. Thus, if we should inquire of the physicists, “Is it light which generates heat, or the latter which produces light?” we would in all probability be answered that it is certainly light which creates heat. Very well; but how? did the great Artificer first produce light, or did He first construct the sun, which is said to be the sole dispenser of light, and, consequently, heat? These questions may appear at first glance indicative of ignorance; but, perhaps, if we ponder them deeply, they will assume another appearance. In *Genesis*, the “Lord” first creates *light*, and three days and three nights are alleged to pass away before He creates the sun, the moon, and the stars. This gross blunder against *exact* science has created much merriment among materialists. And they certainly would be warranted in laughing, if their doctrine that our light



and heat are derived from the sun were unassailable. Until recently, nothing has happened to upset this theory, which, for lack of a better one, according to the expression of a preacher, “reigns sovereign in the Empire of Hypothesis”. The ancient sun-worshippers regarded the Great Spirit as a nature-god, identical with nature, and the sun as the deity, “in whom the Lord of life dwells”. Gama is the sun, according to the Hindu theology, and “The sun is the source of the souls and of *all life*”. [1] Agni, the “Divine Fire”, the deity of the Hindu, is the sun [2], for the fire and sun are the same. Ormazd is light, the Sun-God, or the Life-giver. In the Hindu philosophy, “The souls issue from the soul of the world, and return to it as sparks to the fire”. [3] But, in another place, it is said that “*The Sun* is the soul of *all things*; all has proceeded out of it, and will return to it” [4] which shows that the sun is meant allegorically here, and refers to the *central*, invisible sun, GOD, whose first manifestation was Sephira, the emanation of En-Soph - Light, in short.

“And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it”, says Ezekiel (i., 4, 22, etc.), “. . . and the likeness of a throne . . . and as the appearance of a man above upon it . . . and I saw as it were the appearance of *fire* and it had brightness round about it.” And Daniel speaks of the “ancient of days”, the kabalistic En-Soph, whose throne was “the fiery flame, his wheels burning fire. . . . A fiery stream issued and came forth from before him.” [5] Like the Pagan Saturn, who had his castle of flame in the seventh heaven, the Jewish Jehovah had his “castle of fire over the seventh heavens.” [6]

If the limited space of the present work would permit we might easily show that none of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical invisible central sun-god. Moreover, they did *not* believe what our modern science teaches us, namely, that light and heat proceed from *our* sun, and that it is this planet which imparts all life to our visible nature. “His radiance is undecaying”, says the *Rig-Veda*, “the intensely-shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day”. This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point*; the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will someday find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated through space - a reflector - as General Pleasonton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense [7] but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation. This and much more they may learn; but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum.

## NOTES:

[1] Weber: “Ind. Stud.”, i. 290.

[2] Wilson: “Rig-Veda Sanhita”, ii 143.

[3] “Duncker”, vol. ii, p. 162.

[4] “Wultke”, ii. 262.

[5] Daniel vii. 9, 10.

[6] Book of Enoch, xiv. 7, ff.

[7] This proposition, which will be branded as *preposterous*, but which we are ready to show, on the authority of Plato (see Jowett's Introd. to "the Timæus"; last page), as a Pythagorean doctrine, together with that other of the sun being but the lens through which the light passes, is strangely corroborated at the present day, by the observations of General Pleasonton of Philadelphia. This experimentalist boldly comes out as a revolutionist of modern science, and calls Newton's centripetal and centrifugal forces, and the law of gravitation, "fallacies". He fearlessly maintains his ground against the Tyndalls and Huxleys of the day. We are glad to find such a learned defender of one of the oldest (and hitherto treated as the *most absurd*) of hermetic *hallucinations* (?) (See General Pleasonton's book, "The Influence of the Blue Ray of the Sunlight, and of the Blue Color of the Sky, in developing Animal and Vegetable Life", addressed to the Philadelphia Society for Promoting Agriculture.)

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The above article is reproduced from "[Isis Unveiled, Volume I](#)", by Helena P. Blavatsky, from the middle of p. 269 up to p. 271.

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## **The Full Moon of May**

### **A Dialogue Between Human Soul and the Pleiades**



[Click to see the article:](#)  
**The Full Moon of May**

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# Visions in the Crystal

## The Dangers of Psychic Passivity

Helena P. Blavatsky



[First published by “The Theosophist”, India, August 1882, pp. 287-288. Also available at “Collected Writings” of H. P. Blavatsky, vol. IV, pp. 180-181]

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and fellow, the Baroness Adema von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart - landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by everyone, nor equally well by all who have the conscious clairvoyant power in some degree. There is quite an extensive literature on the subject of crystal and mirror visions, and some seers among whom the historical name of Dr. Dee will be recalled - have aroused great public

interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest:

*“MY DEAR COLONEL,”*

*“After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria! After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose - this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.”*

*“With the recollection of these short, but striking, experiences of the magic crystal, with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy than I was prepared to credit; and if the devil is not in that glass, I am sadly mistaken.”*

*“I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in . . . three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus wherewith you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.”*

*“Yours very sincerely, E. W. L.”*

This is something more than a mere case of clairvoyance: the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective - the effects of imagination; while the figure of the old man was probably that of a Pisacha. It is not at all uncommon for those, who see such apparitions, to receive a blow: a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.





*Question:*

*Can I bring them from exoteric religion to esoteric?*

Answer:

**Not the work of a day nor of a few years. India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.**

*Question:*

*I wish to form a club ..... to discuss ..... "Sanatana Dharma" [2]; can I succeed?*

Answer:

**No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time - a habit which has demoralised the Hindus and degenerated the country.**

*Question:*

*If people can see phenomena they will listen ..... should I get the assistance of a high chela .... in time of absolute necessity?*

Answer:

**Those who are carried away by phenomena are generally the ones who being under the dominion of Maya are thus unable and incompetent to study or understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards philanthropists who would resort to such phenomena being shown. Both the extremes are prejudicial to real human progress, which is happiness. For a time, wonders may attract a mob, but that is no step towards the regeneration of humanity. As Subba Row has explained to you, the aim of the philanthropist should be the spiritual enlightenment of his fellowmen. And whoever works unselfishly to that goal necessarily puts himself in magnetic communication with our chelas and *ourselves*. Subba Row is the best person to advise you, but he is not a very good correspondent. Whatever has to be learnt from him must be done verbally.**

NOTES BY

C. JINARAJADASA:

[1] A tract of territory reaching northwards from Bombay to Kathiawar.

[2] A Sanskrit term for the old established and venerated formulae of orthodox Hinduism.

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# New Items in Our Websites



On May 10th we had 3337 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 36 items in [French](#), 336 in [Spanish](#), 1460 in [English](#) and 1478 in [Portuguese](#).<sup>[1]</sup>

The following items were published in English and Spanish between 12 April and 10 May 2024. The more recent titles are above:

1. **The Real War and How to Win It** - Carlos Cardoso Aveline
2. **El Teósofo Acuariano 030, Mayo de 2024**
3. **Recordando que Jesús es un Judío** - Carlos Cardoso Aveline
4. **Remembering that Jesus is a Jew** - Carlos Cardoso Aveline
5. **The Aquarian Theosophist, April 2024**

NOTE:

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

# The Real War and How to Win It

**In Many a Mechanism of Self-deception,  
Anger and Fear Prevent You From Reasoning**



The classical sentence “In war, truth is the first casualty” is ascribed to Aeschylus.

If you agree with the idea, you must not automatically believe everything you see and hear, especially in times of war. There may be more falsehoods in commercial media in Western countries than birds in the sky.

But the axiom is not restricted to military conflicts. In every war of words, too, the first victim is the truth. As a result of such a fact, liars and “clever knaves” often seek to create a climate of conflict and turbulence.

Dishonest individuals take advantage of the fact that once people are angry and indignant (or embarrassed, or intimidated) no one really examines with due care the things that are being said.

Thanks to such a trick, falsehoods and illusions can circulate more freely and are widely accepted.



