

A sensible citizen knows that anything in which he dwells in thought gains strength. His focus is, therefore, in the good things. He sees a decisive number of human beings having the courage to accept their share of pain and uncertainty, and discernment to remove the Causes of affliction, as long as this is possible.

One who is in peace with himself is also fundamentally in peace with the others.

Everyone can be a healing factor in life. Millions of unknown citizens sow every day the seeds of balance and cooperation among the souls. Their silent example can be followed: he who works for a healthy future builds a correct life through the practice of good will.

A Realistic View of Things



The joy of living and a degree of happiness are spontaneous to every living being, once one accepts life as it is. Many, however, use to postpone the *acceptance of life as it is* until this or that personal goal is “finally” obtained. By imposing conditions to accept reality, they create unnecessary affliction.

There is no need for such unrealistic requirements or for the resulting frustration. Having a noble purpose in life does not mean one has to practice self-torture or masochism. Wisdom acknowledges us to fully experience the natural degree of contentment which corresponds to most circumstances around us, alongside with other feelings.

Reforming oneself and reforming the world does not mean self-punishment, or punishing any civilization. Positive thought and optimistic change make the path to the future. Creativity is

of the essence. The seeds of happiness germinate with the joy of planting valuable forms of existence, and with the habit of celebrating that infinite Life which is present everywhere, at all time, within and outside ourselves.

Thoughts Along the Road

Silence and Contemplation Can Be Found at Any Point



* **B**eing quiet for some time and away from day-to-day work renews one's view of life. The horizon then gets wider. The direct perception of things - independent from thought - gets to flow better. In quietness we get to know the power of silence. As we cultivate calm, our understanding becomes wider and deeper.

* Confronted with the idea that a part of us all is reborn again every year, and according to other cycles as well, a reader and friend wrote: "I feel as if something in me were sadly dead". And we answered: "You can always connect to your spiritual soul, which is eternal. Any time. Besides, there is no real death. So one should rather learn *How to Live*."

* One must seek the correct balance between sound and silence. Coexistence between the two factors is inevitable. Sound without silence loses all meaning and ceases to be understood. Silence, if totally soundless, leads one into a sort of disorientation. Yet sound and silence do not need to be physical in every situation. There is a silence of the soul in the middle of worldly noise, which brings enlightenment. There is a sound and a voice of the soul which bring meaning and insight.

* One minute of meaningful silence says more than long hours of empty talk, or idle thought. A few seconds of profound silence may enable one to attain a significant degree of inner

peace. Once the pilgrim is in the presence of Truthfulness, noiselessness will make it possible to perform effective actions.

* When agitation spreads around you, concentrate on serenity.

* If collective anxiety seems “contagious”, make your personal world stop and seek in silence for that which has a timeless value in life.

* Each time the outward noise threatens to disturb you, take refuge in the supreme and innermost level of your life; leave aside thoughtless actions, and put your soul into the invisible Sun of inner peace.

The Main Factor

* Some texts don't need to be read in a linear sequence. Readers are invited to choose any article at any moment in the series “Thoughts Along the Road”. [1] All of them are complete in themselves, and more. One single paragraph chosen at random in any text of the series might be the material for a calm reading and long contemplation.

* Each paragraph may be seen of course in the context of the other paragraphs of the same article, and this is good. The accumulative effect of linear reading is a valuable goal. On the other hand, a paragraph can be examined in the context of the reader's life, and this is even better. What makes the connection between one idea and another is one's soul. The conscience of the reader is the main factor in enlightening a good text and seeing perhaps more than one layer of meaning in it.

NOTE:

[1] See for instance “[Thoughts Along the Road - 01](#)”.

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Change in the Poles of Our Planet

Classical Theosophical Teachings and Recent Facts

Visible compasses point to the physical North Pole and indicate at the same time the South Pole.

Besides the compasses that are made of physical matter, there are other ones, and they are spiritual. These can be found in the souls of human beings. They point to the higher North which corresponds to unchanging goodness and unconditional truth.

[Click to read](#)
[Change in the Poles of Our Planet, in PDF](#)

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Turkish Barbarities

From Time to Time Fanaticism Challenges Civilization, as in the Russian-Turkish War of 1877

Helena P. Blavatsky



The battle of the bridge over the river Skit, in November 1877, during the Turkish-Russian War. Partial view of a painting by Henryk Dembitzky (1830-1906).

A 2020 Editorial Note:

The article “Turkish Barbarities” is reproduced from the “Collected Writings” of H. P. Blavatsky.¹ The founder of modern esoteric movement describes and discusses in the text the level of cruelty performed by followers of the so-called “radical Islam”. H.P.B. did admire aspects of the Sufi tradition - the mystic side of Islam - and had respect for Islamic philosophy. As to religious violence and intolerance, however, she wrote in her book “The Secret Doctrine”:

“Verily, the fiendish spirits of fanaticism, of early and mediaeval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; and both have made ‘... *the sun like blood, the earth a tomb, / The tomb a hell, and hell itself a murkier gloom!*’ Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims.*”²

¹ “Collected Writings”, H. P. Blavatsky, TPH, Wheaton, Ill., USA, volume I, with 570 pp., third edition, 1988, see pp. 255-260. (CCA)

² See volume I, Introductory, p. xli in “[The Secret Doctrine](#)”, by H.P. Blavatsky. (CCA)

In her article “Answer to a Russian Philosopher”, HPB refers to Russia as “*the only country where the pure ideal of Christ is still preserved*”.³ In “Turkish Barbarities”, she gives her testimony about the crimes committed by Muslims during the 1877-1878 war with Russia. Significantly enough, the Pope and the Vatican supported Turkey against the Christians.

The Encyclopaedia Britannica, 1967 edition, says about the war:

“The Turkish Parliament, which met in March [1877], declared that there was no need for Russian protection over Ottoman Christians. Russia in exasperation declared war on Turkey on April 24. The Rumanians joined Russia, and Austria declared its neutrality. Public opinion in Europe was anti-Turkish, especially in England, because of the financial repudiation and the sanguinary repression of the Bulgarian revolt, and not a single voice was raised in favour of Turkey. The Turks were defeated both in Europe and in Anatolia, and the Russian Army reached Edirne where both a truce and the preliminaries of peace were signed on January 31, 1878.”⁴

History teaches us lessons, and one of them is that preserving a civilization means having love and respect for life, including the life of one’s adversaries. HPB writes in the present article:

“I regard this war not as one of Christian against Moslem, but as one of humanity and civilization against barbarism.”

(CCA)

Turkish Barbarities

Helena P. Blavatsky

[*The World*, New York, August 13, 1877]

To the Editor of *The World*.

Sir:

The Sublime Porte⁵ has had the sublime effrontery to ask the American people to execrate Russian barbarity. It appeals for sympathy on behalf of helpless Turkish subjects at the seat of war. With the memories of Bulgaria and Servia still fresh, this seems the climax of daring hypocrisy. Barely a few months ago the reports of Mr. Schuyler and other impartial observers of the atrocities of Bashi-Bazouks sent a thrill of horror through the world. Perpetrated under

³ See in the associated websites: “[Answer to a Russian Philosopher](#)”. The sentence is present in the last (long) paragraph of the article, which starts with the words “This should”.(CCA)

⁴ The Encyclopaedia Britannica, 1967 edition, volume 22, entry “Turkey”, p. 382. (CCA)

⁵ *Sublime Porte* - or *Porte*, the government of the Ottoman Empire. (CCA)

official sanction, they aroused the indignation of all who had hearts to feel. In today's paper I read another account of pretended Russian cruelties, and your able and just editorial comments upon the same. Permit one who is, perhaps, in a better position than any other private person here to know what is taking place at the front, to inform you of certain facts derived from authentic sources. Besides receiving daily papers from St. Petersburg, Moscow, Tiflis and Odessa, I have an uncle, a cousin and a nephew in active service ⁶, and nearly every steamer brings me accounts of military movements from eyewitnesses. My cousin and nephew have taken part in all the bloody engagements in Turkish Armenia up to the present time, and were at the siege and capture of Ardahan. Newspapers may suppress, color or exaggerate facts; the private letters of brave soldiers to their families rarely do.

Let me say then that during this campaign the Turkish troops have been guilty of such fiendish acts as make me pray that my relatives may be killed rather than fall into their hands. In a letter from the Danube, corroborated by several correspondents of German and Austrian papers, the writer says: "On June 20th we entered Kozlovetz, a Bulgarian town of about two hundred houses, which lies three or four hours distant from Sistova. The sight which met our eyes made the blood of every Russian soldier run cold, hardened though he is to such scenes. On the principal street of the deserted town were placed in rows 140 beheaded bodies of men, women and children. The heads of these unfortunates were tastefully piled in a pyramid in the middle of the street. Among the smoking ruins of every house we found half-burned corpses, fearfully mutilated. We caught a Turkish soldier, and to our questions he reluctantly confessed that their chiefs had given orders not to leave a Christian place, however small, before burning it and putting to death every man, woman and child."

On the first day that the Danube was crossed some foreign correspondents, among them that of the *Cologne Gazette*, saw several bodies of Russian soldiers whose noses, ears, hands, etc., had been cut off, while the genital organs had been stuffed into the mouths of the corpses. Later three bodies of Christian women were found - a mother and two daughters - whose condition makes one almost drop the pen in horror at the thought. Entirely nude, split open from below to the navel, their heads cut off; the wrists of each corpse were tied together with strips of skin and flesh flayed from the shoulder down, and the corpses of the three martyrs were similarly bound to each other by long ribbons of flesh dissected from their thighs.

A correspondent writes from Sistovo:

"The Emperor continues his daily visits to the hospitals and passes whole hours with the wounded. A few days ago His Majesty, accompanied by Colonel Wellesley, the British military attaché, visited two unfortunate Bulgarians who died on the night following. The skull of one of them was split open both laterally and vertically, by two sword-cuts, an eye was torn out, and he was otherwise mutilated. He explained, as well as he could, that several Turks seizing him, demanded his money. As he had none, four of the party held him fast while the fifth, brandishing his sword, and repeating all the time, 'There, you Christian dog, there's your cross for you!' first split his skull from the forehead to the back of the head, and

⁶ These were General Rostislav Andreyevich de Fadeyev, brother of H.P.B.'s mother; Alexander Yulyevich de Witte, son of H.P.B.'s aunt, Katherine Andreyevna de Witte; and Rostislav Nikolayevich de Yahontov, son of H.P.B.'s sister, Vera Petrovna, by her first marriage. (Boris de Zirkoff, the compiler)

then crosswise, from ear to ear. While the Emperor was listening to these details the greatest agony was depicted upon his face. Taking Colonel Wellesley by the arm, and pointing to the Bulgarian, he said to him in French, ‘See the work of your protégés!’ The British officer blushed and was much confused.”

The special correspondent of the London *Standard*, describing his audience with the Grand Duke Nicholas, Commander-in-Chief, on the 7th of July, says that the Grand Duke communicated to him the most horrifying details about the cruelties committed at Dobruja. A Christian, whose hands were tied with strips of his own skin cut from the length of both his arms, and his tongue cut out from the root, was laid at the feet of the Emperor, and died there before the eyes of the Czar and the British agent, the same Colonel Wellesley, who was in attendance. Turning to the latter, His Majesty, with a stern expression, asked him to inform his Government of what he had just seen for himself. “From the beginning of the war”, says the correspondent, “I have heard of quite a number of such cases, but never witnessed one myself. After the personal assurances given to me by the Grand Duke, it is no longer possible to doubt that the Turkish officers are unable to control their irregular troops.”

The correspondent of the *Syeverniy Vestnik* had gone the rounds of the hospitals to question the wounded soldiers. Four of them, belonging to the Second Battalion of Minsk Rifles, testified with the most solemn asseverations that they had seen the Turks approach the wounded, rob them, mutilate their bodies in the most cruel way and finish them with the bayonet. They themselves have avoided this fate only by feigning death.

It is a common thing for wounded Turks to allure Russian soldiers and members of the sanitary corps to their assistance and, as they bend over them, to kill with a revolver or dagger those who would relieve them. A case like this occurred under the eye of one of my correspondents in Turkish Armenia and was in all the Russian papers. A sergeant’s assistant (a *sanitar*)⁷ was dispatched under such circumstances; thereupon a soldier standing by killed the assassin.

My cousin, Major Alexander Y. Witte, of the Sixteenth Nizhegorodsky Dragoons, one of the most gallant soldiers in the army of Loris-Melikoff, and who has just been decorated by the Grand Duke, under the authority of the Emperor, with a golden sword inscribed “For Bravery”, says that it is becoming positively dangerous to relieve a wounded Turk.⁸ The people who robbed and killed the wounded in the hospital at Ardahan upon the entry of the Russian troops were the Karapapahs, Mussulmans and the supposed allies of the Turks.

During the siege they prudently awaited the issue from a safe distance. As soon as the Russians conquered, the Karapapahs flew like so many tigers into the town, slaying the

⁷ Sanitar - a male nurse, a paramedic. CCA)

⁸ Alexander Yulyevich de Witte (1846-1877) was the second son of Yuliy Feodorovich de Witte and Katherine Andreyevna de Fadeyev, sister of H.P.B.’s mother. He was a younger brother of Serguey Yulyevich de Witte who became Prime Minister of Russia. According to Vera P. de Zhelihovsky, in her brief biographical account of H.P.B.’s life (See Preface to the Russian edition of H.P.B.’s “Enigmatical Tribes of the Blue Hills”, p. xv), he was at the time a Major in the Nizhegorodsky Dragoons and suffered a painful contusion in an engagement on Oct. 2, 1877. This developed into heavy migraines, and he died in 1884 from the aftereffects of the injuries. (Boris de Zirkoff, the compiler)

wounded Turks, robbing the dead, pillaging houses, bringing the horses and mules of the fleeing enemy into the Russian camp, and swearing allegiance to the Commander-in-Chief. The Cossacks had all the trouble in the world to prevent their new allies from continuing the greatest excesses. To charge, therefore, upon the Russians the atrocities of these cowardly jackals (a nomadic tribe of brigands) is an impudent lie of Mukhtar Pasha, whose falsifications have become so notorious that some Parisian papers have nicknamed him "Blageur Pasha". His dispatches are only matched in mendacity by those of the Spanish commanders in Cuba.

The stupidity of charging such excesses upon the Russian army becomes apparent when we remember that the policy of the Government from the first has been to pay liberally for supplies, and win the goodwill of the people of the invaded provinces by kindness. So marked and successful has this policy proved in General Loris-Melikoff's field of operations, that the anti-Russian papers of England, Austria and other countries have denounced it as Russian "craft".

With the Danubian forces is the Emperor in person - liberator of millions of serfs, and the mildest and most just sovereign who has ever occupied the throne of any country. As he won the love of his whole people and the adoration of his army, by his sense of justice and benevolent regard, I ask you, if he is likely to countenance any cruel excesses? While the cowardly Abdul-Hamid hides in the alcoves of his harem, and of the Imperial Princes none have taken the field, the Czar follows his army step by step, submits to comparatively severe and unaccustomed hardships, and exposes his health and life against all the remonstrances and prayers of Prince Gortchakoff. His four sons are all in active service, and the son of the Grand Duke Nicholas was decorated at the crossing of the Danube for personal courage, having exposed his life for hours under a shower of bullets.

I only ask the American people to do justice to their long-trying and unfaltering friends, the Russians. However politicians may have planned, the Russian people have entered this war as a holy crusade to rescue millions of helpless Slavonians - their brothers - of the Danube from Turkish cruelty. The people have dragged the Government to the field. Russia is surrounded by false neutrals, who but watch the opportunity to fly at her throat; and, shameful fact! the blessing of the Pope rests upon the Moslem standards, and his curse against his fellow Christians has been read in all the Catholic churches. For my part, I care a great deal less even than my countrymen for his blessings or curses, for, besides other reasons, I regard this war not as one of Christian against Moslem, but as one of humanity and civilization against barbarism.

This is the view of the Catholic Czechs of Bohemia. So great was their indignation at what they rightly considered the dishonor of the Roman Catholic Church, that on the 4th of July - anniversary of the martyrdom of John Huss⁹ - notwithstanding the efforts of the police, they repaired in multitudes to the heights of Smichovo, Beraun and other hills around Prague and burnt at the stake the portraits and wax effigies of the Pope and the Prince Archbishop Schwartzenberg, and the Papal discourse against the Russian Emperor and army, singing the while Slavonian national songs, and shouting, "Down with the Pope!" "Death to the Ultramontanes!" "Hurrah for the Czar-Liberator!"

⁹ In 1415. (Boris de Zirkoff, the compiler)

All of which shows that there are good Catholics among the Slavonians, at least, who rightly hold in higher estimation the principles of national solidarity than foolish dogmas of the Vatican, even though backed by pretended infallibility.

Respectfully,

H.P. BLAVATSKY. August 9. [1877]

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See “[Occult Roots of Religious Violence](#)”, “[Il’in and Tolstoy on the Use of Force](#)” and “[Slavophilism and Theosophy](#)”.

Examine “[The World War in Our Minds](#)”.

You might want to read “[Theosophy and the Second World War](#)” and “[A Psychoanalysis of Religions](#)”.

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The New Items In Our Websites

On the 10th of January, we had 2607 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 14 items were in [French](#), 159 in [Spanish](#), 1206 in [English](#) and 1226 in [Portuguese](#).

The following items were published in English and Spanish between 13 December 2019 and 10 January 2020:

(The more recent titles above)

1. **The Power of Thinking** - *Walter D. Wintle* [a poem]
2. **Ideas a lo Largo del Camino - 37** - *Carlos Cardoso Aveline*
3. **Thoughts Along the Road - 41** - *Carlos Cardoso Aveline*
4. **Los Tres Amigos del Hombre** - *Malba Tahan* [un cuento]
5. **A Poem to the New Year** - *Ella Wheeler Wilcox*
6. **La Magia del Final del Año** - *Carlos Cardoso Aveline*
7. **Colonel Fawcett, a Mystery in the Amazon** - *Theosophy Magazine*
8. **The Real Christmas** - *Robert Crosbie*
9. **Sobre la Navidad y el Año Nuevo** - *Carlos Cardoso Aveline*
10. **La Síntesis Liberadora de la Persona Humana** - *Paul Carton* [un libro]
11. **Thoughts Along the Road - 40** - *Carlos Cardoso Aveline*
12. **El Significado de la Estrella de Navidad** - *Carlos Cardoso Aveline*
13. **The Aquarian Theosophist, December 2019**

Pluto: a Struggle of Two Thousand Years

In Capricorn Until 2023, Pluto Dismantles Routines and Brings Wisdom to Mankind



Pluto and its main Moon, Charon

“... A new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”
(2 Corinthians, 3:6)

How can one better understand the changes our humanity has been undergoing on the psychological, social and planetary levels of life? The first step may be to critically observe the point of view from which we look at reality.

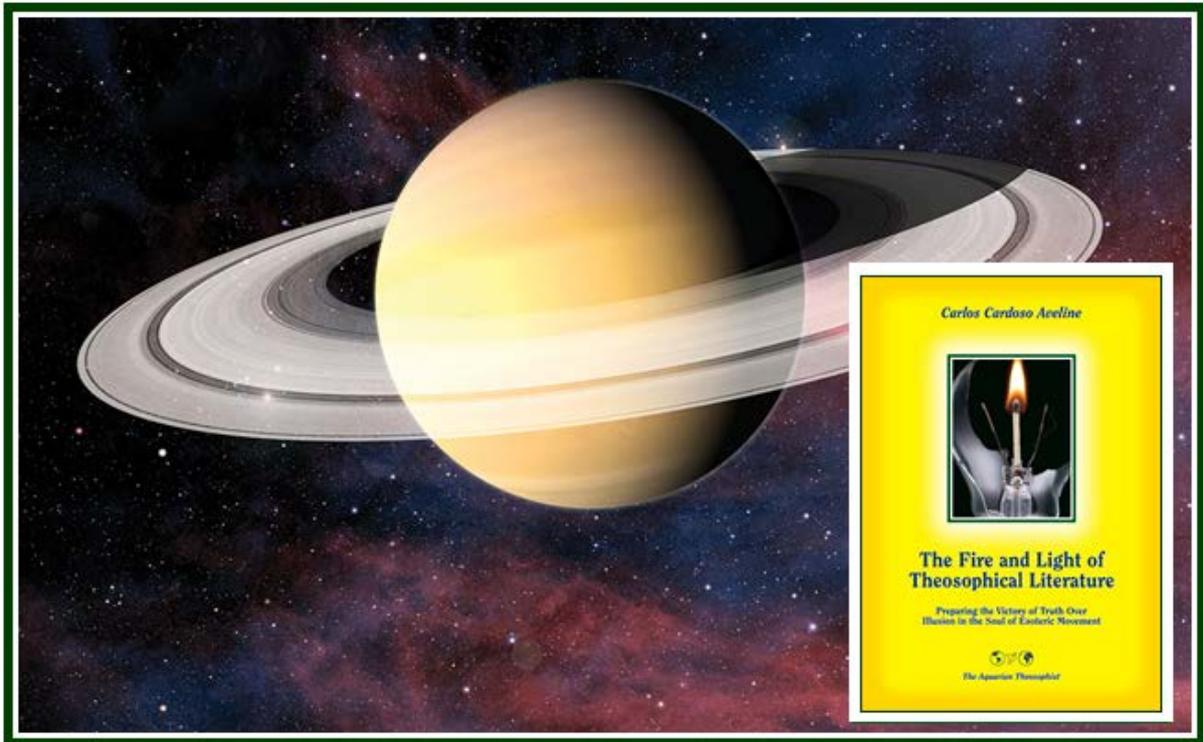
In “The Voice of the Silence”, H. P. Blavatsky shows the difference between the “doctrine of the eye”, that sees appearances, and the “doctrine of the heart”, that shows the essence and the occult wisdom. In every phase of human history, there has always been a struggle between form and contents, outer shell and inner life, exoteric perception and esoteric understanding.

A constant conflict between appearance and reality can be observed in the history of philosophical and religious thought. The paradox is present in great events as well as in small ones. Form and contents get combined and mixed up in each one’s consciousness and also collectively. The theosophical and esoteric associations are no exceptions to the rule.

[Click and see the full article](#)

The Bright Side of Saturn

Golden Age, Aquarius Era and the Ringed Planet



Front cover of “The Fire and Light”, and an image of Saturn, the Lord of the Rings

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The following text reproduces chapter twenty-eight of the book “*The Fire and Light of Theosophical Literature*”, by Carlos Cardoso Aveline.

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“Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame.”

(“The Secret Doctrine”, HPB, vol. I, pp. 121-122)

For those who are accustomed to the average contents of the media in the first part of 21st century, an optimistic view of the future is rather startling - if not altogether unacceptable. Yet life is far more surprising than present-day journalism - or fiction.

[Click to read](#)
[“The Bright Side of Saturn”](#)

From the Chinese Wen-tzu: **The Greatest Simplicity**



A sculpture of Lao-tzu

Lao-tzu said:

The greatest simplicity is formless, the greatest Way is measureless. Thus the sky is round without being set to a compass, the earth is square without being set to a ruler. The word *universe* refers to time and space; the Way is therein, but no one knows its location.

So if people's vision does not see far, you cannot talk to them about something of immense scope; if people's knowledge is not broad, you cannot speak to them about what is finally ultimate.

Those who are imbued with the Way and commune with all beings have no way to deny each other. This is why the laws of enlightened leaders of ancient times were different in their measures yet were at one with each other insofar as they won the hearts of the people.

Now if we are talking about the compass, ruler, square and plumb line, they are the tools of a skill and not the reason for its being a skill. That is why the greatest harpist cannot play a complete tune with missing strings, and a single string cannot induce melancholy alone. So stringed instruments are tools for producing a feeling of sadness, and not the reason for its being sadness.

When it comes to the spirit peacefully roaming between the heart and the hands, freeing the mind to depict the spirit, giving voice to its modulations in the notes of the strings, that is

