

1. A Master: The Law of Rebirth of the Past

... Nor do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time, and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever recurrent cycles and hope to *quicken* the resurrection of what is past and gone. We *could not* impede it even if we would. The “new civilization” will be but the child of the old one, and we have but to leave the eternal law to take its own course to have our dead ones come out of their graves; yet, we are certainly anxious to hasten the welcome event. Fear not; although we do “cling superstitiously to the relics of the Past” our knowledge will not pass away from the sight of man. It is the “gift of the gods” and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism.

(“[The Mahatma Letters](#)”, Letter XXVIII, pp. 214-215.)

2. HPB: The Past Contains the Seeds of the Future

“The world’s great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn.”

-SHELLEY [*Hellas*, lines 1060-63]

“My friend, the golden age hath passed away,
Only the good have power to bring it back ...”

-GOETHE

What had the author of *Prometheus Unbound* in his mind’s eye when writing about the return of the golden days, and the new beginning of the world’s great age? Has his poetical foresight carried his “*Vision of the Nineteenth Century*” into the “One Hundred and Nineteenth,” or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is “a phenomenon of frequent occurrence, particularly in past ages,” that “what *we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost.” And he adds, “what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us.”

Such is also Tennyson’s idea, when he says:

“Old writers push’d the happy season back,-
The more fools they,- we forward: dreamers both ...” [1]

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XI, pp. 186-187.)

NOTE:

[1] “The Golden Year”, lines 65-66. (Note by Boris de Zirkoff)

3. A Master: How a March to *Absolute Evil* is Arrested

When your race - the fifth [1] - will have reached at its zenith of *physical* intellectuality, and developed the highest civilization (remember the difference we make between *material* and *spiritual* civilizations); unable to go any higher in its own cycle - its progress towards *absolute* evil will be arrested (as its predecessors the Lemurians and Atlanteans, the men of the third and fourth races were arrested in their progress toward the same) by one of such cataclysmic changes; its great civilization destroyed, and all the sub-races of *that* race will be found going down their respective cycles, after a short period of glory and learning. See the remnants of the Atlanteans, - the old Greeks and Romans ...

(“[The Mahatma Letters](#)”, Letter XXIII-B, pp. 156-157.)

NOTE:

[1] The mahatma seems to be referring into a large extent to the fifth (Western) **sub-race**, which has been leading the fifth root-race. The teacher himself belongs to the fifth Root-Race. If he meant the fifth root-race as a whole he could have said “When **our** race - the fifth...”. In his sentence, “your” means “Western”. He is writing to a British citizen. Besides, the master is here talking about civilizations, which are a relatively short-term phenomenon and relate more to sub-races than to entire root-races. However, any particular sub-race, and even a particular civilization - like the present Western one - may **lead** an entire root-race for some time. Our *Western civilization* can lead mankind to a disaster of considerable proportions, through a nuclear war or other forms of environmental disruption; but the duty of Theosophists is to help prevent unnecessary suffering. Hence the warning made by the Eastern teacher. The next fragment, “*An Anxious Process of Self-Annihilation*”, confirms that the master is referring mainly to Western Civilization and the fifth sub-race. (CCA)

4. A Master: An Anxious Process of Self-Annihilation

What do you know of America, for instance, before the invasion of that country by the Spaniards? Less than two centuries prior to the arrival of Cortez there was as great a ‘rush’ towards progress among the *sub-races* of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle.

(“[The Mahatma Letters](#)”, Letter XXIII-B, p. 149.)

5. HPB: The Deceptive Appearances of Western ‘Civilization’

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience - “that still small voice” which, when heard, deafens the mighty roar of Niagara Falls itself and will not permit them to lie to their own souls - remain outside.

For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time*. Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and

partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western “civilization”.

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XI, p. 201.)

6. HPB: Will a New Day Dawn for Mankind?

But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XI, pp. 201-202.)

7. HPB: What Happens if Divine Wisdom Prevails

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XI, p. 202.)

8. HPB: The Victory of Light, and the Western Cycle

... Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper; for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit-hook or bishop’s crook, Occultism must win the day, before the present era reaches “Sani’s (Saturn’s) triple septenary” of the Western Cycle in Europe, in other words - before the end of the twenty-first century “A.D.”

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XIV, p. 27.)

9. HPB: The Responsibility of Theosophists

Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have

done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

(“[Five Messages](#)”, H.P. Blavatsky, The Theosophy Company, [Los Angeles, USA, p. 31.](#))

10. A Master: The Movement is a Collective Antahkarana

I regret deeply my inability to satisfy the honest, sincere aspirations of a few chosen ones among your group - not at least, for the present. Could but your L.L. [*London Lodge*] understand, or so much as suspect, that the present crisis that is shaking the T.S. [*the theosophical movement*] to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race - of *being or not being*, of annihilation, in fact - perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary world.

(“[The Mahatma Letters](#)”, Letter LXV, p. 365.)

11. HPB: The Destiny of the Theosophical Seeds

Our Society [*the theosophical movement*] is the tree of Brotherhood, grown from a kernel planted in the Earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. (....) Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical [*Movement*] or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

(“Collected Writings”, H.P. Blavatsky, TPH, USA, volume XI, pp. 281-282.)

12. HPB: Earth Will be a Heaven in the 21st Century

... If the Theosophical [*Movement*] survives and lives true to its mission, to its original impulses through the next hundred years - tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now [*in the nineteenth*] !

(“[The Key to Theosophy](#)”, H.P. Blavatsky, [1889 edition, p. 307.](#))

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Read More:

* [A Puranic Prophecy.](#)

* [The Theosophical Movement, 1875-2075.](#)

- * [Old Prophecies and Atomic War.](#)
- * [Human Ethics and Earthquakes.](#)
- * [The Religion of the Future.](#)
- * [The Tree of Universal Brotherhood.](#)

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Russian Language and the Independent Lodge



Is a practical brotherhood and goodwill between Eastern and Western nations one of the priorities of the modern theosophical movement?

The Independent Lodge of Theosophists sees the decade of the 2020s as an opportunity to strengthen mutual help and a brotherly understanding between Russian-speaking nations and the West. The same applies to goodwill among all countries.

Thanks to the efforts of Ms. Olga Attovna Fedorova, the Lodge is now active at the Russian equivalent to Facebook - www.VK.com. Olga is the editor of our website in Russian language: <https://russiantheosophist.com/>.

As one among other small gestures of goodwill towards world peace, we are now including articles in [Russian language in the Western websites of our Lodge.](#)

As to the significance of this language, the Wikipedia reports:

“Russian is an East Slavic language native to Russia in Eastern Europe. It is a part of the Indo-European language family, and also part of the larger Balto-Slavic branch. Russian is an official language in Russia, Belarus, Kazakhstan, and Kyrgyzstan, and is used widely as a lingua franca throughout Ukraine, the Caucasus, Central Asia, and to some extent in the Baltic states.”

Russian has over 258 million speakers worldwide, and it is the most spoken Slavic language. It is the most spoken language in Europe, as well as the most geographically widespread language of Eurasia.

Russian is one the six official languages of the United Nations Organization, UN.

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See the text “[Profile of the Independent Lodge](#)”.

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The New Items in Our Websites

On 10 April we had 3031 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 04 items were in [Russian](#), 22 items in [French](#), 257 in [Spanish](#), 1368 in [English](#) and 1378 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 17 March and 10 April 2022:

(The more recent titles above)

1. **El Teósofo Acuariano, Abril de 2022**
2. **A Puranic Prophecy - Helena P. Blavatsky**
3. **La Utopía de los Andes Cambió el Occidente - Luis E. Valcárcel**
4. **Мысли в пути – 02 - Карлос Кардосо Авелине**
5. **La Lección del Sol en Aries - Carlos Cardoso Aveline**
6. **A Common Citizen - Olga Attovna Fedorova [a poem]**
7. **Теософ эпохи Водолея, март 2022 [The Aquarian in Russian]**
8. **Thoughts Along the Road – 58 - Carlos Cardoso Aveline**
9. **Об Оценке Единства Русских и Украинцев - Владимир Путин**
10. **Мысли в пути - 01 - Карлос Кардосо Авелине**
11. **The Aquarian Theosophist, March 2022**

NOTE:

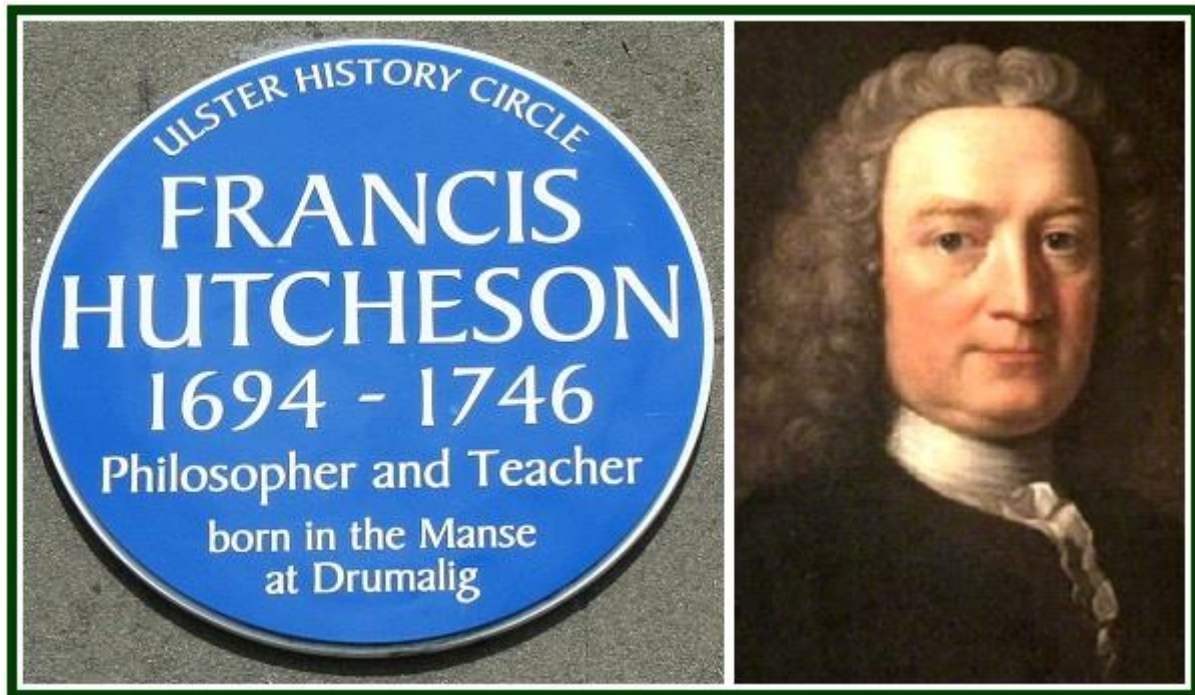
[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com.

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The Sense of Honour and Shame - 01

The Universal Influence of the Moral Sense, And That of Honour, and Their Uniformity

Francis Hutcheson



I

If we consult our own feelings we must acknowledge that as there are certain affections and actions which we naturally approve, and esteem, and praise, so there is an immediate grateful sensation felt when we are approved and praised by others, and generally a most uneasy one when we are censured; without the expectation of any other advantages or disadvantages which may thence accrue to us. A more distinct consideration of this sense of honour and shame will much confirm the preceding account of our *moral faculty*.¹

They who refer all the motions of the heart to private interest, and would reduce all our perceptive powers to a very small number, by one artful reference or another, depart

¹ A reference to the article “**Concerning the Moral Sense**”, which was published in five parts. The first part is included in our [January 2021 edition](#); the second one was published only in [November 2021](#); the third in [December 2021](#), the fourth part in the [January 2022](#), and the fifth will be found in the [February 2022 edition](#).

exceedingly from nature in their accounts of those determinations about honour and shame, which are acknowledged to appear universally among men.

They tell us “our honouring a man is merely reputed him useful to us either explicitly, and thus we honour the generous and beneficent, with whom we have intercourse, and by whose offices we are profited; or implicitly, and by some confused imaginations, and thus we honour *heroes* who lived in prior ages, or remote nations, imagining they are our contemporaries or countrymen; or thinking that they would be very useful to us if we had intercourse with them. And thus our esteem is only an opinion of a character or conduct as useful to us, and a liking it on this account.”

And, say they, “we desire to be honoured, or reputed useful to others, not from an immediate sensation, but because we know that men are studious of serving such as they honour and repute useful to them; not indeed from ultimate love to them, but as a further allurements to continue thus useful; and we, in hopes of such services from those to whom we are reputed useful, desire to obtain this reputation of being useful to others.” It is a pain to dwell upon such schemes as contradict the immediate feelings of the heart so manifestly.

Upon this scheme, the man who honours an agent, and the agent himself who approves his own conduct, must have notions of the same honoured action the most different imaginable. The honourer must only value it as tending to his ease, wealth, pleasure, safety; and the agent values it as the artful, and necessary, but disagreeable means of obtaining some remote advantages from others, who will probably invite him to continue such conduct by making him some returns of useful services. But it is plain there are many tempers and actions useful to us, nay to a whole community, which we don’t honour; such as useful treachery, a selfish inventive industry in improving manufactures; a promiscuous profuseness. Nay we honour sometimes what we conceive directly to be detrimental; as patriotism or courage, in a foreigner, or an enemy. Shall confused imaginations of usefulness be regarded here, against the most direct opinions of detriment to ourselves? Who finds these imaginations respecting his own interests, in reading ancient stories, or dramatic writers, when the soul is so strongly moved with the several *moral forms*?

And then, surely, this notion of my own temper and conduct as beneficial to others can upon their scheme have nothing immediately grateful to me. These cool uncertain prospects of returns of advantage from the selfish arts of others can have nothing alluring amidst certain expenses, labours, wounds, and death? Whence the ardour for a surviving fame? This is all monstrous and unnatural. Is all our admiration, our high zeal for the brave, and merciful, and generous, and magnanimous, all our ambition and ardour for glory, this cool traffic, this artful barter of advantageous services without an express bargain?

We appeal to every human heart in this matter; to the hearts of the young, who are most ardent in praising, and most delighted with praise; and have little felt those artful mean designs of interest. Is all esteem and honour a mere cool opinion that from some actions and affections we shall reap some advantage? Is all the confounding sense of shame, and blushing, only a fear of some future uncertain losses, which we know not well what they shall be, or how they will befall us? Are not men conscious of their own designs in the pursuits of honour; of their own apprehensions in their avoiding of what is shameful; and of the occasion of their sorrow when they are ashamed? Surely these artful views of our own interest could not be unknown to us.

II

There is therefore an immediate sense of honour and shame; often operating when there are no such views of interest, and plainly presupposing a *moral sense*. It generally appears very early in life, before any considerable reasoning or reflection can settle well the notions of morality; and thus before we can judge by ourselves we are wisely and benignly subjected to the direction of others, are rewarded for our compliance by a most grateful sensation, and by a most uneasy one deterred from forwardness and obstinacy. The selfish accounts of this principle make all the ardour for glory the same base temper with that of a traitor or informer, who desires to appear useful to others in hopes of a reward. No better notion can they give of modesty, the sense of shame, the abhorrence of any imputation of moral turpitude, that *pudor* of the ROMANS, the finest stroke in a character.

We see this sense of *honour* admits several degrees in conformity to the *moral sense* on which it is founded. But first, in consequence of that natural desire or impulse toward the perfection of all our powers, and a sense of dignity and decency in some of them above others, we find a natural pleasure in discovering to others the perfection of any manly powers, and in being valued in that respect. Hence a taste for the ingenious arts of music, sculpture, painting and even of the manly diversions, is reputable. The grandeur and elegance of living, in dress, architecture, furniture, gardens, are in certain circumstances matter of glorying and of praise: much more so are the abilities yet higher, a strong genius in acquiring knowledge, the high lively imagination of the poet or orator. This last indeed plainly includes a high moral sense.

But to come directly to our sense of pleasure in obtaining moral approbation. All actions which proceed from any friendly or kind affection, and are not opposite to some more extensive one, are attended with assurance, and openness of behaviour, and we glory in them. The sensual passions, and ill-natured affections of anger, malice, envy, and even cool selfishness, we naturally conceal; and are ashamed of them.

III

One cannot well pass by that peculiar branch of modesty so conspicuous in all ages and nations, about venereal enjoyments. As there is a very violent appetite implanted for the most necessary purposes of the system, requiring however, in order to answer these ends more effectually, a great deal of nice regulation, by our reason and consideration of the common interest of society. It is with great wisdom and goodness that such an early check is provided for this appetite by a natural principle of modesty. Children uninstructed would not soon discover to us this modesty, nor have they for some years a notion of the object or design of it, as the appetite does not arise in our first years. Should we whimsically suppose savages come to maturity in solitude, without these objects occurring to them which could excite social affections or moral notions; in this unnatural state some natural principles might not appear. But were they brought into society, and had the actions and sentiments of others presented to them, their moral faculty, and their sense of honour and shame, would soon discover themselves; and particularly their natural modesty of this peculiar kind would quickly appear. As they would approve all humanity and kindness, even when practised toward others, and abhor the contrary dispositions, they would soon despise sensuality and selfishness. As soon as they knew how the race of mankind is preserved, they would desire marriage and offspring; and when the occasion of this natural modesty was felt, and the intention of the appetite known, this natural check of shame would discover itself.

When the necessity of strict marriage laws for the ascertaining to the fathers their own offspring was once observed, new reasons would appear for modest behaviour, and for creating an early habit of it in the education of both sexes. But, besides, there seem to be several natural dispositions and senses peculiarly relative to this affair, distinct from the general shame of all immoderate selfishness, particularly that of modesty, which begins at that period when the appetite which needs its control arises, and seems to abate in old age along with the appetite.

IV

Having a natural capacity for moral notions, we may be ashamed of actions without knowing the true reasons why they are immoral. By education we may contract groundless prejudices, or opinions about the qualities perceivable by any of our senses, as if they were inherent in objects where they are not. Thus we are prejudiced against meats we never tasted: but we could not be prejudiced on account of favour, or under that notion, if we had not the natural sense. Thus it is always under some species recommended by the *moral faculty* that we praise or desire to be praised, though we frequently have very imperfect views of the tendencies of actions, and of the affections from which they proceeded.

What we observed about the *moral faculty*, holds also in our sense of honour, that we are highly delighted with the approbation of others, not only for the good affections themselves, but for all those abilities and dispositions which are their natural concomitants, or which exclude the contrary affections. Thus we glory in fortitude, veracity, candour, openness of mind, and the desire of honour itself; though the pleasure of receiving praise is known to be so strong, and there are such suspicions of our being envied for it, that men are averse to let any impatience for this pleasure appear, or to discover their high delight in it, least it should argue too much selfishness.

V

The force of the *moral sense*, and that of *honour*, is diffused through all parts of life. The very luxury of the table derives its main charms from some mixture of moral enjoyments, from communicating pleasures, and notions of something honourable as well as elegant. How universally despicable is the character of one who in solitude pursues eagerly the pleasures of the palate without society or hospitality.

The chief pleasures of history and poetry, and the powers of eloquence are derived from the same sources. History, as it represents the moral characters and fortunes of the great and of nations, is always exercising our *moral faculty*, and our social feelings of the fortunes of others. Poetry entertains us in a way yet more affecting, by more striking representations of the same objects in fictitious characters, and moving our terror, and compassion, and moral admiration. The power of the orator consists in moving our approbation or condemnation, and the ensuing affections of esteem or indignation, by presenting fully all the moral qualities of actions and characters, all the pitiable circumstances which may extenuate or excuse, to engage our favour; or all the aggravating ones, to increase our indignation; displaying all the high colours on both sides, as he is either praising or making invectives.

The very arts of music, statuary, and painting, beside the natural pleasures they convey by exact imitations, may receive a higher power and a stronger charm from something *moral* insinuated into the performances.

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From the book “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, vol. I, Chapter IV, pp. 79-87. The spelling of words has been updated.

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Thoughts Along the Road Justice and Equilibrium Between The East and The West



* **N**o philosophy is authentic that cannot establish a balanced relationship between one's worldview and his daily actions. In order for the theosophical movement to be efficient, it needs to look at the practical life of our communities, and do so from the point of view of the teachings of esoteric philosophy.

* The material force of money does not determine the future of a nation. The fate of a society depends instead on the moral strength of its citizens. In this respect, Western civilization has much to improve.

* What does it mean, for theosophists, to be committed to universal brotherhood? Among other factors, it invites us to promote mutual respect among different civilizations.

* Equilibrium among contrasting countries is inevitable, for diversity is necessary to life. We must preserve and celebrate the unique character and independence of the Russian civilization, of the Western nations, of the Chinese society and other Eastern cultures.

* The goal of the theosophical movement is not to recite beautiful abstract words. It is not to memorize and regurgitate classical books. Its object is to work for the good of humanity. Its effort unfolds on various levels of reality, including abstract reflection and outward action.

* The writings of Helena Blavatsky show the fundamental importance of friendship and cooperation between East and West. What then should Western societies do to help - rather than hinder - human evolution?

* First of all, the West must transcend the interests of its own weapons' industries and limit the political power of its arms dealers. Thus it will be able to better understand the East and to promote friendship - not war - among nations around the globe.

* It is wise to remember that the oldest nations on Earth live in the East. The spiritual knowledge and historical experience of the Eastern lands is often greater. Helena Blavatsky wrote that Russia is "the only country where the pure ideal of Christ is still preserved". [1]

* All nations, rich or poor, deserve therefore being respected by the West. By insulting and disrespecting Eastern governments, Western political leaders disregard the interests of their own citizens. In the agenda of 21st century, we have the task of leaving behind us the long, unhappy era in which war was a central source of profits - for some.

The Ultimate Law of the Universe

* While naïve persons use to think they are too clever and can avoid the Law of Karma and ethics, honest people know that justice is the foundation of victory. Helena Blavatsky clarified: "... *We consider [Karma] as the ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable.*" [2]

* What we sow, we harvest: such is the Law.

* The more we think of correct feelings and constructive attitudes, the more they grow. In our century, it is historically and karmically necessary to make room for respect, for friendship and good will among individuals and nations.

Renunciation and Victory in the Temple

* If the student of Theosophy does not visit the temple inside his own consciousness, there is no point in building, or visiting, external sanctuaries. The purpose of the outer temple is to strengthen our relationship with the inner one.

* A truth-seeker needs to surround himself with a certain atmosphere of silence. He has to keep silence close to him all the time. This will enable him to perceive the deep meaning of words, facts and circumstances.

* The truth is that, by accepting nothingness, we have access to plenitude. As we transcend mere thoughts, we reach a comprehensive understanding of life. And what about greed? Greed is the bridge to defeat. Through renunciation, we win. The silent mantra of victory must resound once and again in the invisible realms first.

* The understanding of spiritual truth must occur little by little. And its transmission, too, often must be done drop by drop. A Master of Wisdom makes a warning about that in the Mahatma Letters. We cannot grasp the whole truth all at once. Nor is it possible to instantaneously teach everything we have to teach.

* Just as in learning a new language, the process of imparting - and absorbing - Theosophical knowledge must be done slowly and with great patience, since it involves various and quite different levels of consciousness. Even when there are sudden flashes of immediate understanding, they can only occur because previously there was a slow and gradual preparation of consciousness.

Paradoxes in Theosophy

* Life is contradictory, and Helena Blavatsky wrote that paradox is part of the language of Occultism. Paradoxes are present in Zen Buddhism. Apparent contradictions are typical of the Russian Soul. Both wisdom and consistency are internal virtues, not external. One needs to pay a deep attention and to look beyond surface to see them.

Liberty to Elevate Oneself

* Many wish to be “free” from a short term perspective, so that they can say and do whatever they feel like. Such people usually have no sense of responsibility over their thoughts, their words or their actions.

* Each time “total liberty” is given to the lower animal passions, civilizations implode. And this takes place for a very simple reason: animals do not need human civilizations.

* Every civilized society - including those of ancient tribes - is the result of a significant degree of self-restraint, on the lower self, and of an orderly collective cooperation. It is from the existence of mental purity, of inner peace and natural order on the emotional level that a higher degree of liberty emerges.

* For a true liberty of thought to occur, thought must be reasonably elevated. To the impure mind, liberty brings about violence and chaos. For the honest soul, liberty is a blessing, for it consists in the freedom to elevate itself and to get into conscious unity with the law of the universe.

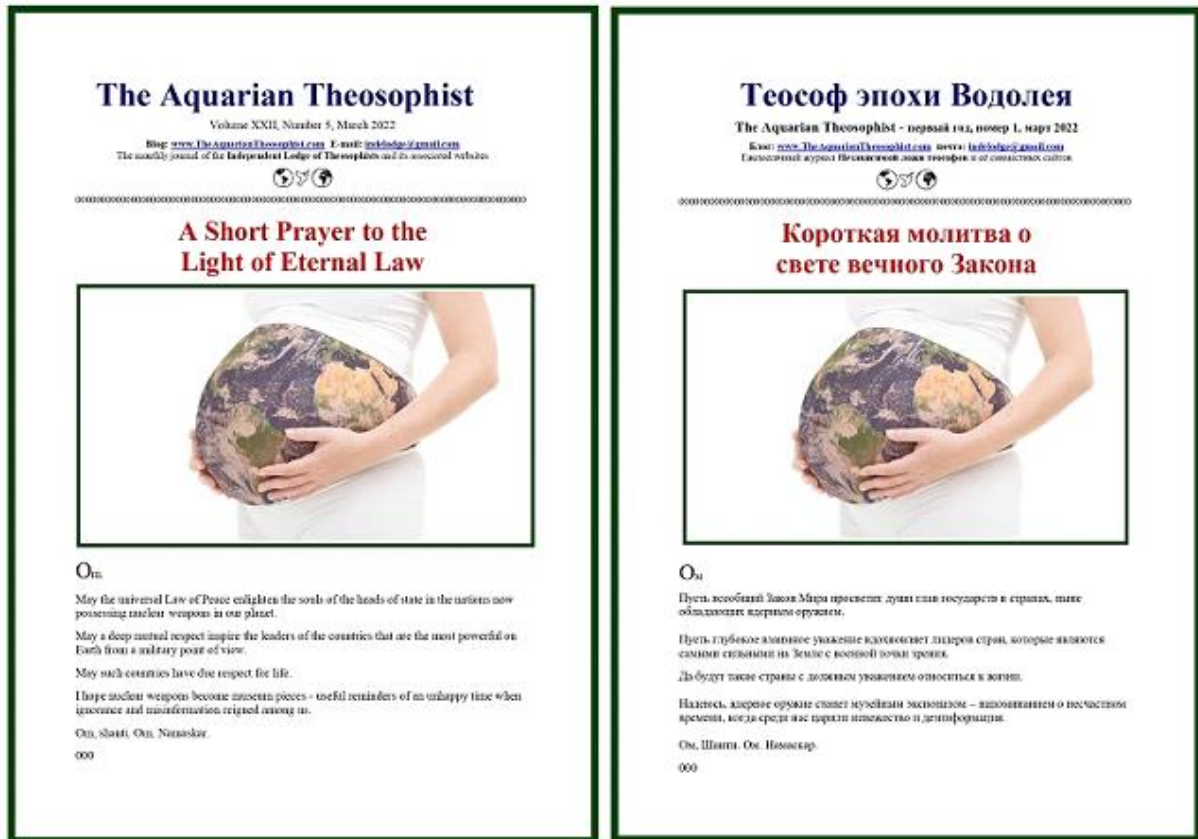
NOTES:

[1] “Neo-Buddhism”, by H.P. Blavatsky, in “Collected Writings”, H.P. Blavatsky, Volume XII, p. 348. The article “Neo-Buddhism” is published in our associated websites under the title of “Answer to a Russian Philosopher”.

[2] From the text “[What Is Karma?](#)”.

A Journal in Four Languages

Working for the Brotherhood among Nations, In Portuguese, Russian, English and Spanish.



Front cover of the Russian and English language editions of “The Aquarian” for March 2022

The monthly journal “**The Aquarian Theosophist**” was founded from the United States by Jerome Wheeler in November 2000. Since March 2012, it has been edited from Portugal by some of the founders of the Independent Lodge of Theosophists. In December 2021, the Lodge started publishing the journal in Spanish: “**El Teósofo Acuariano**”. Its coeditor, Mr. Alex Rambla Beltrán, lives in Spain.

In March 2022, the first edition in Russian language was published, thanks to the coeditor Ms. Olga Attovna Fedorova, a Russian theosophist who lives in Moscow. The name of the Russian edition is **Теософ эпохи Водолея** (*Theosophist of Aquarian Age*).

On its front page, the first issue of the Russian language journal presents a short prayer for world peace which mentions the need for the practice of mutual respect among nuclear powers, and the importance of liberating our planetary community from atomic weapons.

The Portuguese language journal “**O Teosofista**” (The Theosophist) started being published in May 2007 from Brazil. The four periodicals are monthly. The Lodge also maintains a blog in “[The Times of Israel](#)”.



Regarding the publication of the monthly journal in several languages - one of them being Helena P. Blavatsky's native language - the editors express their purpose in these words:

* *May the editorial projects of the small Independent Lodge be helpful to the Work of the Masters of Wisdom who protect and guide mankind.*

* *May these journals and our study-groups and websites help the Mission started by H.P. Blavatsky. We hope they are useful to the Theosophical Cause of Universal Brotherhood - whose foundations have to be built each new day with Sincerity and Discernment.*

* *May every pilgrim Learn as he tries to do his Best. Om, Shanti. Namaskar.*

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See more:

- * [The first issue of 'Teosof эпохи Водолея'](#).
- * [The collection of 'El Teósofo Acuariano'](#).
- * [The complete collection of 'O Teosofista'](#).
- * [The entire collection of 'The Aquarian Theosophist'](#).

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The Theosophy of Namaste



The lives of books are as unpredictable as the lives of people, and their inner value cannot be measured by outward success.

A best-seller in the final decades of twentieth century, the outstanding book “I’m OK, You’re OK” teaches in practical terms the healing power of brotherhood and mutual help. Seen by some as an axiom and a personal motto, the sentence about *mutual okayity* is in strict harmony with the traditional Eastern greeting “Namaste”, which means:

“The best in me salutes the best in you.”

The phrase is usually said while bowing with the palms put together before one’s chest.

Human relations based on the principle of equilibrium constitute a decisive ideal for theosophists and indicate the inevitable future of mankind. Although the practice of brotherhood is challenging and involves a profound rebirth and a loss of a previous sense of identity, it is unavoidable. There is no need to delay such an ideal. The fancy of an individualistic identity based on separation does not work any longer as a protection against life.

The first object of the theosophical movement is the creation of a nucleus of universal brotherhood, regardless of illusory and lower self attributes such as race, social class, sex, caste, nationality and personal attachment to any particular religion or philosophy.

An unconditional, unlimited process of brotherhood ultimately includes the whole vegetable realm, the animal and human realms and the divine world. The building of brotherhood as a consciously essential part of human life must take place in each one’s heart, and has to be silent.

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