



will arise a country unrecognizable to our parents. This is the thrust of Pat Buchanan's '**Suicide of a Superpower**', his most controversial and thought-provoking book to date."

\* "Buchanan traces the disintegration to three historic changes: America's loss of her cradle faith, Christianity; the moral, social, and cultural collapse that have followed from that loss; and the slow death of the people who created and ruled the nation. And as our nation disintegrates, our government is failing in its fundamental duties, unable to defend our borders, balance our budgets, or win our wars."

\* "How Americans are killing the country they profess to love, and the fate that awaits us if we do not turn around, is what '**Suicide of a Superpower**' is all about."

The subtitle of Past Buchanan's book has occult and even astrological significance, which is probably unknown to himself. This is due to the year mentioned: "**Will (North) America Survive 2025?**"

Fortunately, Theosophists have the privilege of examining the self-destruction of the West in the wider context of the teachings of Helena Blavatsky and her Masters.

Looking at the present world transition from the theosophical viewpoint is necessary to preserve one's optimism, and to understand that the end of a materialistic civilization liberates humanity to build a better society.

According to the theosophical doctrine of the cycles, the end and the beginning are two simultaneous aspects of life.

In any circumstances, Ethics and morality are key elements in the sowing of good Karma and in preparing a luminous future.

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Click to watch a video with Pat Buchanan on his book "[Suicide of a Superpower](#)".

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Read More:

- \* [The Battle of Truth.](#)
- \* [The Fourfold Placenta.](#)
- \* [Dwight Eisenhower, On Peace.](#)
- \* [China and the Implosion of the West.](#)
- \* [Theosophy and the Pralaya of the West.](#)
- \* [A Prayer for Our Planetary Community.](#)
- \* [The Rose of Paracelsus](#), a short story by [Jorge Luis Borges](#)

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**The Difficulty of**  
**Understanding the Obvious:**  
**The Supreme Mystery**  
**Present in Commonplace**



Many a profound truth is hidden under the unintelligent appearance of obvious statements. A few weeks ago, for instance, a journalist said on Fox News:

“Our job is not to serve ourselves, our job is to serve our audience.”

The statement sounds like commonplace. It seems to be nothing new. In fact, it is a complex and challenging idea. It is most difficult to put into practice, unless one looks at it from the point of view of a solid spiritual journey.

To work for the good of the public is quite different from working to obtain large amounts of money and power. In the first place, it means ceasing to mislead populations by offering them immediate and blind forms of pleasure, as most of Western media have been doing for quite some time now, as a cheap means to expand their audience. How many journalists have the courage to risk their jobs and abstain from presenting false, disgusting and immoral information to the public?

In every aspect of life, the duty of human beings is to be decent and honest. But behind this obvious statement there is a profound moral challenge. Talking is easy, living up to one's talking is hard. Working for the good of others does not mean to say *Yes* to their illusions, and take advantage of their lack of information. It requires being honest with oneself and with them. However, being truthful is seldom an easy path.

An altruistic attitude requires a degree of self-knowledge. It is recommended to be in contact with one's own conscience. What about those citizens who don't even know they have a soul? And sensing the existence of the spiritual world is not enough. The pilgrim must go beyond

the narrow limits of his lower self and have the audacity to overcome the routine of organized ignorance around him. He must defeat, above all, his own lack of wisdom.

In other words, working for the good of others and producing larger amounts of mutual sincerity requires determination, discernment, and a degree of self-sacrifice. Everyone knows that consistent altruistic action opens the door to bliss, but before the spiritual victory there must be at least a partial crucifixion of our spiritual ignorance. Who is willing to face the fire of probation, so as to produce light? This question everyone can calmly investigate.

## **Besant and Jung in Esotericism**

### **Two Sources of Illusion for the Theosophical Movement**



**Annie Besant, in her masonic clothes, and Carl G. Jung,  
who in the 1930s worked with the Nazis in the area of Psychologic 'science'**

Many a student of theosophy thinks Mrs. Annie Besant and her associates good-willingly caused a severe damage to the theosophical movement in the first half of the 20th century.

They led approximately 90 per cent of the movement to abandon the original teachings of theosophy given by Helena Blavatsky and the masters. They dedicated their best energies to

create false “infallible” teachers, among them a clever imitation of Jesus Christ himself, humbly personified by Mr. J. Krishnamurti in public.

But any conclusion that limits itself to blaming Ms. Besant and her false clairvoyants suffers from an incurable superficiality.

The central factor in the 20th century failures of the theosophical movement is rather silent. It is in the fact that the large majority of theosophists willingly accepted the top-down delusional programme created by Ms. Annie Besant and maintained by her successors.

Why is it that no numerically significant part of the movement strongly rejected Besantianism?

The right Pedagogy of the Masters had not been studied. There was no serious attempt to apply it after the 1890s.

Therefore the illusions of the Besant period - still alive today - are only a modest part of the challenge to be faced.

There is a variety of mistakes in the non-Besantian groups and in the “Blavatskian” sectors of the movement as well. Among them, we find the idea that memorizing and reciting the writings of Helena Blavatsky should be enough for the movement to attain its goals.

Here again, the problem is pedagogical.

The process of learning and teaching is a science in itself. The pedagogy of the Mahatmas was not studied in a proper way. The Mahatma Letters and the writings of Blavatsky which transmit the right Epistemology and the main pedagogical tenets of esoteric philosophy were vastly ignored - with a few exceptions.[1]

The uncomfortable conclusion is this; that it is not correct to simply ascribe the responsibility for the failures of the movement to the Adyar leaders of the 1900-1934 period, or to any other leaders and organizations.

It is also unhelpful to blame the groups which do not share Adyar illusions, like the Pasadena Society and United Lodge of Theosophists. True, they were unable to build a better and stronger movement than the Adyar Society, which could have led mankind, at least in part, to the spiritually flourishing 21st century mentioned in the last paragraphs of “The Key to Theosophy”, the book by Helena Blavatsky. Let us refrain from subjectively blaming anyone. *Now* is the right occasion to act. Humanity is in time to win in the present century, whatever the price to pay in terms of karmic purification. While a stern look at the failures of the movement is of fundamental importance, any unilateral blame-game would work as a childish attempt to avoid our own responsibility. [2] Besides, there are other mistakes to examine.

## **Carl Jung Updates Delusion**

In the second part of last century, Carl G. Jung presented us a more sophisticated form of spiritual ignorance. Jung was remarkable for his work in deceiving himself and many others, which is a specialty of the Ningma School.

Jungianism succeeded in making even some “Blavatskian” students adopt the directly Ningmapasic ideas of the volume “The Tibetan Book of the Dead”, for instance.

Ethics is, of course, the science of sowing good Karma, and the adversaries of Ethics now have the joy of seeing many a theosophist adopt the Ningma-Jungian Psychology of ethical relativism, which has essential factors in common with the legacy of Annie Besant and her clairvoyants. (One of them being mental laziness.)

Carl Jung is considered a “necrophilous character” by Erich Fromm, his contemporary and one of the greatest Psychologists and Psychoanalysts of the 20th century.

During the 1930s, Jung was a collaborator of Nazism in Hitler’s Germany. He worked with Nazi Psychology. However, Jung followed the Ningma style: he presented himself as “spiritual” while despising both Ethics and religiosity.

Clever in using the disguising techniques of Nazi-Ningma training, Jungianism seems to fight the love of honesty in human heart. An occult fight indeed. In the downward cycle of a degenerating civilization, such hedonistic tendencies are attractive to those who can’t love Truth in itself, and prefer worshipping appearance or comfort.

Once more the significant fact is not that Jung or Jungianism offered themselves to the theosophical movement as a charming path to moral failure.

The key fact is that Jung and the Ningma illusion of “escaping the Law of Karma” got popular in the movement.

Ignoring the need for honesty and sincerity along the path became “acceptable”. Sincerity has been seen as “politically incorrect”, as unfriendly and “unbrotherly”. And this is also a pedagogical problem.

In the vertical downward phase of its decadence - also called “fall” or “implosion” - the West meets its own Karma. However, what if the crisis is only Western and not global? Or, in the terminology of “The Secret Doctrine”, the book by Helena Blavatsky, what if the present crisis belongs mainly to the fifth (Western) sub-race, and not to the fifth race (our humanity) as a whole?

In that case, recovery is at hand for humanity as such. The healing may take place simultaneously and in parallel with the self-destructive implosion.

If the crisis should belong to all of the present “fifth humanity”, the healing would also be simultaneous with the implosion; but it would be more difficult and complicated, from the point of view of one who is still situated in the first half of the 2020s. The first quarter of the century has not been closed. Neptune, the ambassador of the Galaxy, is slowly getting ready to enter Aries in a few years.

Investigation must calmly go ahead as life unfolds.

## NOTES:

[1] See the article “[The Prehistory of an Independent Lodge](#)”.

[2] Once you indicate who is to blame, you tell yourself that you are blameless. Then you consider that the karma involved is not yours. You have no responsibility. As a result, you do not need to make any true effort. You can be in a comfortable, useless position. In a more realistic perspective, one must calmly look at the defeats of the movement in a rigorous way, in order to find alternatives and develop solutions. The purpose of recognizing mistakes done by others is to stop repeating them ourselves, and starting to act correctly.

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Read more:

- \* [Tibetan Book of the Dead Is Ningma.](#)
- \* [Jung Writes Against Theosophy.](#)
- \* [Freud, Jung, And Ethics.](#)
- \* [A Report on Jung and Theosophy.](#)

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## A Prayer for **My Companions Along the Path**



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### Editorial Note:

The regular practice of Theosophical meditations or prayers gives us a lever through which we can rise up on the basis of our own strength and merit.

A theosophical prayer is similar to a mantra. Helena Blavatsky’s physical life was saved two or three times thanks to the use of mantras by a Master, as we can see in the biography written by Sylvia Cranston.

Like a mantra, Theosophical prayer evokes the best. The theosophical work includes the task of evoking and tuning in to that which is spiritual, elevated, and victorious.

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I observe and contemplate the positive qualities of those who are near me, and of my colleagues in the search for wisdom.

May every feeling of envy or competition stay away from my aura. I know that these two emotions cause the spiritual defeat of those who get involved with them, because such feelings prevent the functioning of the bridge to one’s spiritual soul.

I clearly see my duty to my fellow beings.

The people I interact with are psychological mirrors. They reflect my mistakes and my successes. They indicate my higher possibilities along the path of the sacred world. They point out the mistakes I must avoid, and the right actions I should put into practice in my life.

The progress made by my friends is my progress. The defeat of my friends is my defeat.

The good I see in one colleague is not the same as the good I see in another one. No two people are the same. All beings are in unity, and all of them are different.

I impersonally project the energy of my good will on the bonds of cooperation built around a common commitment to the pursuit of wisdom.

Free from naiveté, I concentrate on the essential aspects of reality and leave superficialities aside. Thinking of sacred facts makes sacred facts become stronger in human life.

This is my goal.

The victory of my colleagues is my victory.

I say thanks to all friends and to all beings. I say thanks to each one. I'll do the best I can.

Om, Shanti. Om.

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See "[Meditation on the Awakening of Mankind](#)".

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## **Are You a Truth-Seeker? Remember That Truth Is Sometimes Uncomfortable**



**A**nd seeking for truth means renouncing many a pleasant illusion.

If you are aware of the fact that there is no religion higher than truth - ugly as truth may often seem to us - then, join the study-group [E-Theosophy](#) and calmly study classic esoteric philosophy in [Google Groups](#): <https://groups.google.com/g/e-theosophy>.

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# Thoughts Along the Road

## The Law of Karma is Never in a Hurry, But It Rarely Postpones Anything



\* **W**ise is the one who knows how to learn. The apprentice-disciple knows that he does not know, but he tries to learn How to learn.

\* Only fools lie to themselves thinking they don't need to seek the truth, and adopt the elegant pose of those who know-it-all. The first step, therefore, is to humbly acknowledge our profound ignorance. Thus we avoid foolishness. Next, it is necessary to take practical steps to strengthen one's ability to learn. And this is a long-term task which requires persistence.

### **The Source and Foundation of Victory**

\* Many forget the fact that external reality - as seen by human beings - is but a reflection of one's own, inner, reality.

\* As we reduce the degree of spiritual ignorance to which our view of daily life is attached, the world seems to make more sense.

\* The inner and the outer are deeply connected. Let us imagine that one's horizon is wide enough and one has accumulated the right kind of experience in seeking a noble goal. In such conditions, to each victory in inner self-discipline, a new victory in life tends to correspond.

\* A weak self-discipline do not help in achieving victory in other realms of life.

\* Before dreaming of a victory that includes the different levels of reality, ask yourself how efficiently you have prepared and obtained victory in your soul. Investigate how peacefully you have waited for its calm maturation, which may take place in the present lifetime or in a future one.

\* However, the most important victory consists in acting in a correct way here and now, while one is guided by a long-term perspective.

\* The law of karma is never in a hurry, but it rarely postpones anything. Its action is often invisible. Sometimes it seems to be too slow. Other times, it acts with surprising speed. It may even emerge as the light of a lightening, in the darkest hour of the night. [1]

\* Before complaining about the ethical decay around us, there is a small meditation all of us can practice:

### **Doing the Best Here and Now**

\* *Om.*

\* *May the inhabitants of the places that are important to me improve themselves on the moral plane, and elevate themselves spiritually.*

\* *It is my duty to give a silent personal example of such an effort. I must act in constructive ways.*

\* *Every nation can decide to live in the most correct way possible, and strengthen itself in ethics, and grow in self-purification. I hope a growing number of citizens reject wrong and unethical attitudes in their lives.*

\* *Such is my practical commitment.*

\* *The decision made by each pilgrim involves self-responsibility. It depends on his own moral strength. It must happen regardless of outward circumstances.*

\* *As we improve ourselves, the world gets better. Sooner or later, all individuals reap what they sow.*

\* *Om, shanti. Om.*

### **NOTE:**

[1] The paragraphs under the subtitle “The Source and Foundation of Victory” are an updated version of a note on page 32 of “CCA Notebook 14”.

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**R**ead the article “[The Changing of the Tide](#)”.

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# Four Paragraphs on Christianity and Civilization

Helena P. Blavatsky



\* Of all the beautiful ideals of the Past, that true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those [ideals] that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy (...).

\* Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, is just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form - the dead letter that killeth - and preference for the Spirit "that giveth life" - is called *infidelity*, and forthwith the cry is started, "Stone him to death!"

\* No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised the doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

\* True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing [19th] century more lives sacrificed - because of the improved system and weapons of warfare, *thanks to the progress of science*

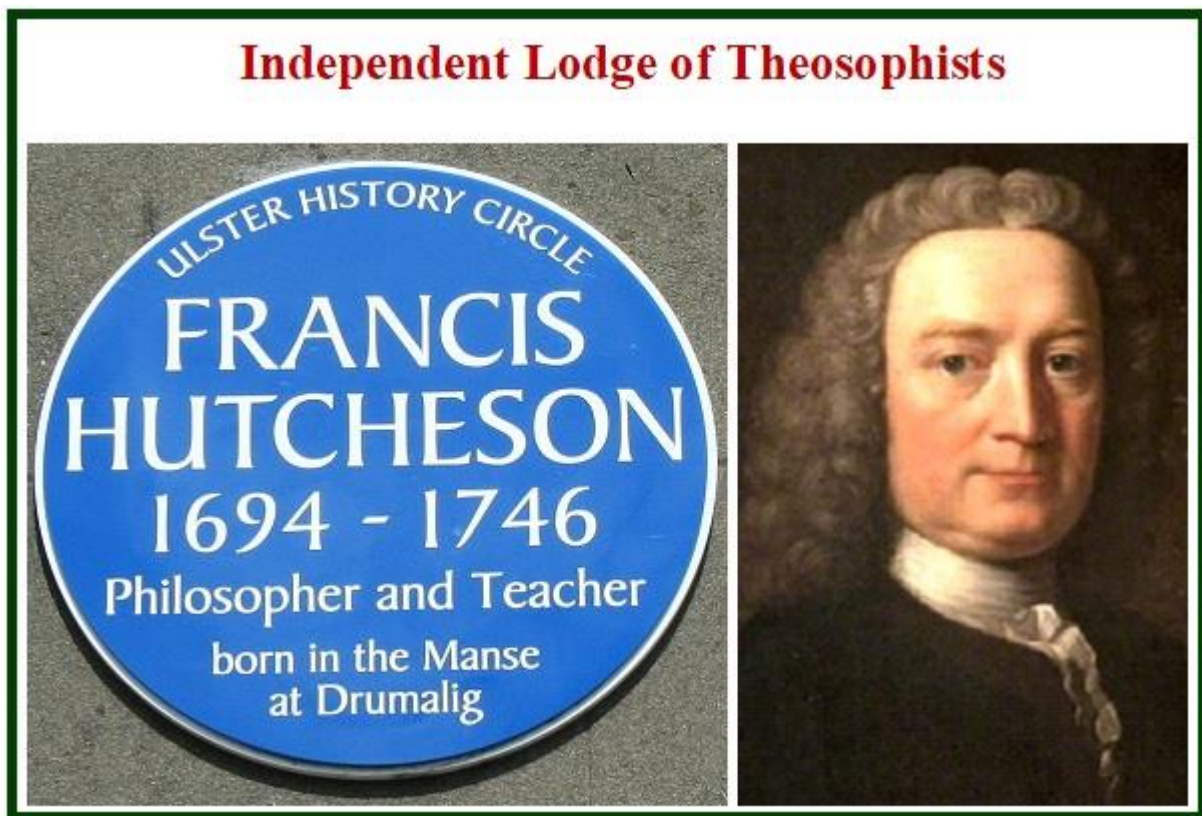
*and civilization* - than there were in its first half. “Christian civilization,” indeed! Civilization, perhaps; but why “Christian”?

[The four fragments above are reproduced from the article “The Fall of Ideals”, by Helena P. Blavatsky. They will be found, for instance, on pages 40 and 41 of “Collected Writings”, Helena Blavatsky, volume XII, TPH, USA, 859 pages.]

## **Concerning the Finer Powers of Perception - 02**

### **And Some Other Natural Determinations of the Will, And General Laws of Human Constitution**

**Francis Hutcheson**



Children are ever in motion while they are awake, nor do they decline weariness and toil: they show an aversion to sleep till it overpowers them against their wills - they observe whatever occurs they remember and inquire about it; they learn the names of things, inquire into their natures, structures, uses and causes; nor will their curiosity yield to rebukes and affronts. Kind affections soon break out toward those who are kind to them; strong gratitude, and an ardor to excel in anything that is praised; in vying with their fellows they are transported with success and victory, and exceedingly dejected when they are out-done by others. They are soon provoked to anger upon any imagined injury of hurt; are afraid of

experienced pain, and provoked at the cause of it; but soon appeased by finding it undersigned, or by professions of repentance. Nothing to they more resent than false accusation or reproach. They are prone to sincerity, and truth, and openness of mind, until they have experienced some evils following upon it. They are impatient to relate to others anything new or strange, or apt to move admiration of laughter; ready to gratify anyone with what they have no use for themselves; fond of pleasing, and void of suspicion, till they have had experience of injuries.

This impulse to action continues during life, while we retain the use of our powers. The men who are most worthless and slothful yet are not wholly idle - they have their games, their cabals and conversation to employ them, or some mean ingenuity about sensual pleasures. We see in general that mankind can be happy only by action of one kind or other; and the exercise of the intellectual powers is one source of natural delight from the cradle to the grave. Children are transported with discoveries of anything new or artificial, and impatient to show them to others. Public shows, rarities, magnificence, give them high entertainment: but above all, the important actions of great characters; the fortunes of such men, and of the states where they lived, whether related, read, or represented by action, are the delight of all ages. Here the pleasure is heightened by our social feelings of joy, and the keenness of inquiry increased by our impulse to compassion, and our concerns about the persons we admire.

When men have the proper genius, and access to more laborious knowledge, what ardor of mind do some show for geometry, numbers, astronomy, and natural history? All toils and watchings are born with joy. Need we mention even fabulous history, mythology, philology? It is manifest there is a high natural pleasure in knowledge without any allurements of other advantage. There is a like pleasure on practical knowledge about the business of life, and the effects of actions upon the happiness of individuals, or that of societies. How contrary are all these appearances of Nature to that Philosophy which makes the sole impulse or determination of the soul to be a desire of such pleasures as arise from the body and are referred to it, or of immunity from bodily pain!

## V

Action is constituted to mankind the grand source of their happiness by a higher power of perception than any yet mentioned; namely, that by which they receive the moral notions of actions and characters. Never was there any of the human species, except idiots, to whom all actions appeared indifferent. Moral differences of action are discerned by all, even when they consider no advantage or disadvantage to redound to themselves from them. As this moral sense is of high importance, it shall be more fully considered in a subsequent chapter. It may suffice at present to observe what we all feel, that a certain temper, a set of affections, and actions consequent on them, when we are conscious of them in ourselves, raise the most joyful sensations of approbation and inward satisfaction; and when the like are observed in others, we have a warm feeling of approbation, a sense of their excellence, and, in consequence of it, great good-will and zeal for their happiness. If we are conscious of contrary affections and actions, we feel an inward remorse and dislike to ourselves; when we observe the like in others, we dislike and condemn their dispositions, reputing them base and odious.

The affections which excite this moral approbation are all either benevolent, or naturally connected with such dispositions; those which are disapproved and condemned, are either ill-natured, by which one is inclined to occasion misery to others; or such selfish dispositions as argue some unkind affection, or the want of that degree of the benevolent affections which is requisite for the public good and commonly expected in our species.

This moral discernment is not peculiar to persons of a fine education and much reflection. The rudest of mankind show such notions; and young minds, who think least of the distant influences of actions upon themselves or others, and have small precaution about their own future interests, are rather more moved with *moral forms* than others. Hence that strong inclination in children, as soon as they understand the names of the several affections and tempers, to hear such stories as present the moral characters of agents and their fortunes. Hence that joy in the prosperity of the kind, the faithful, and the just; and that indignation and sorrow upon the successes of the cruel and treacherous. Of this power we shall treat more fully hereafter.

## VI

As by the former determination we are led to approve or condemn ourselves according to the temper displayed, so by another natural determination, which we may call a sense of honour and shame, a high pleasure is felt upon our gaining the approbation and esteem of others for our good actions, and upon their expressing their sentiments of gratitude; and on the other hand, we are cut to the heart by censure, condemnation, and reproach. All this appears in the countenance. The fear of infamy, or censure, or contempt, displays itself by blushing.

It is true, we may observe from our infancy, that men are prone to do good offices to those they approve and honour. But we appeal to the hearts of men, whether they have not an immediate pleasure in being honoured and esteemed, without thinking of any future advantages, and even when they previously know that they can receive none. Are not we generally solicitous about our characters after our death? And when is it that blushing accompanies this sort of fear, and not the fears of other disadvantages, if this is not an immediate principle?

Aristotle's account of this pleasure <sup>1</sup>, though more elegant, is not just: "that we relish honour as it is a testimony to our virtue, which we are previously conscious is the greatest good". This consideration may sometimes make honour very grateful to men who are doubtful and dissident of their own conduct. But have not also the men of greatest abilities, who are perfectly assured of the goodness of their conduct, a like natural joy in being praised, distinct from their inward self-approbation?

The kind intention of God in implanting this principle is obvious. It is a strong incitement to everything excellent and amiable: it gives a grateful reward to virtue: it often surmounts the obstacles to it from low worldly interests: and even men of little virtue are excited by it to such useful services as they would have otherwise declined. The selfish are thus, beyond their inclination, made subservient to a public interest; and such are punished who counteract it.

What may further prove that this sense of honour is an original principle, is this; we value the praise of others, not in proportion to their abilities to serve us, but in proportion to their capacity of judging in such matters. We feel the difference between the interested desire of pleasing the man in power who can promote us; and the inward joy from the approbation of the judicious or ingenious, who cannot do us any other good offices. The desire of praise is acknowledged to be one of the most universal passions of the soul.

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<sup>1</sup> *Ethic. Ad Nicom.* [‘*Ethics to Nicomachus*’, or ‘*The Nicomachean Ethics*’], lib. I, ch. 5. (Note by Francis Hutcheson)

## VII

Though it is by the moral sense that actions become of the greatest consequence to our happiness or misery; yet it is plain the mind naturally perceives some other sorts of excellence in many powers of body and mind; must admire them, whether in ourselves or others; and must be pleased with certain exercises of them, without conceiving them as moral virtues. We often use words too promiscuously, and do not express distinctly the different feelings or sensations of the soul. Let us keep *moral approbation* for our sentiments of such dispositions, affections, and consequent actions, as we repute virtuous. We find this warm approbation a very different perception from the admiration or liking which we have for several other powers and dispositions; which are also relished by a sense of *decency* or *dignity*. This sense also is natural to us, but the perceptions are very different from moral approbation. We not only know the use of such valuable powers, and of their exercise, to the person possessed of them; but have agreeable commotions of admiration and liking, and these in several degrees. Thus beauty, strength, swiftness, agility of body, are more decent and estimable than a strong voracious stomach, or a delicate palate. The manly diversions of riding, or hunting, are beheld with more pleasure and admiration than eating and drinking even in a moderate degree. A taste for these manly exercises is often valued; whereas pursuits of mere sensuality appear despicable even when they do not run into excess, and at best are only innocent. Nay there is something graceful in the very shape, gesture and motion, and something indecent and uncomely; abstracting from any indications of advantage discerned by the spectators.

But this is still more obvious about the powers of the mind and their exercise. A penetrating genius, capacity for business, patience of application and labour, a tenacious memory, a quick wit, are naturally admirable and relished by all observers; but with a quite different feeling from moral approbation. To every natural power there seems to be a corresponding sense or taste recommending one sort of exercise, and disliking the contrary. Thus we relish the exercise of all the ingenious arts, machinery of every kind, imitation in painting, sculpture, statuary, poetry; gardening, architecture, music. We not only behold the works with pleasure, but have a natural admiration of the persons in whom we discern a taste and genius for these arts. Whereas the exercise of our lower powers, merely subservient to sensual gratification, are at best beheld with indifference, are often matter of shame, and the cause of contempt.

Thus according to the just observation of Aristotle, “The chief happiness of active beings must arise from action; and that not from action of every sort, but from that sort to which their nature is adapted, and which is recommended by nature.”<sup>2</sup> (*To be continued.*)

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The above article reproduces the second part of Chapter II, Vol. I, Book I, of the work “**A System of Moral Philosophy**”, by Francis Hutcheson, Cambridge University Press, 2014, a facsimile copy of the 1755 edition, see pp. 22-29. The spelling of words has been updated. The first part of the chapter is available in the [July 2022](#) edition of “[The Aquarian Theosophist](#)”. The previous chapter of the book, entitled “[The Constitution of Human Nature](#)”, is available at the [associated websites](#).

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<sup>2</sup> It must be taken into consideration that both Life and Nature flow on various levels of consciousness, so that one must see that which is recommended by Nature to the physical level of action; the pranic or vital level of action; the emotional plane, the mental level and the spiritual. Nature and consciousness are septenary and so is Karma. (CCA)

# On the Story of Joshua Davidson

## The Return of the Christ, Described in a Magnificent Novel

Helena P. Blavatsky



Helena P. Blavatsky (1831-1891) and Eliza Lynn Linton (1822-1898)

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The book here commented by H.P.B.  
is available at the associated websites:  
["The True History of Joshua Davidson"](#).

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Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the "man" that *was* is the "man" that *is* - judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter?



A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization generating selfishness and making it keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find?

First of all Society - Church, State and Law - in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc*, in its fine clothes, and not pry into the social rottenness beneath. By common consent, they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

Mrs. Eliza Lynn Linton has chastised this hypocrisy as with a whip of scorpions in her magnificent satire, *The True History of Joshua Davidson*. That is a book that surely every Pagan as well as Christian Theosophist should read. As unhappily many have not, let us say that she makes her hero practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion. The sketch is neither a caricature nor a malicious perversion of the truth.

A truly Christ-like man, whose heart overflows with a tender passionate compassion, tries to raise the ignorant and sin-crushed classes, and awaken their stifled spirituality. By degrees, through an agony of suffering and persecution, he shows the hollow mockery of popular Christianity, thus anticipating but by a few years the very sincere Lord Bishop of Peterborough. Warmed by the spirit of the code of Jesus, poor Joshua Davidson becomes a Socialist, in time a *Communard* of Paris; consorts with thieves and prostitutes, to help them; is persecuted and hunted down by the Christian clergy and pious laity on his return to England; and finally, at the instigation of the highly respectable vicar of his parish, is stamped to death on the platform, under the boot-heels of a clamorous mob.

This is, perhaps, but a romance; yet in its moral and gradual development of thrilling psychological evolution *it is true to life*. Have we not realities of but yesterday, still fresh in the public mind, that match it? Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit?

After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latches of their shoes - the Church-going hypocrites and Pharisees, the Sanhedrin of the World of Cant!

Truly Joshua Davidson is a sketch from real life. Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest

and grandest of all, is, after all, the most ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto* - though *sub rosa* of course, *cant* preventing that they should do so *de jure* - and shams are substituted in their place.

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Click and see the book "[The True History of Joshua Davidson](#)" in one of the [associated websites](#).

The above article is part of a larger text entitled "**The Fall of Ideals**", which was first published in London in December 1889. It is here reproduced from "Collected Writings", H.P. Blavatsky, TPH, USA, volume XII, pp. 34-36. Longer paragraphs were divided in smaller ones in order to make a contemplative reading easier.

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Read more:

\* [If Christ Comes Back This Christmas](#).

\* [The Making of an Avatar](#), an article whose subtitle is "[Examining Adyar's Attempt To Fabricate the Return of Christ](#)".

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## The New Items in Our Websites

On 10 August we had 3081 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 12 items were in [Russian](#), 22 items in [French](#), 270 in [Spanish](#), 1387 in [English](#) and 1388 in [Portuguese](#).<sup>[1]</sup>

The following items were published in English, Spanish and Russian between 08 July and 10 August 2022. The more recent titles are above:

1. **The True History of Joshua Davidson** - Eliza Lynn Linton [a novel]
2. **Thoughts Along the Road - 62** - Carlos Cardoso Aveline
3. **El Teósofo Acuariano 009, Agosto de 2022**
4. **La Teosofía y el Pralaya de Occidente** - Carlos Cardoso Aveline
5. **El Ideario de los Andes** - Luis E. Valcárcel
6. **El Subconsciente y el Supraconsciente** - Carlos Cardoso Aveline
7. **Thoughts Along the Road - 61** - Carlos Cardoso Aveline
8. **Los Mitos Solares** - Luis E. Valcárcel
9. **El Sentimiento Plácido en los Andes** - Luis E. Valcárcel
10. **El Eslavofilismo y la Teosofía** - Carlos Cardoso Aveline

