

But if one understands the silent yet active role of the Theosophical Movement in bringing East and West closer together and create a Universal Brotherhood, and in awakening all mankind on a higher, invisible plane, then the task of true Theosophists in this project becomes clear.

What is the basis for the creation of a planetary Brotherhood?

One of the Mahatmas wrote about it:

“The term ‘Universal Brotherhood’ is not an idle phrase. (...) It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.” [2]

Helena P. Blavatsky writes in “The Key to Theosophy” about the awakening of fraternal feelings:

“For instance, to take a practical illustration. The organization of Society, depicted by Edward Bellamy in his magnificent work ‘Looking Backwards’, admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.” [3]

Helena P. Blavatsky herself was a bridge between East and West, as Carlos Cardoso Aveline writes:

“H.P.B. was a cosmopolitan. She questioned Western society and its materialistic inclinations. In more than one aspect she saw Russia with the eyes of a Slavophil, and Katkov, the editor of the Russian newspaper which published articles by H.P.B., was a Slavophil of note. Being herself a bridge between East and West, H.P.B. lived long years in Western countries while teaching Eastern esoteric wisdom. She expressed in her articles deep admiration for Dostoevsky and Tolstoy - two Slavophiles.”

“Her theosophy has a significant common ground with the views of Alexei Khomiakov, the main Slavophil thinker. She taught for instance that only an altruistic mind can attain to true spiritual enlightenment, and Alexei Khomiakov (1804-1860) teaches the same...”. [4]

Both in the West and in the East there are Sacred Writings, the basis of which is the science of morality; there are deep thinkers who sow the seeds of wisdom and spread magnetic waves of compassion and love that last for centuries.

The prototype of Universal Brotherhood shines on the higher planes, but its reflections penetrate the lower planes. And those seekers of truth who live *a clean life* while having *an open mind* and *a pure heart* can experience great joy by looking at goal and ideal taught by the Masters. A Mahatma of the Himalayas writes:

“... *Look to the future* (...). If your eyes were opened, you might see such a vista of potential blessings to *yourselves* and mankind (...) as would fire with joy and zeal your souls!”. [5]

In this context, there is no East or West as separate realities. There is but One humanity, united by the magnetic bonds and the aura of Universal Brotherhood.

NOTES:

- [1] “[Five Messages](#)”, by H. P. Blavatsky. See the fourth Message, on p. 30.
 [2] “[The Mahatma Letters](#)”, Letter IV, p. 17.
 [3] “[The Key to Theosophy](#)”, Helena Blavatsky. See p. 44.
 [4] “[Slavophilism and Theosophy](#)”.
 [5] “[Letters From the Masters of the Wisdom - First Series](#)”, Letter 20.

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Brotherhood Between East and West - 02: **An Ideal and a Fact in Nature**

**Steven H. Levy,
 From Philadelphia, U.S.A.**



“Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.”

([The Secret Doctrine](#), Vol. I, p. 282 fn.)

Brotherhood among Eastern and Western nations is at once an ideal and a fact in nature, a theoretical consideration and a practical application of the power of theosophical principles. Such is the creative power of a nucleus of individuals or nations united by this aim that the ideal of brotherhood sustained in the imagination and energized by the desire for its achievement will eventually manifest in its objective expression.

The laws governing evolution need time to produce the bloom of sustained effort. Nevertheless, to paraphrase Krishna in *The Bhagavad Gita*, even a little practice in this direction has short term benefits and delivers an individual, family, and nation from great risk.

The ideal of Brotherhood among Eastern and Western nations exists in the realm of the imagination as a conception of what can and should be the perfect relationship between people regardless of their geopolitical borders and differences of culture, race, religion, and political organization. However, as an ideal, the concept of brotherhood is the most suitable basis for nations to interact even when the practical means are not immediately available. In the middle of a hot desert, the most ideal way to cool off and relieve one's thirst may be to plunge into a cool oasis of water, even though it may be far off and currently exist only as a mirage.

That being said, does the ideal of Brotherhood among Eastern and Western nations exist only in the imagination? Everything that is, was or that will be, exists eternally in its ideal form. Everything and every mental and moral impression leaves its record in the astral light, as upon an invisible tablet, which surrounds and penetrates the earth and the nations upon it. This includes the impressions which are the seeds and fruits of our imagination.

Brotherhood among Eastern and Western nations exists as a fact in nature. This unity manifests as the interdependence and interrelation of nations on the physical, psychic, mental, and moral planes of being. The welfare of one nation impacts all, as the progress of all affects each. One nation cannot fall into conflict, chaos, or ruin without the effects being felt by others through the physical as well as subtle, invisible ties on the inner planes. Impelled by the laws of action, reaction and cycles, these impressions in the astral light are felt from within without across political borders, oceans, and mountain ranges.

According to the Esoteric Philosophy, the time between incarnations is between 1000-1500 years on average. Individuals and groups of Egos return together in regular cycles and bring back in essence and idea, the character of the former nation and civilization, as well as the arts and cultural tendencies. Under the law of karma, they are drawn to a particular nation because they have taken part in the formation of its character, attitudes and tendencies in the past and incarnate for the purpose of further development of the nation or civilization, or for the opportunity to acquire more wisdom through the experience provided. In other words, the collectivity of egos incarnating in a nation determine the "soul", will, and wisdom of a nation.

The boundary between Eastern and Western nations is not necessarily geographical. In general, the differences are primarily cultural, social, religious, and philosophical. Their respective institutions reflect the predominating values and ideas of each people, which must evolve with independence and based on self-devised efforts. The mutual interaction and interrelationship of these Eastern and Western national forces, however, is evidence of the fact of their natural brotherhood.

If there are to be definite preliminary practical steps to the realization of universal brotherhood among Eastern and Western nations, it will be most effective in the long and short term if it begins on the plane of ideas.

Practically, it can be expressed in the sharing of experience and wisdom, respect and tolerance of differences, and an agreement to collectively help one another in the search for the true value and meaning of the human experience, so that humanity can progress more quickly.

If individuals took it upon themselves to make a self-induced and self-devised effort in this direction, long before the benefits would ripen into a better brotherhood of nations, more immediate benefits would be experienced in their individual and family relationships.

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Three Proverbs From the Jewish Bible



* **“How much better to acquire wisdom than gold; to acquire understanding is preferable to silver.”** (Kethuvim, Proverbs, 16: 16.)

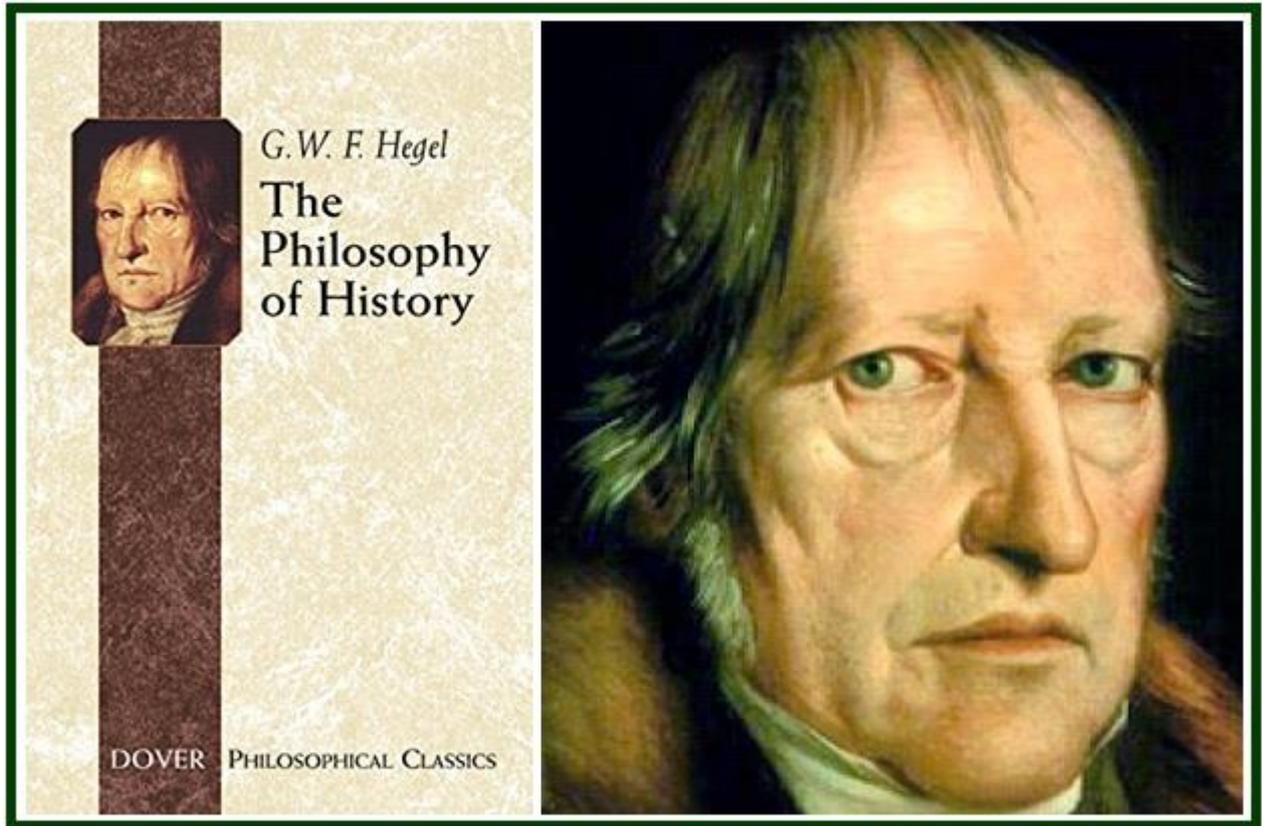
* **“The fool does not desire understanding, but only to air his thoughts.”** (Kethuvim, Proverbs, 18: 2.)

* **“Gold is plentiful, jewels abundant, but wise speech is a precious object.”** (Kethuvim, Proverbs, 20: 15.)

[From “**Tanakh, the Holy Scriptures**”, The Jewish Publication Society, Philadelphia-Jerusalem, copyright 1985, pp. 1311, 1313, and 1317.]

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Georg Hegel Makes a Warning to Students



The German philosopher Georg Hegel was born on August 27, 1770

Why should a student of esoteric philosophy cultivate and expand his willpower?

In the work “Philosophy of History”, Georg W.F. Hegel (1770-1831) warns about the danger of falling into the mental habit of idly reflection.

The problem occurs in the study of philosophy in universities, of course, but it is also present in the theosophical movement.

The mental habit of idly reflection arises when a weak will is not capable of realizing the perception of the truth. In other words, it occurs when the mind cannot make the insight objective, acting accordingly. In such a case, the mental faculties remain occupied with themselves and do not reach the field of action. The mind then devotes itself to moral adulation [1] and to the mechanism by which one illusion leads to another.

The correct perception of truth, when there is no moral force capable of linking it to action, is nothing but an illusion, as we can see when we observe it on its various levels of consciousness.

The true perception of facts must be complete. It has to include and combine both heaven and earth. Therefore the accurate perception of truth always includes its own ethical consequences.

No one is entirely free from the danger pointed out by Hegel. The warning is valid for all of us.

The observation of our mistakes and our right action must take place every day, as the Pythagorean tradition teaches. Any expectation of spectacular progress on our part is not only a waste of time, but a sad source of defeats.

NOTE:

[1] “Hegel”, in “Great Books of the Western World”, a volume that brings together the works “The Philosophy of Right” and “The Philosophy of History”, 370 pages. See the Introduction to “The Philosophy of History”, p. 166.

On How Quick the Results Are, As We Study Theosophy



There should be no hurry in learning theosophy.

An accurate view of esoteric philosophy cannot be transmitted all of a sudden. A feeling of hurry is part of the ignorance to be left aside.

Cherishing the sacred potentialities of each moment in life can be combined with a long-term attitude with regard to one's apprenticeship. A calm study improves both our present lifetime and future incarnations.

A first-hand knowledge must be built by the very learner, on the basis of the indications given by authentic teachings. In this, self-responsibility is one of the first lessons.

The knowledge must be first absorbed and then acted upon on the different levels of consciousness, whose rhythms and timings are considerably different one from another.

The right kind of interaction among these contrasting levels of perception needs a creative balance among them, which may take a lot of time to be found and established.

The light on the path gains strength little by little, and the student must not try to accelerate its growth too much. Artificial or unsustainable ways to quicken improvement are among the most painful traps. It is unwise to be anxious about the next sunrise. He who is in unity with nature is also in harmony with the natural timing of things.

U.F.O. Crews and Theosophy

Visual Effects May Have Run Their Cycle Already



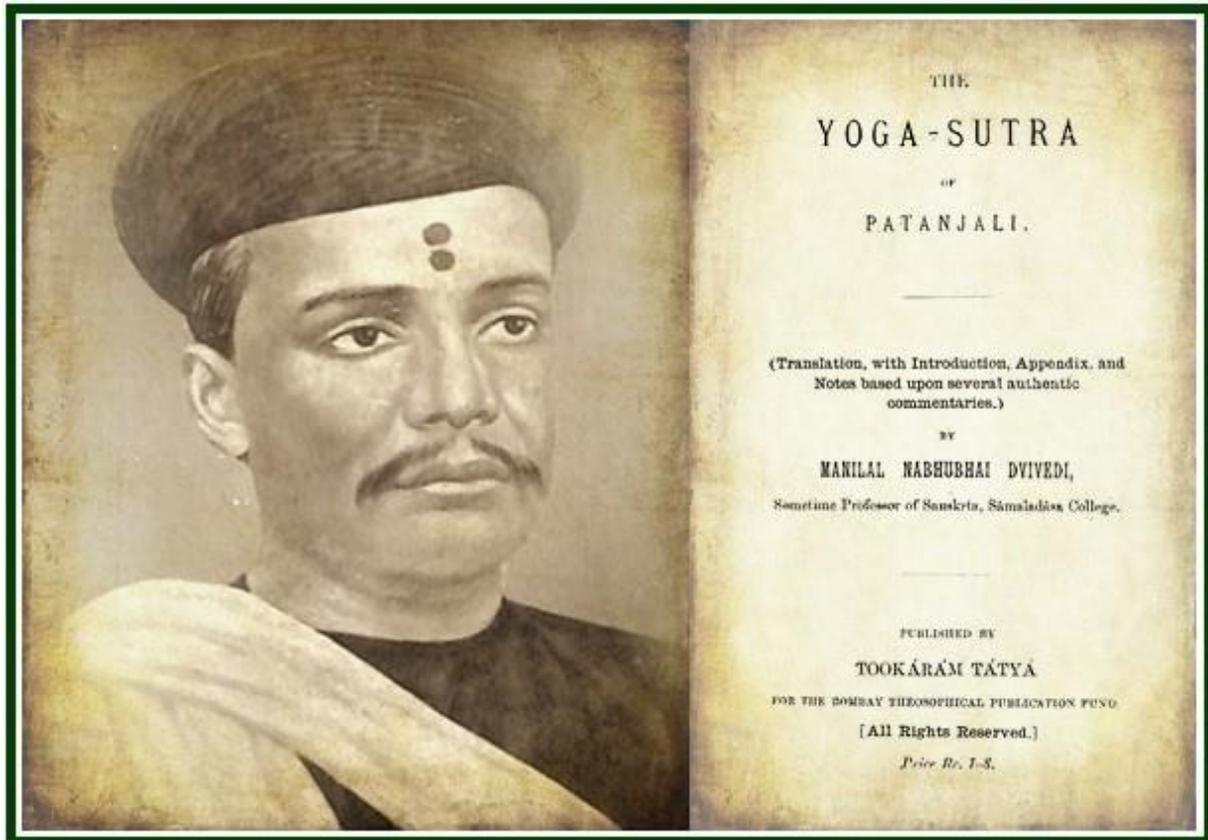
**Visitors from other galaxies should study real theosophy
and give up trivialities like visual effects and outer phenomena**

Everyone receives news about UFOs from time to time these days.

The subject fascinates sincere friends of truth and some important theosophists. There are many who seem to think the UFO debate makes a difference for humanity. Some of them are always alert, for “the perfect photo opportunity might emerge any time”.

[Click to continue reading](#)
[‘U.F.O. Crews And Theosophy’](#)

Common Sense: **A Few Texts and Books For a Theosophical Approach to Raja Yoga**



Eight tools to know more about the Yoga of Yogas:

- 1) [From Ritualism to Raja Yoga](#)
- 2) [Good Sense in Approaching Raja Yoga](#)
- 3) [Experiencing the Yoga Aphorisms](#)
- 4) [The Role of Tapas in Raja Yoga](#)
- 5) [Raja Yoga or Mental Development](#)
- 6) [The Yoga-Sutra of Patanjali](#)
- 7) [The Yoga Aphorisms of Patanjali](#)
- 8) [The Yoga Philosophy of Patanjali](#)

Visiting the associated websites you will find other helpful articles and books on the topic: www.TheosophyOnline.com, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, and www.TheAquarianTheosophist.com.

Thoughts Along the Road Past, Present and Future Are But Aspects of Eternal Time



* **T**he act of making an intense effort stimulates one's soul, and tranquillity and repose are also necessary. Wisdom is seldom in a hurry.

* We may seek for peace and quietness, and quietness sometimes seeks for us. There are, during each yearly cycle, a few occasions when the truth-seeker feels he deserves some days of slowing down the rhythm of outward actions. This is a time to expand his ability to directly listen to the silence. An occasion to learn from that level of the sacred world where physical sounds are but unnecessary noise. On this layer of perception all lessons are wordless, for they don't come from the outside: they emerge naturally from within one's soul.

* There is something we must remember every day: if the goal of the pilgrim is noble, the purpose of obstacles is to strengthen his will. Difficulties teach him to develop the power of his patience, and make him learn to identify valuable opportunities where previously he saw nothing. When the lower self feels limited, it is easier to transfer the focus of consciousness to higher planes of awareness. While the lower self may be hampered, the spiritual soul remains free under any circumstances.

* It was only due to his naiveté and his remarkable lack of information about the Law of Karma that the Indian guru Jiddu Krishnamurti taught people to despise the History of nations and their cultural traditions, as well as to see ancient religions as useless.

The Ability to Learn from the Past

* Among the flowers of this ignorance, disguised as spiritual knowledge, we see today the craze around the so-called “cancel culture movement”; the militant denial of the past, with its absurd demands for people to pretend that the historical past does not exist, or is irrelevant.

* Contempt for the past is a fatal mistake. It is also a form of denial of culture and an attempt to destroy the very foundations of social coexistence. The structure of human cooperation is a concrete product of history. In other words, it is the natural and gradual result of the previous steps in our evolution.

* Anyone who deliberately ignores the experience of earlier centuries is doomed to repeat some of the worst mistakes made. He who learns from the failures and successes of previous generations can improve himself and help regenerate the society in which he lives.

* Past, present and future are mere aspects of eternal time. Our past contains the healthy seeds of the future that must be built.

* Respect for the past means respect for previous generations, but it also leads to friendship for the future inhabitants of our planet. We ourselves and our friends will be born again on Earth. Time is One, and it is limitless. There is no “present moment” surgically separated from what has happened, or from future centuries.

On Helping and Being Helped

* Some people think that by getting more involved in external circumstances they will better control that which is important for their own happiness and contentment. They then get attached to all kinds of illusory facts, including material possessions and social position.

* By attempting to reform the circumstances, they forget to improve themselves. In fact, although circumstances are important, managing them is not enough. The way to contentment consists above all in improving oneself, not in promoting external changes.

* Selflessness means freedom.

* The alchemy necessary to know oneself and to *improve* oneself includes being helpful to others and to communities, with no expectations as to have control over changing circumstances.

* In Theosophy, the actual process of being helpful, as well as of being helped, is rarely visible. It is mainly anonymous. It often occurs in imperceptible ways. It flows on the level of the spiritual soul.

* Do you know someone whose behavior is dishonest? Remember these words from Swami Sivananda: “No man is absolutely bad. Everyone has some good trait or other. Develop the good-finding nature. This will act as a powerful antidote against the fault-finding habit.” And Sivananda proceeds: “Even a rogue of the first order is a potential saint. He is a saint of the

future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not the rogue.” [1]

NOTE:

[1] “Sadhana”, a book by Swami Sivananda published by The Divine Life Society, Himalayas, India, eleventh edition, 2019, 702 pages, see p. 131.

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[Click to Read:](#)

Easter and the Inner Rebirth **The Circular Flow of Life’s Renewal**



The resurrection celebrated every year during Christian Easter is available to all human beings, and can be experienced any time in one way or another.

The sad old Christianity of dogma, guilt and intolerance must give way during the 21st century to a new spirituality that is inter-religious, philosophical, optimistic, and aims at building a better future:

<https://www.carloscardosoaveline.com/easter-and-the-inner-rebirth/>

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Say No to NATO, No to War

A Revealing [Talk In London](#) denounces the [Fabrication of a World War](#).

<https://www.youtube.com/watch?v=QSgC74rmfm8>

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The New Items In Our Websites

On 07 April we had 3172 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 21 items were in [Russian](#), 22 items in [French](#), 290 in [Spanish](#), 1415 in [English](#) and 1422 in [Portuguese](#).^[1]

The following items were published in English, Spanish and Russian between 10 March and 07 April 2023. The more recent titles are above:

1. **Thoughts Along the Road - 67** - Carlos Cardoso Aveline
2. **El Teósofo Acuariano 017, Abril de 2023**
3. **П'ін, the Anticomunist Who Was Saved by Lenin** - Carlos Cardoso Aveline
4. **Теософ эпохи Водолея, март 2023** [*The Aquarian* in Russian language]
5. **The Aquarian Theosophist, March 2023**

NOTE:

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

---Click in the Image---

A Few Pioneers Make the Difference:

Do You Want
**UNIVERSAL
BROTHERHOOD**
to emerge in a
Quicker Way
in the present
world scenario?



Click to join the group E-Theosophy at Google Groups: <https://groups.google.com/g/e-theosophy>

A Blog in “The Times of Israel”:
Keeping a Nation Together



Building is always slow, destruction is rather quick. How long does it take to build a country, and what is the time necessary for it to be dismantled, if the destructive energies are strong enough?

We'd better love whatever we have instead of despising it.

Let us consider, for instance, the time and effort employed in building the main capital cities of our present world, and remember how quick and easy it would be to see them destroyed by atomic bombs.

Human nature is such that both aggressive and self-destructive actions often start in subconscious ways, or take place with scarce knowledge on the part of those who make the decisions.

Authorities have a limited assessment of the meaning and consequences of their own decisions. The distance is long between the air-conditioned cabinet of top bureaucrats and the actual reality on the ground. Drastic decisions change life in ways that cannot be foreseen.

Authorities have a limited assessment of the meaning and consequences of their own decisions. The distance is long between the air-conditioned cabinet of top bureaucrats and the actual reality on the ground. Drastic decisions change life in ways that cannot be foreseen.

In critical times, populations are misinformed and journalists are the first to ignore the real implications of what they are saying. Public opinion is led here and there by fleeting

superficial waves of opinion and propaganda. Besides, Sigmund Freud wrote clearly enough about the subconscious temptation of self-destruction potentially present in human minds, especially in times of moral crisis.

Individuals and groups may be deceived by appearances. Sometimes they quickly destroy themselves while being confident that they are making a marvellous progress to happiness.

It has never been easy to preserve one's family, or nation. The existence of our country should not be taken for granted: states are not eternal.

(Carlos Cardoso Aveline)

**[Click to see the full article
in 'The Times of Israel'](#)**

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Why Do Animals Suffer? **Do Not Seek in Vain for Karmic Effects to Explain Cruelty**

Helena P. Blavatsky



**Is it possible for me who loves the animals to learn how to
get more power than I have to help them in their sufferings?**

**[Click and See the Article
'Why Do Animals Suffer?'](#)**

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Helena P. Blavatsky:
**How Dogs Prepare Their
Souls to Become Human**



A celebrated writer says:

“Suffering is heaven’s divine medicine.”

The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develop psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom.

The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or “God”.

(Helena P. Blavatsky)

[Reproduced from “Collected Writings”, HP Blavatsky, TPH, vol. VI, p. 237.]

The Spiritual Life of Animals - 01

Theosophy Looks at the After-Death State of Our Non-Speaking Brothers

Helena P. Blavatsky

Photo: AFP



A Mother Orang-Outang and her Child

Let us for a moment imagine an intelligent orang-outang ¹ or some African anthropoid ape disembodied, *i.e.*, deprived of its physical and in possession of an astral, if not an immortal body.

We have found in spiritual journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals.

¹ Orang-outang - a large anthropoid ape, *Pongo pygmaeus*, of the forests of Sumatra and Borneo, with shaggy reddish-brown hair and strong arms. The word comes from the Malay language, “orang hutan”: Ōrang, man, hūta, forest, or *man of the forest*. Collins Dictionary. (CCA)

Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness or ingenuity many of those which have been witnessed in spiritual circles? Let spiritualists answer.

The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls". But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none?

The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a trinity of body, astral spirit, and immortal soul, the animal is but a duality - a being having a physical body and an astral spirit animating it.

Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, "the life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life.

If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe*² believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or "a future state"?

The kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an *individuality* after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. Socrates narrates to Callicles³ that this *mortal* soul

² "Unseen Universe". Boris de Zirkoff reports: a book by P.G. Tait & B. Steward. Fourth edition, London, UK, 1876. (CCA)

³ "Gorgias". (Note by H.P.B.)

