



**from the Masters of Wisdom.** As recorded in those volumes, a raja-yogi from the Himalayas made in the 19th century the following statement, which is perfectly updated in the 21st century:

“The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in case of failure, to millenniums of degradation after physical dissolution. Those ‘intellectual classes’, reacting upon the ignorant masses which they attract and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the **white dove of truth** has hardly room where to rest her weary unwelcome foot.” [2]

The ILT aims at making some room on Earth for the inspiring dove. That bird is a symbol of the sixth principle of human consciousness; *buddhi*, the immortal soul, our spiritual intelligence.

The ILT adopts as a guiding principle the motto of the modern theosophical movement, founded by Helena P. Blavatsky in September 1875: “*There is no Religion Higher than Truth*”.

## NOTES:

[1] See, for instance, *Collected Writings*, H. P. Blavatsky, TPH, USA, 1986, volume IX, p. 248. There are two small images of the winged disk or globe in *Collected Writings*, volume XII, pp. 477 and 483.

[2] “[Letters From the Masters of the Wisdom - First Series](#)”, 1948 edition, [Letter 01](#), pp. 3-4. These words come from a Letter in which a Mahatma clarifies the main task of the esoteric movement.

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The above text was first published in Portuguese at the September 2023 edition of “[O Teosofista](#)”, pp. 9-10. It is also part of the October 2023 edition of “[El Teósofo Acuariano](#)”, pp. 1-2.

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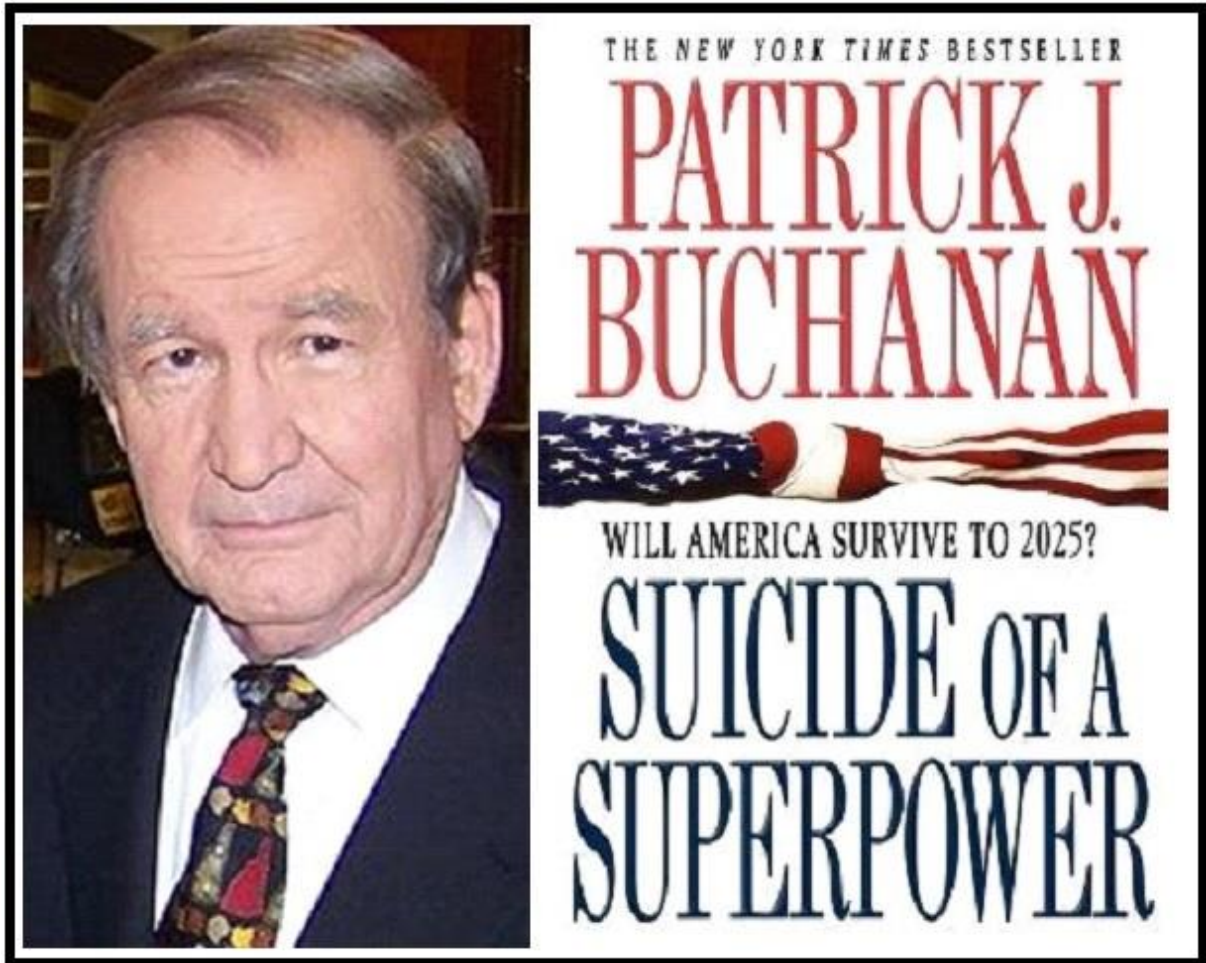
## [The Prehistory of an Independent Lodge](#)

### [The Blavatskian View of the Theosophical Movement, From the 1890s to the Decade of 2020](#)

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North-America in the 21st Century:  
**Did the Abandonment of Morality  
Unleash a Sea of Misery?**

**Patrick J. Buchanan**



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Two fragments from the  
book "**Suicide of a Superpower**".

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**1. The Dismantling of Family**

“Traditional America is dying”, writes Jeffrey Kuhner, of the Edmund Burke Institute for American Renewal, who attributes its passing to “individualistic hedonism”, the Playboy philosophy, and the “MTV morality” dominant in Hollywood and society. [1]

“Rather than ushering in a new utopia, the abandonment of traditional morality has unleashed a sea of misery. Our culture has become coarsened, cheapening the value and dignity of human life. Legalized abortion has led to the murder of nearly fifty million unborn babies. Sexually transmitted diseases, such as AIDS, have resulted in the death of millions. Divorce has skyrocketed. The family has broken down. Pornography is ubiquitous, especially on the Internet. Out-of-wedlock births and teenage illegitimacy rates have soared. Drugs and gang violence plague our inner cities - and are spreading into our suburbs.” [2]

Grim reading, but is it not all palpably true?

Cultural degeneration and social decomposition travel together. So T.S. Eliot predicted eighty years ago: “The World is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse.” [3]

In his 1987 address at West Point, “The Meaning of Freedom”, writer Tom Wolfe described the four phases of freedom America has known. First was freedom from foreign tyranny won in the Revolution. Second was freedom from the aristocratic British system of privilege and class. Third was freedom to pursue one’s dreams and better one’s station in life realized after the Civil War. We entered the fourth phase in the late twentieth century. It is “freedom *from* religion”, said Wolfe - that is, freedom from the moral and ethical constraints of religion and the manners, customs, and conduct religion prescribes. Social decomposition is what this fourth phase of freedom has produced. “I believe there is something Nietzschean”, said Wolfe, “about a country that has taken freedom to the point of getting rid of the constraints of the most ordinary rules.” [4]

Russian writer Aleksandr Solzhenitsyn saw freedom from religion and the moral constraints it imposes as “destructive and irresponsible”, a corruption of the idea that the Founding Fathers had believed in and fought for:

“All individual human rights are granted because man is God creature. That is, freedom was given to the individual conditionally, in the assumption of his constant religious responsibility... Two hundred or even fifty years ago, it would have seemed quite impossible, in America, that an individual could be granted boundless freedom simply for the satisfaction of his instincts or whims.” [5]

Indeed, in that time of the Founding Fathers, Yale President Timothy Dwight wrote, “Without religion we may possibly retain the freedom of savages, bears and wolves, but not the freedom of New England.” [6]

Can a nation survive freedom from religion? We are about to find out.

## **2. How The Reign of Selfishness Destroys Itself**

Dalrymple sees Anthony Burgess’s novel *A Clockwork Orange*, about a future dystopia in Britain, as “socially prophetic”. [7] British poet, essayist, and playwright T. S. Eliot had a similar vision earlier in the twentieth century. Asked by poet Stephen Spender what he saw ahead for our civilization, Eliot replied, “Internecine warfare... people killing one another in the streets.” [8]

One recalls the observation of Edmund Burke, eighteenth-century British philosopher and statesman:

“Men are qualified for civil liberty in exact proportion to their disposition to put moral chains on their own appetites.... Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.” [9]

In his 1933 book *Enquiries into Religion and Culture*, Christopher Dawson emphasized that religion is the tap root of culture and the source of ethics. If that root is cut, society will disintegrate and the culture will die, no matter how prosperous the people.

“The central conviction which has dominated my mind ever since I began to write is the conviction that the society or culture which has lost its spiritual roots is a dying culture, however prosperous it may appear externally. Consequently, the problem of social survival is not only a political or economic problem; it is above all things religious, since it is in religion that the ultimate spiritual roots both of society and the individual are to be found.” [10]

If Dawson is correct, the drive to de-Christianize America, to purge (Christianity from the public square, from public schools, and from public life, will prove culturally and socially suicidal for the nation.

Giorgio Vasari, the sixteenth-century Italian painter, architect, and historian who studied the works of the Roman High Renaissance, believed that society was organic and biological, that once it passed its prime, decay and death were inevitable: “[o]nce human affairs start to deteriorate, improvement is impossible until the nadir has been reached.” [11] As one looks back to what the West produced over the centuries, and what the West produces today, in painting, sculpture, music, literature, film, and governance, do we not appear to be a civilization closer to its nadir than its height of perfection?

## NOTES:

[1] Jeffrey Kuhner, “Hollywood’s Culture of Death”, *Washington Times*, Feb. 22, 2009.

[2] Ibid.

[3] Duncan Williams, *Trousered Apes: Sick Literature in a Sick Society* (New Rochelle, NY: Arlington House, 1991), p. 152; Philip Yancey, “T. S. Eliot’s Christian Society: Still Relevant Today?” *Christian Century*, Nov. 19, 1986, religion-online.org.

[4] Tom Wolfe, “The Meaning of Freedom”, *Parameters*, March 1988, p. 14.

[5] Aleksandr Solzhenitsyn, Harvard Address, June 8, 1978, columbia.edu/cu.

[6] Angus MacDonald, “Our Christian Faith”, *St. Croix Review*, December 2010, p. 2; George Grant, “Election Day Meditations”, *Grantian Florilegium*, Aug, 3, 2006.

[7] Tom Piatak, “Decline and Fall”, *Chronicles*, August 2009, p. 30.

[8] John Xiros Cooper, *T.S. Eliot and the Ideology of the Four Quartets* (Cambridge: Cambridge University Press, 1995), p. 127.

[9] Williams, *Trousered Apes*, p. 152; Edmund Burke, “Letter to a Member of the National Assembly”, 1791, *The Works of the Right Honorable Edmund Burke* (1899), vol. 4, pp. 51-52, bartleby.com.

[10] Dermot Quinn, “Dawson’s Creed”, *The American Conservative*, Feb. 2010, p. 19.

[11] “Giorgio Vasari - Founder of the History of Art”, Info Barrel. Apr. 6, 2009, info barrel.com.

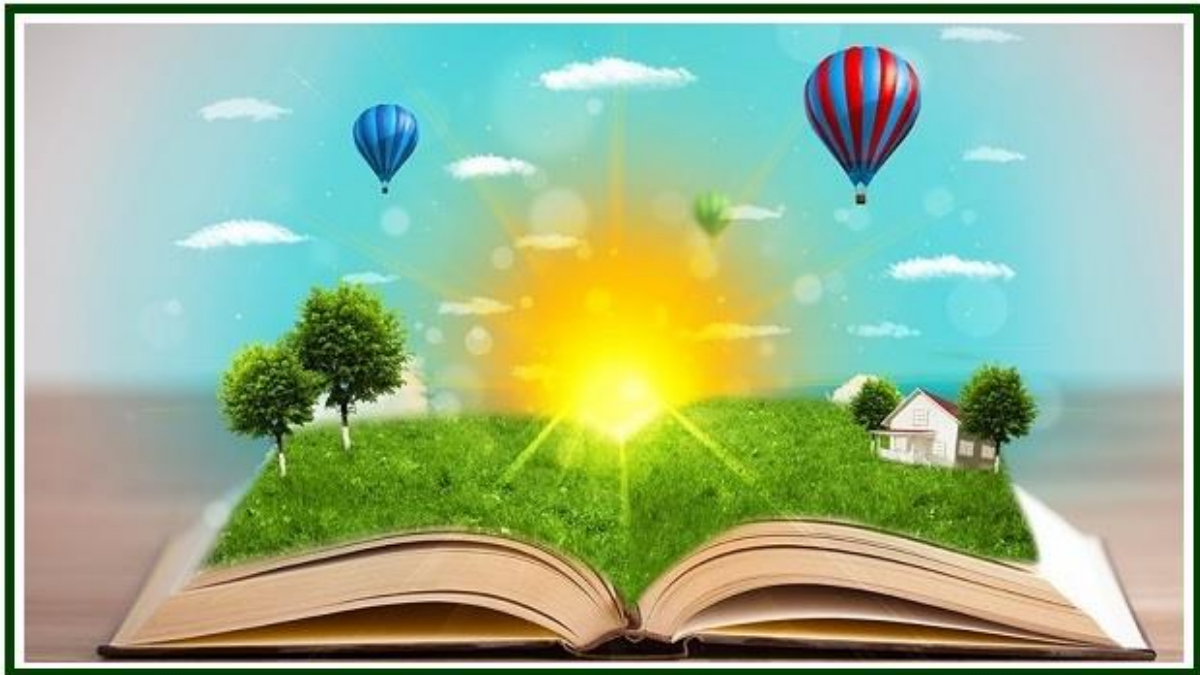
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Reproduced from the book “**Suicide of a Superpower**”, *Will America Survive to 2025?*, by Patrick J. Buchanan, Thomas Dunne Books, St. Martin’s Griffin, New York, 2011, 488 pages. First fragment: pp. 63-65. Second fragment: pp. 66-67.

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## **Writing the Book of One’s Life** **If We Were Told That All Our** **Thoughts Are Being Recorded**

**Olga Attovna Fedorova**



**What you sow, you will reap**

If we were told that all our actions and thoughts are being recorded by an invisible device, and our lives will depend on it, then we would be probably quite vigilant in watching ourselves.

Most people do not know, or do not remember, that this is actually happening all the time.

The fact is stated in the scriptures of Christianity and other religions, but those who read them usually do not realize its implications. Christians, for example, generally think within the limits of one life, and though they know well the expression “what you sow, you will reap”, they tend to attribute it only to the words and deeds of their present incarnation.

H.P. Blavatsky wrote about such recording:

“Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature - the *Akasha*, the objective aspect of the UNMANIFESTED LIFE.” [1]

In the Bible the Book of Life is referred to in various places, including Revelation, Exodus and the Psalms.

The principle “what you sow, you will reap” can be applied to different planes. There are several aspects of the principle on the physical plane. *First*, the sower knows that if he sowed wheat, then wheat will grow, and not anything else. *Second*, we reap where we had sowed. If we sow in a certain field, then we will harvest on the same field. *Third*, a certain time must pass between sowing and reaping. On the spiritual plane, if we sow good thoughts, words and acts, we will reap the same.

The problem is to be able to discern good and evil, for a Master writes: “... good and evil are not to be measured by events on the lower or physical plane.” [2]

The dimensions of the field where we sow depend on our purity and perseverance. The Master writes in the same letter: “Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is in itself more important than its realization by your physical plane consciousness.”

We sow all the time through the daily cycle of 24 hours. In Karma Yoga one sows without expecting personal reward. The Master writes: “Still the theosophist’s duty is like that of the husbandman; to turn his furrows and sow his grains as best he can: the issue is with nature, and she, the slave of Law.” [3]

Both the common and the spiritual husbandman try to sow the best grain. But to “drive the worthless husks from out the golden grain” on the spiritual plane is difficult. This work belongs to “the good Law”, as HPB writes:

“The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour.” [4]

Swami Sivananda says:

“You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow a habit and reap a character. You sow your character and reap your destiny. Therefore, destiny is your own creation.” [5]

In “The Art of Understanding Time”, Carlos writes on sowing:

“For anyone who desires to learn, the shadows of past and future events must be intertwined with the light of reason, so that they do not get too opaque. Any dense shadows of different moments in time threaten the creative flame of the present. The most important aspect of our Karma is that flame: its shine means that *we are always sowing karma right now.*”

“Learning to understand time is an art in itself; and it is both contemplative and practical. The process never ends of expanding one’s knowledge about past, present and future - and about the seeds of freedom offered by these three aspects of Duration.” [6]

Just as it is difficult for the human mind to realize the boundlessness of the cosmos, the eternally flying “Now”, it is also difficult for him to realize the recording of all his thoughts, feelings and actions in this ever-transcending “Now”.

In Dostoevsky’s novel “The Idiot”, Prince Myshkin says:

“Probably, this is the same second in which the overturned jug of water of the epileptic Mohammed did not have time to spill, but he managed to survey all the dwellings of Allah at that very second.” [7]

The theosophist must watch himself in the way an experienced Teacher who loves his students watch them calmly, patiently and kindly, expecting their progress.

## NOTES:

[1] From the article “Astrology”, first published by “The Theosophist” in its June 1884 edition, pp. 213-214. Boris de Zirkoff, the editor of HPB’s “Collected Writings” (vol. VI), says it is not confirmed that the author of the text is Helena Blavatsky.

[2] “[The Mahatma Letters](#)”, published by T. Fisher Unwin Ltd., in 1926, London, UK, Letter LXVIII, p. 372.

[3] “[The Mahatma Letters](#)”, Letter LIX, pp. 339-340.

[4] “[The Voice of the Silence](#)”, by H.P. Blavatsky, Fragment II.

[5] “Essence of Yoga”, Chapter 6: Philosophy And Vedanta, 1.You are the Master of your Destiny.

[6] See “[The Art of Understanding Time](#)”.

[7] Feodor Dostoevsky, “Idiot”, Part II, Ch. V.

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Read more:

\* [The Book of Destiny](#), by Malba Tahan.

\* [Annotations on Karma](#).

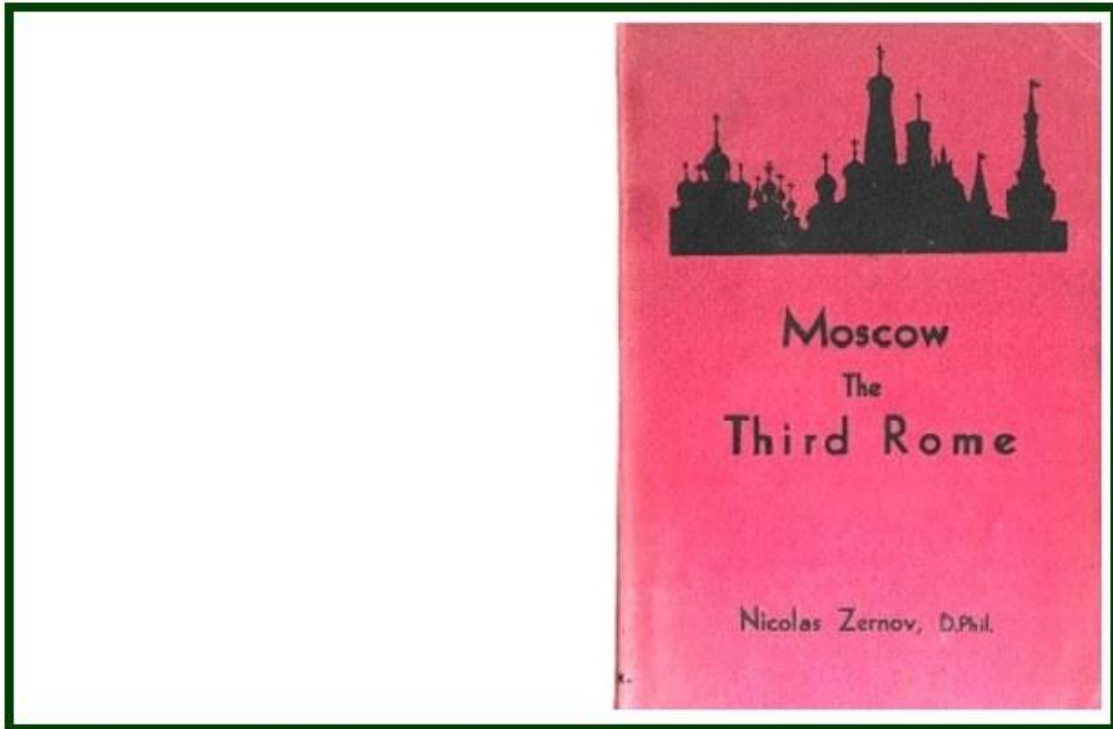
\* [The Practice of Divine Presence](#).

\* [The Sun and the Moon in One’s Soul](#).

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**Nicolas Zernov:  
An Excerpt from the Book  
“Moscow the Third Rome”**



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**Between Asia and Europe**

The symmetry of two great phases in the History of Russia can help us better understand the present moment.

(CCA)

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The consequences of the reforms of Peter the Great can only be compared with those of the Tartar invasions. Both movements marked a turning point in the history of the nation. In the thirteenth century the Tartar invasions cut off Russia from the rest of Europe and turned its face towards Asia; in the eighteenth century Peter the Great’s reforms brought Russia again into the society of the European nations and opened a gulf between the eastern and western elements of its civilisation. In both cases there was a change in mentality, in political and social order, even in language.

There was, however, one fundamental difference between these two revolutions. The Tartar yoke affected equally all classes of Russian society, while the reforms of the eighteenth

century touched only its upper strata and left the nation divided between two cultures, each with its own dress and its own language. Peter the Great inaugurated a systematic process of westernization which thrust European dress, European bureaucracy, and European thought upon the nation, yet behind the new façade there still lived the Russian soul with its old traditions and ideals. The old Russia was not destroyed, but lay hidden under the outer shell of foreign culture.

During the first hundred years after Peter the Great borrowed customs and ideas existed side by side with the native, and no organic fusion seemed possible. But in the first part of the nineteenth century there came to birth the new Russian culture which, though deeply rooted in the national soil, was yet an offshoot of western civilisation. Russia since the nineteenth century has had two spiritual backgrounds, and the synthesis of the two has created Russia's modern art, and also her literary language, one of the greatest achievements of the nation.

(Nicolas Zernov, in the book "[Moscow the Third Rome](#)", pp. 95-96.)

[Click to see the whole book](#)  
[Moscow the Third Rome](#)

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## **Theosophy and the Metaphor of War** **The Practice of Right Action While Facing Challenges**

**“Courage then, you all, who  
would be warriors of the one divine  
Verity; keep on boldly and confidently;  
husband your moral strength (...).”**

(A Master of the Wisdom)

Learning esoteric wisdom implies a sort of conflict.

The Bhagavad Gita, the New Testament, the Dhammapada, the Mahatma Letters and other classical teachings use the metaphor of war and of the warrior against ignorance, and H. P. Blavatsky wrote about this silent battle:

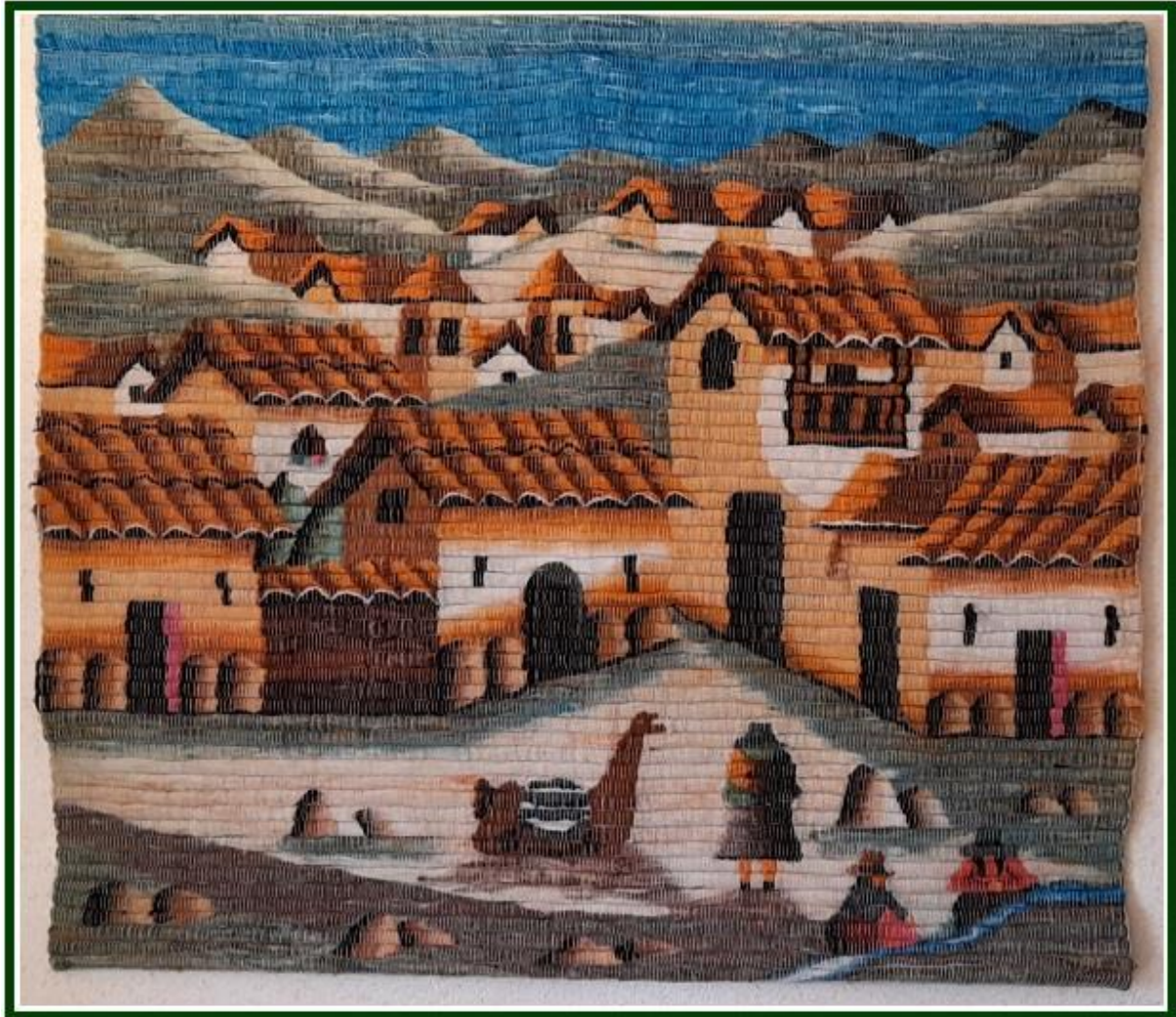
“We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes?”

[Continue to read](#)  
[‘Theosophy and the Metaphor of War’](#)

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# Thoughts Along the Road

## Firmness and Discernment In the Struggle for Wisdom



An Andean Village, anonymous Andean Textile Art (Library of the ILT)

\* Discipline must be intelligent. It must be associated with discernment, no doubt. But it also has to be brutal - especially if seen from the point of view of that *narrow self* that clings to the comfortable routine of organized ignorance.

\* Self-discipline needs to be stronger than the facts that make it necessary. Its task is to slowly change several layers of the soul's subconscious soil. The victory occurs through a number of small and large seismic shocks, normally called "tests" and "trials". That's why the *metaphor of war* exists. [1]

\* The effort must be calmly inflexible, in its inner structure. An effective self-discipline is sustainably relentless, outwardly moderate, and there cannot be any attachment to

expectations for results. Challenges are indispensable tools because they reveal the true face of the ignorance that must be transformed into knowledge.

### **The Light from the Center of the Soul**

\* When an elevated, all-encompassing and stable source of inspiration is reached by the pilgrim, it quickly establishes itself at the center of his existence, and it does so quite naturally, causing a cessation of many a previously necessary effort. Then personal karma must rearrange itself, a fact that may bring about surprising situations.

\* Once the light turns on at the Center of the Soul, the effort involved in maintaining secondary and peripheral lights becomes superficial; it makes sense no longer, and ceases. When the disciple is ready, the masterly energy appears. To the extent that illusion ceases, truth becomes visible. [2]

\* However, “experience is not acquired on a bed of roses”, said Maine de Biran. [3] In other words, *adapt yourself to the constant presence of tests and probations in life, and say thanks for that*, since there is often no intelligent life in comfortable routine.

### **A True Feminist Must Defend Motherhood**



\* Seen somewhere:

\* “A true feminist would fight for the rights of unborn women.” This is a ground-breaking sentence. It can help people get rid of their necrophilous tendencies and strengthen their love and respect for Life itself. Read also the article [On Abortion: Is Foeticide a Crime?](#), by Helena Blavatsky.

\* Jean des Vignes Rouges writes in a 1941 book:

\* “The great social problem today is to develop a harmonious balance between the individualistic tendencies and the interests of collectivity. But the leader must not forget the inevitable need every individual has of obtaining a certain level of dignity.” [4]

\* Inner victory is humble and serene. As a result, it generates peaceful feelings regarding the others.

\* Misunderstandings and conflicts often emerge from hurry, anxiety and nervousness. Under these conditions disharmony may take place side by side with sincere good-will. A simplified agenda is a powerful factor in bringing about peace. Voluntary simplicity generates a well-being and expands the effectiveness of one's efforts. (CCA)

## NOTES:

[1] See the article "[Theosophy and the Metaphor of War](#)".

[2] From the 2023 notebook.

[3] "**Dictionnaire de la Guérison**", by Jean des Vignes Rouges, Editions J. Oliven, Paris, 1947, 256 pp., see p. 71: "L'expérience ne s'acquiert pas sur un lit de roses."

[4] "**Savoir Commander**", by Jean des Vignes Rouges, Editions Jean Vigneau, Marseille, France, 198 pp., 1941; see p. 74.

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# Leaving the Masters Aside

## A Large Part of the Theosophists Still Ignore the Original Teachings

Some theosophical leaders place political and institutional interests above the actual search for truth. They thus prefer to ignore the central importance of the teachings present in "**The Mahatma Letters**" and "**Letters from the Masters of the Wisdom**".

Such ill-informed people lead thousands of students to various forms of pseudo-theosophy.

The study of the Letters plays a decisive role in the approach to esoteric philosophy. It dissipates comfortable illusions about outward contact with the Teachers. It makes it easier for the student to understand the need to be profoundly honest to himself and to every other being, if he wishes to tread the path to wisdom.

A calm observation of what the Letters say about the actual *process of learning* breaks the routine and shows the sad inadequacy of most views of discipleship adopted in superficial schools of theosophical thought.

[Click to read](#)  
['Leaving the Masters Aside'](#)

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**Message from a Teacher:**  
**First Prepare Yourself**  
**Be Sure You Are Ready,**  
**Before Seeking Discipleship**



Sigh not for chelaship; pursue not that, the dangers and hardships of which are unknown to you.

Verily many are the chelas offering themselves to us, and as many have failed this year as were accepted on probation. Chelaship *unveils* the *inner* man and draws forth the dormant vices as well as the dormant virtue. Latent vice begets active sins and is often followed by insanity. Out of 5 lay chelas chosen by the Society and accepted under protest by *us*, 3 have become criminals and 2 are insane. Throw a glance around, make an enquiry at Bareilly and Cawnpore, and judge for yourself.

Be pure, virtuous, and lead a holy life and you will be protected. But remember, he who is not as pure as a young child better leave chelaship alone. I have forbidden at the Head Quarters to send any letters to me.

K.H.

P.S. The process of self-purification is not the work of a moment, nor of a few months, but of years, nay extending over a series of lives. The later a man begins living the higher life the longer must be his period of probation. For he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal.

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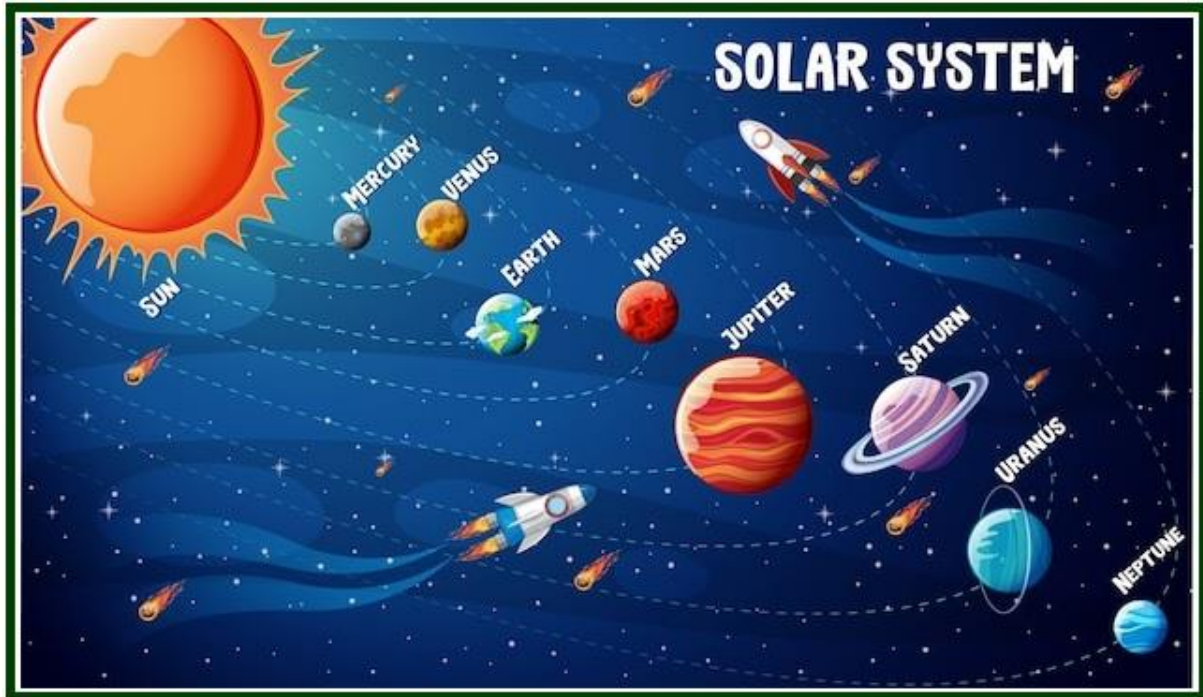
From Letter 9 in "[Letters From the Masters of the Wisdom - First Series](#)", 1948 edition, pp. 34-35. See also "A Warning to All Esotericists", by Helena Blavatsky, in "[The Aquarian Theosophist](#)", September 2023, pp. 13-14.

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# The Training of the Mind

## Realizing the Dynamic Unity Between Oneself and the Cosmos

Steven H. Levy



The training of the mind is a practical application of a complete system of Psychology or knowledge of the Soul. This training relies upon knowledge of the sevenfold nature of the human being, the sevenfold nature of cosmos, and their relationship. The aim of this training is the developing of the higher mental faculties and their attuning with the universal principles. The purpose of this training is to be better able to help the evolution of humanity through self-sacrifice and altruistic service, and pursuing the path of spiritual evolution of the immortal individual soul.

The sevenfold theosophical classification of the human being recognizes a temporary and mortal aspect of human nature as well as an enduring and immortal aspect. The former is called the lower quaternary because it consists of the physical body, astral body, life principle, and desire principle (Kama). The latter is called the upper imperishable triad - a unity of mind (Manas), spiritual soul (Buddhi), and spirit (Atma). In any incarnation the former is the temporary and mortal vehicle of the latter, often called the immortal Ego. Mind is the link between Atma-Buddhi, or Monad, and the lower mortal human being.

Mind is the mental faculty of thinking, but it is also the principle that endows the human being with the light of self-consciousness and moral intelligence to know and choose a path of thought and action which is higher or lower, better or dearer, right and truthful or lower and deceitful. Mind is also the immortal thinker, the Individuality that incarnates from life to life.

When mind incarnates it becomes dual in potential and potency. It has a lower and higher aspect. When thinking through the influence and impressions of the physical body and brain, senses, and passions and desires, it is called lower Manas, or lower mind. When influenced, illuminated, or consciously united with the principle of spiritual soul it is called higher Manas, or higher mind. Its discerning intelligence is spiritual and manifests as intuition, wisdom, and the clear perception of the enduring reality of things as opposed to their transitory appearances.

Explaining what happens during the incarnation of the mind-beings, H.P.B. writes:

“But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (a) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (b) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the *Kama*-tending or lower Manas. One gravitates towards Buddhi, the other, tending downward, to the seat of passions and animal desires.” ([The Key to Theosophy](#), p. 184.)

The spiritual evolution of the immortal Ego throughout many incarnations, and its Karmic destiny, depend on whether mind gravitates more downward to the passions or upwards to Buddhi. The higher spiritual aspirations of mind are assimilated by Buddhi and become part of the immortal ego.

During the training of the mind in the light of Theosophy, Manas needs to be made invulnerable to the influence of personal desires and passions. Manas also needs to be trained and self-consciously united with Atma-Buddhi, the Higher Self, so that it can be a perfected vehicle for the reflection of the light, power and wisdom of Spiritual knowledge.

Practically, it is the selfish element of the lower mind that has to be eradicated so that it may become the faithful instrument of the immortal individuality. It is the personal idea of separate self from other selves that needs to be forgotten and replaced by an enduring awareness of the Higher Self which is one and identical in spiritual essence with the Self of All.

Much of the study of the philosophy of Theosophy and its fundamental principles, as well as the study of our own nature, is for the practical purpose of training the mind. However, the fruit of that study must be applied in daily life, in our relationships and duties, and in the transformation, purification, and elevation of our thinking principle.

This is the real training of the mind that will open up to us the direct knowledge of the corresponding principles of the cosmos. The real training of the mind leads to a conviction that the human being is a microcosm of the macrocosm and that all the creative forces of nature are latent within the human being and can be directed through the properly trained mind.

We are offered this idea by HPB in [The Secret Doctrine, Volume I](#), p. 199:

“These seven planes correspond to the seven states of consciousness in man. It remains with him to attune the three higher *states* in himself to the three higher *planes* in Kosmos. But before he can attempt to attune, he must awaken the three ‘seats’ to life and activity.”



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Read more:



\* **[The Seven Principles of Consciousness](#)**.

\* **[The Seven Principles of the Movement](#)**.

\* **[Antahkarana, the Bridge to Sky](#)**.



\* **[The Seven Principles](#)**, by Helena P. Blavatsky.

\* **[The Turiya State](#)**, an article by Geoffrey Farthing.

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No amount of cunning can be stronger than truth  
**The Few Make the Difference**

**A** spoonful of salt can change the flavor of a large pot of soup. And the point of a needle is enough to pierce an oceanic bubble of misinformed illusions.

By putting truth above convenience, Theosophy helps the world. It does so thanks to the law of the Butterfly Effect. And the butterfly says:

“The solar system is contained in each atom. Every human being has **Heaven and Earth** in himself. Each tiny seed carries with it the future tree”.



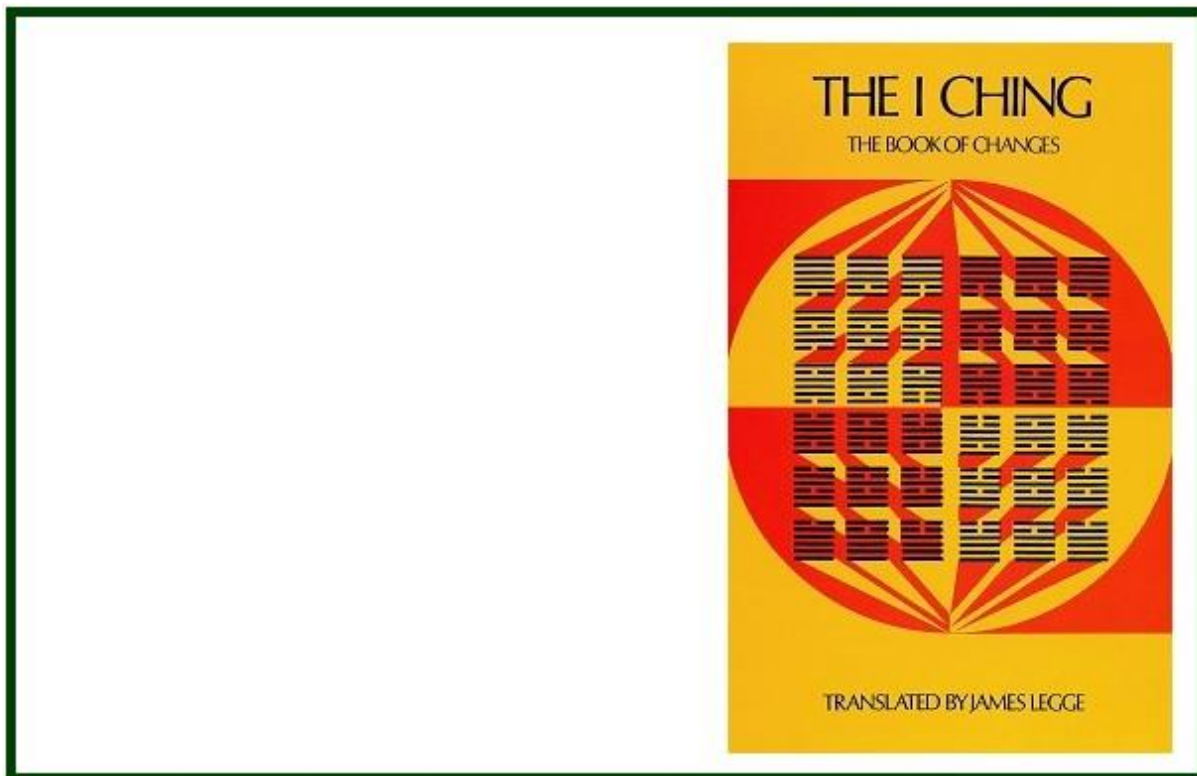
**Do** you want to see the victory of brotherhood among nations? Act then as the point of a needle that destroys the bubble of delusion. Join the study-group of esoteric wisdom E-Theosophy in Google Groups:

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# The Chinese I-Ching And the Seven Principles

## Helena P. Blavatsky



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Regarding the *I-Ching* or *Yi King* - the ancient Chinese Book of Changes -, there is something interesting in the **Collected Writings** of Helena P. Blavatsky, TPH, volume IV, pp. 242-243. Its Editor Boris de Zirkoff explains that when a Parsi theosophist discussed in writing the septenary division of man’s constitution as contained in the ancient Zoroastrian Scriptures. H. P. B. appended the following note to his article in “**The Theosophist**”, October 1882 edition.

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Our Brother has but to look into the oldest sacred books of China - namely the *Yi King*, or *Book of Changes* (translated by James Legge) written 1200 B.C., to find that same *Septenary* division of man mentioned in that system of Divination. *Zing*, which is translated correctly enough “essence”, is the more subtle and pure part of matter - the grosser form of the elementary ether; *Khien*, or “spirit”, is the breath, still material but purer than the *Zing* and is made of the finer and more active form of ether. In the *Hwân*, or soul (*animus*), the *Khien*

predominates, and the *Zing* in the *Pho* or animal soul. At death the *Hwân* (or spiritual soul) wanders away, ascending, and the *Pho* (the root of the Tibetan word *Pho-hat*), descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that “the *Kwei Shins*” (See *A Dissertation on the Theology of the Chinese*, pp. 10-11) are “the expanding and contracting principles of human life”! The *Kwei Shins* are brought about by the dissolution of the human frame, and consist of the expanding and ascending *Shin* which rambles about in space, and of the contracted and shrivelled *Kwei*, which reverts to earth and nonentity. Therefore, the *Kwei* is the physical body; the *Shin* is the vital principle; the *Kwei-Shin* the *linga-sharira*, or the vital soul; *Zing* the fourth principle or *Kama-Rupa*, the essence of will; *Pho* (the animal soul); *Khien* the spiritual soul; and *Hwân* the pure spirit - the seven principles of our occult doctrine!

(Helena P. Blavatsky)

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On China, Confucius and the I-Ching, see also “[The Secret Doctrine, Volume I](#)”, pp. 440-442.

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Read more:

\* [The Tao Teh Ching](#) (The Book of Tao, by the Legendary Founder of Taoism, in the Version Prepared by Lin Yutang).

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**A Prayer for Our Planetary Community**  
**Evoking Common Sense and the Universal Law**

**[--- Click to read and pray ---](#)**

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## As The World Renews Itself **Now Is the Time to Awaken**



The opening image of the group “Theosophy and Future” on Facebook: a heavenly boat, a broad ocean, an enlightened sky.

If you can see that our planetary community now undergoes a significant transition, join the world of practical good will. It is your privilege to actively participate in the change for the better. Look at the present obstacles from the point of view of the victory of the soul, and invite others to do the same.

Be a healing element on the planet. *Like*, study and *Share* the contents of the Facebook pages and groups that work with **The Aquarian** and the **associated websites**. These are some of them:

\* **E-Theosophy (page)**

<https://www.facebook.com/ETheosophy>

\* **The Aquarian Theosophist (page)**

<https://www.facebook.com/TheAquarianTheosophist>

\* **Carlos Cardoso Aveline (community page)**

<https://www.facebook.com/CarlosCardosoAveline>

\* **Theosophy Online (page)**

<https://www.facebook.com/TheosophyOnline>

\* **Friends of Helena Blavatsky (page)**

<https://www.facebook.com/FriendsOfHPB>

\* **Theosophy and Future (group)**

<https://www.facebook.com/groups/TheoFuture>

\* **Theosophy and Art (group)**

<https://www.facebook.com/groups/theosophyandart>

\* **The Aquarian Planet (group)**

<https://www.facebook.com/groups/theaquarianplanet>

\* **Théosophie et Philosophie** (a page in French)

<https://www.facebook.com/TheosophieEtPhilosophie/>

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[Click to see the article](#)  
**Jerusalem, the Capital of Israel**

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## The New Items In Our Websites

On 10 October we had 3249 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 26 items in [French](#), 315 in [Spanish](#), 1438 in [English](#) and 1443 in [Portuguese](#).<sup>[1]</sup>

The following items were published in English, Spanish, Russian and French between 05 September and 10 October 2023. The more recent titles are above:

1. **A Brazilian Hero in Russia** - Carlos Cardoso Aveline
2. **Idéal - La Force Propulsive de la Volonté** - Jean des Vignes Rouges
3. **El Teósofo Acuario 023, Octubre de 2023**
4. **Un Héroe Brasileño en Rusia** - Carlos Cardoso Aveline
5. **Thoughts Along the Road - 72** - Carlos Cardoso Aveline
6. **Теософ эпохи Водолея, сентябрь 2023** [The Russian edition of *The Aquarian*]
7. **L'Attention et la Volonté** - Jean des Vignes Rouges
8. **The Aquarian Theosophist, September 2023**

NOTE:

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

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