



happier you will be. The longer you wait, the more you will be vulnerable to mediocrity and feel filled with shame and regret, because you know you are capable of better.

From this instant on, vow to stop disappointing yourself. Separate yourself from the mob. Decide to be extraordinary and do what you need to do - now.

(Epictetus)

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From the book “**The Art of Living**”, by Epictetus, the classic manual on Virtue, Happiness and Effectiveness, a new interpretation by Sharon Lebell, published by HarperCollins, HarperSanFrancisco, US, 1995, 114 pp., see p. 79.

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## Helena Blavatsky: **There Are Three Kinds Of Light, in Occultism**

... Now, there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter light reflected in the Dhyan Chohans, the minor *logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe.

But in the Kabala -- re-edited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII century - the three lights are described as: - (1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the *abstract*. “This light abstractly taken (in a metaphysical or symbolical sense) is Alhim (Elohim God), while the clear penetrating light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated and made.”

(Helena P. Blavatsky)

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From “[The Secret Doctrine, Volume II](#)”, pp. 37-38.

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## Calmly Study the Article **The Practice and the Training**

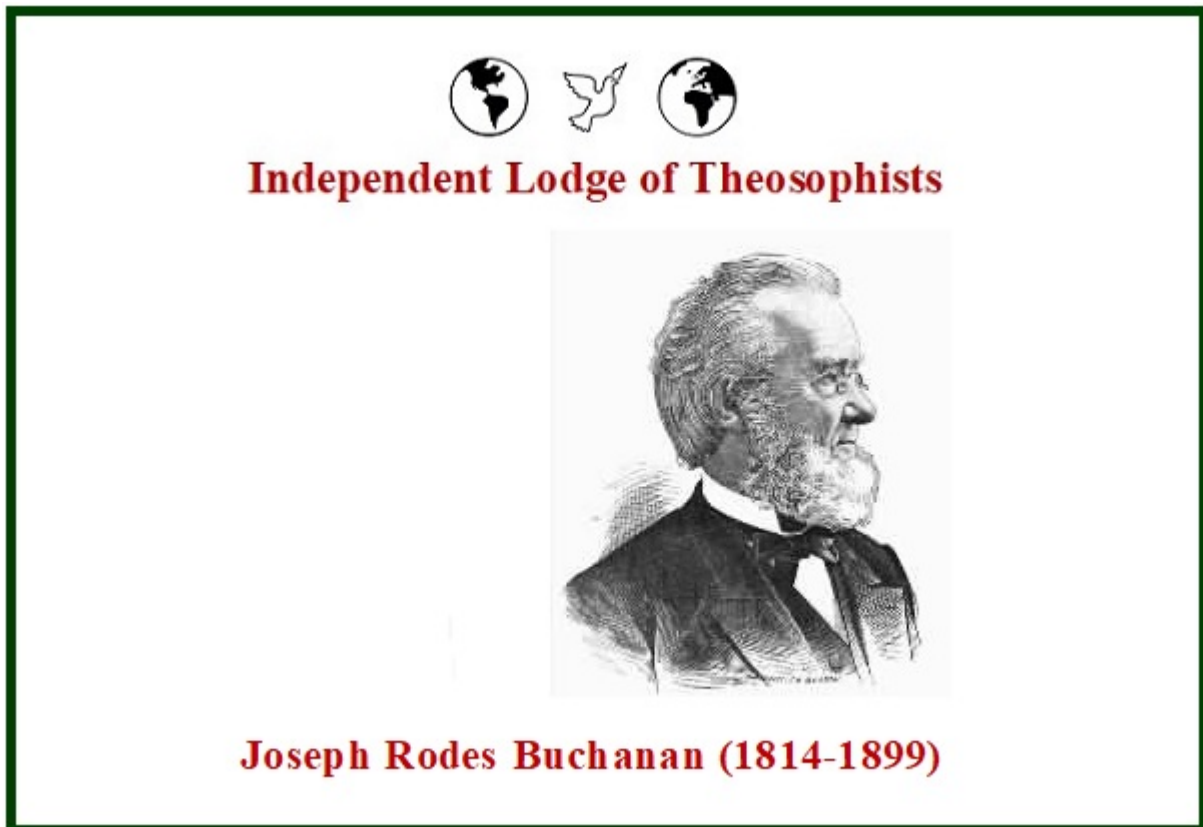
Two Lectures by Musonius Rufus, the Stoic Sage of Ancient Rome

<https://www.carloscardosoaveline.com/the-practice-and-the-training/>

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# Love is the Creative Energy Good Will Runs the Universe, and Cold Reason is as Blind as a Bat

Joseph Rodes Buchanan



There are moments of the inspiration of genius in which, I believe, the fortunate man rises to a higher heaven of wisdom and breathes a diviner air than he knows in his daily life. But this never comes to him who lives in the lowlands of mechanical habituality, but only to him who lives on a higher tableland, where the lightning sometimes flashes on his own level, and where he ever greets the first rosy light of morning, while the valley lies in darkness, and mist. In other words, it is the man of pure and lofty thought, ever ready to welcome the first faint auroral gleam of a dawning unknown truth, who is in a position to invite that inspiration which is like the faint daybreak of a greater and diviner illumination.

The ultimate purpose of this *original system* of education is to lift as many as possible to this higher-plane of thought, believing that many who have learned to aspire and climb by their own strength will take “Excelsior” for their motto. But it would be a very imperfect statement of the *original system* of education if I left it here to be considered merely as a rugged and laborious system of self-reliant originality designed for triumph in the toils and problems of life. In the higher department of education in which we teach *philosophy*, the laws, the nature, the methods, and the genesis of genius should be made known and brought into practice.

In discussing this subject we necessarily enter the sphere of those profound and subtle principles of psychology which belong to that unfolding science of man to which my life has been devoted; principles which cannot be presented now, because one is so interlinked with another and so connected with experimental facts not yet published that I should but leave the subject in confusion if I should attempt to present briefly the psychological basis of educational philosophy. But holding that truth rightly understood is not mysterious, though it may be vast and complex, and having no *mysterious* principles to present, I would briefly state *some* of the more obvious features of the system of evolution of genius beyond mere originality without pretending even to *sketch* the entire system. Out of the ten leading principles I would select *one*.

In the first place, *God is love*. You may call that theology, but I beg leave also to call it philosophy - and a very pregnant principle in philosophy.

For *love is the creative energy*, without which nothing is. This universe is its expression, and we are amongst its brightest expressions. Our lives are but a stream of embodied love. They are the product of that love which budded and blossomed thirty, forty, fifty, or sixty years ago, and the record of which is to be found on many a mossy tombstone. That which is not born of love is not born at all; it is only some hideous cataclysm or precipitant ruin; for evil or hate is not creative, but destructive only. Therefore, if we would have the truly creative genius, it must be inspired by the truly creative element. If we would have intellect in its loftiest form, it must be lifted by the inspiring and aspiring element to its highest sphere. The solid intellect of physical science has in itself no aspiration, no capacity to rise above the dead forms of matter. It is grand and powerful in its own sphere; but its sphere is to crawl on the earth, like the colossal dinotherium or the mighty iguanodon of prehistoric ages. A mind rigidly confined to the spirit and modes of physical science is utterly incompetent to *philosophy* and barren of creative power, as we see in the modern speculations of Spencer, Buchner, Schopenhauer, and Lewes.

Physical science, seeking to know what *is* in material existence, and learning, merely seeking to know what has been, are void of productive tendencies except as the basis from which to project the future. It is the reasoning power that projects the future and gives the capacity, when properly guided and impelled, to produce anything better than the imperfect past. But in projecting the future it depends upon our psychic forces whether we project it upward or downward. Hope sees all things aspiring and the divine love lifting all up; despair sees all toppling to ruin and a legion of devils busy in destruction. Unless we see the good in the future we cannot work for its evolution; in fact we know nothing of it, and all our labors are barren of good as those of the despondent physician who gives up his patient as hopelessly moribund.

Intelligence draws and paints the future; but if in our grand magazine of sentiment there are no bright colors, we necessarily paint it dark and thus libel both God and man, For all the good in the future that we can perceive, for all the good that we can create, we are indebted to that transcendent element of humanity which portrays the good and bright in the future and reveals the exalted possibilities dormant in the present. [1] That element which in conjunction with reason reveals the good and guides us to it is a transcendent element in which the virtues cluster together - the virtues of faith, love, and hope. The aggregate virtue is expressed by no word in our language, though it may be partially represented by the word glory.

I wish you to see without a labored demonstration, to see as I do, that God is love; and that everything good and godlike anywhere is also lovely and inspired by love. But when that divine element is absent, when there is nothing lovely, hopeful, or glorious, there is no creative power and none of the rich blessings which flow from divine wisdom.

Perhaps some hard-headed and profound philosopher will pronounce all this an illusion; will say *pure* reason is the power that discovers truth: reason alone is the arbiter, and all you say of love and hope is but the illusion of sentiment, which inevitably misleads us.

I reply to such a philosopher, you do not know the elementary principles of psychology; you understand human nature as little as Plato, Kant, and Hobbes. *Pure* reason is but a mathematical draughtsman, and has no coloring for its landscapes. It has no appreciation for good or evil, beauty or deformity, justice or injustice. What is the loveliest young lady, even if a perfect Venus, to a pure reasoner who has no other faculties - who knows nothing of beauty or love? She is simply one hundred and ten pounds of oxygen, hydrogen, nitrogen, carbon, calcium, and a few minor elements combined in organic forms of bioplasm, and organized in cells capable of locomotion, secretion, sensation, mastication, and cogitation; or, as Spencer would say, she is a functional product of the reaction between the bioplasm and the environment.

That is the hard, mechanical conception of the pure reasoner. The "love and hope and beauty's bloom" of the poet are to the pure reasoner merely waves of molecular agitation in the centric nervous ganglia, and the motion of red corpuscles invited by vascular erethism of cutaneous capillaries. The little infant in the cradle of the Washington mansion in Virginia was to a pure reasoner merely a progressively organizing mass of ten pounds of unfinished bioplasm, but to the loving genius of the mother it was the germinal hero and statesman that led the armies of the young republic to a glorious independence.

Pure reason is blind as a bat in the study of character until inspired by sentiment: and women, though seldom pure reasoners, are so richly endowed with sentiment as generally to be quick and correct judges of character.

Pure, unfeeling reason, isolated from its nobler allies, has no power to discern in the germinal present the blossoming glory of the future. Without the sentiment of love no man can know the worth and nobility of woman; without the sentiment of reverence he can have no proper conception of the Deity. Pure reason only traces out a formless necessity or a pantheistic abstraction. So without the parental love he cannot appreciate the merits of a child, and without the deep philosophic love, or love of philosophy, which is the love of all truth, he cannot appreciate, understand, love, cherish, and protect those infant truths, those fresh-born sciences, which the vulgar herd would freeze or starve or exterminate, but which the loving philosopher cherishes, nourishes, and defends at the sacrifice of fame, social honor, and life itself, that the germinal truth may rise in grandeur to bless posterity. We live in the rich enjoyment of many truth, many an invention, many a social right and privilege developed by a martyr devotion equal to that of the mother who faints and dies in toiling for her offspring.

The glorious truths of American liberty came not from pure, cold reason, but from the warm hearts of our patriot forefathers. The principles of religious liberty have been won for us by men who would give their lives, and the truths of religion have sprung from the ground enriched by the best blood of the race.

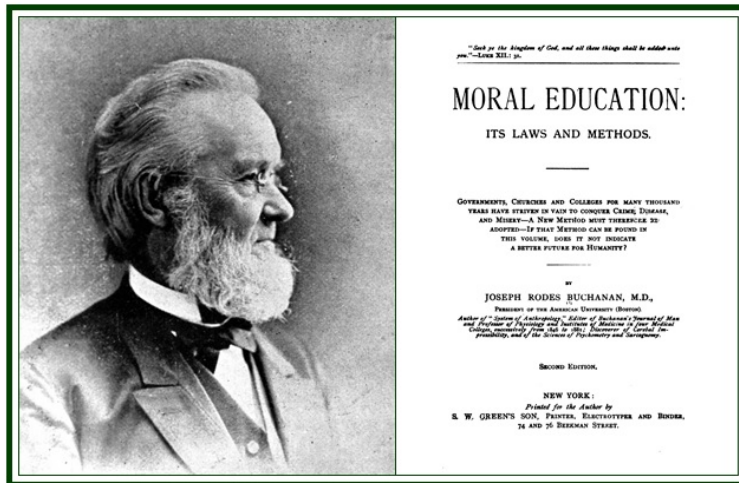
It is brave, generous and loving toil which develops all that is good. It is the generous, loving, philanthropic soul which sees the vast beneficent tendency of all great truths, which never asks the stupid question of *cui bono*, or what is the use of it; but quickly perceiving the much-loved features of truth, as the mother would perceive those of her child, rushes to its side to cherish and defend it. It is obvious enough that the generous, noble, loving emotions make us seek, espouse, and defend the truth; but it is equally true that they enable us to discover the truth, and that love is the essential inspiration of wisdom.

(Joseph Rodes Buchanan)

## NOTE:

[1] “The affirmative of affirmatives is love. As much love, so much perception. As caloric to matter, so is love to mind; so it enlarges and so empowers it. Good-will makes insight.” - *Emerson on Success*. (J. R. Buchanan)

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The above text is reproduced from pages 71-76 of the book “[Moral Education: Its Laws and Methods](#)”, by Joseph Rodes Buchanan, second edition, 1882.

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Read more:

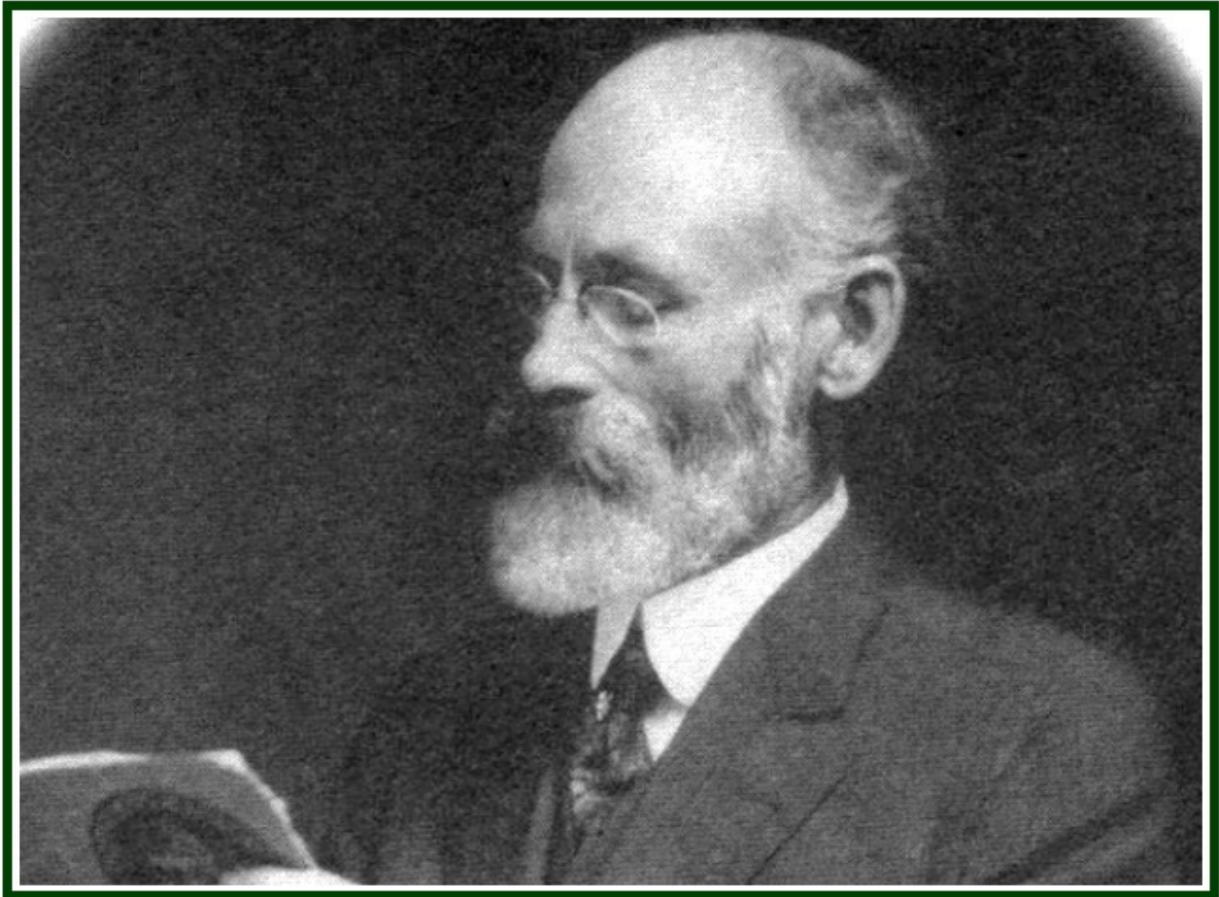
- \* [Buchanan, on Moral Education](#). (Excerpts from his book).
- \* [Moral Education, by Prof. Buchanan](#) (H. P. Blavatsky writes on his book).
- \* See the thematic section on [Christianity and Esoteric Philosophy](#).

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# Theosophy in Daily Life

## The Time Must Come When We Shall Not Be Afraid of Our Fellowmen

Robert Crosbie



Robert Crosbie (1849-1919)

Many people think that religion means a preparation for death or the states of the future. Religion really means a preparation for and a knowledge of *life* - a living of our life as it should be lived. That which prepares for death is *life*, and ever living. Formal religions do not even answer the question, why is death - nor any of the other burning questions in daily life. Why do we have suffering and sorrow? Why are we here? What was the origin of man? Why so many different conditions among mankind; why are some born to sorrow, and others to joy; why some in lowly places, some in high; why some with great faculties and others with very few and poor ones? Justice demands an answer which is not furnished by religion, with its "Creator" - for if man is the creature of a creator he can not help himself and is absolutely irresponsible. Any being, if "perfect", would maintain justice; yet there are injustices among men. The caprice or whim of a creator does not explain the difficulty. Any being, however great or high, must of necessity be limited, finite, and imperfect - something outside us, something which does not contain the universe but is contained by it.

We have to go behind any idea of a Being, to the source of *all* being - to a basis common to the highest and to the lowest being. That basis and source is not to be found by looking *outward* at all, but *is* the very power to perceive, wherever there is life. Spirit, Life, Consciousness are the same in every being - undivided, however many and varied the perceptions. Evolution is not a compelling force from *without*, but the *impelling* force of Spirit from *within*, urging on to better and better expression. All advancement is from *within*. All the knowledge that we gain, all the experience that we obtain, is obtained and held *within*. Each one, then, is the Seer; all the rest are seen. So, the knowledge that we have to obtain is not information from without, not the thoughts of other men, but an understanding of our own essential nature, which represents every element in the great universe, from the basis of all life to every outward expression, and every possibility of further expression - just as each drop of water contains in itself everything existing in the great ocean from which it came. Nor does Law exist outside of us. Law is always *inherent* in Spirit; it is the action which brings re-action in every individual case, and to the collective mass of humanity. We are here under law and under justice. There is no such thing as injustice in the universe.

Knowing something as to our essential nature, knowing something of the purpose of life, and that life is all made up of learning, knowing that the universe is all alive, and that there is in reality no injustice save that which we inflict upon ourselves by re-action, we would take an entirely different view of life and put these ideas into daily practice. We would take the position which most of all we need to take - that of our own responsibility, which religions have taught us to shift on to some God or devil. Recognizing that each one of us is from the same Source and going towards the same goal, though the path will vary with the pilgrim, we will act toward each one as if he were a part of ourselves. Like us, each one is moving onward - perhaps below us, possibly above. From the one above, we can obtain help. To the one below, we can give help. Such is the interdependence which should exist between all conscious beings; and under such a conception our civilization would not be as it is now. We should not find every man's hand raised against every other man. We should not see those in poor case finding fault with the wrong conditions, but finding fault rather with their own wrong relations to others at some time when they abused the power they had. We should see each one trying to discipline *himself*, trying to bring himself into proper relation with all the rest - not so much outwardly, perhaps, as inwardly; for we may be sure that if we make clean the inside of the bowl, the outside will take care of itself. We have no greater duty to perform than to make clear and clean our natures - to make them *true*, to make them in accord with the great object of all life, the evolution of soul.

We can not wait to make our start in this direction until the nation wakes up to Theosophy; for the nation will itself awake only when each individual wakes up to that which is in himself and by his thought and action instils a similar thought and action in other human beings. Supposing each one determined to do all he could for every other one wherever he could, do you think that *anybody* would suffer? Not one! There would be more to help than those to suffer. But we are afraid that if *we* so act, the other man will not. So we do not move at all along that line. The majority of people are thinking about quite other things. They are busy at the shrine of their gods of comfort, seeking to get the best of everything in life at the expense of someone else. Or they are seeking to acquire "the power of will", so that they can get something for nothing from someone else. That is the kind of "will" which is generally desired, its object being the getting of exactly what one pleases. Is not this psychic banditry? Anything gotten that way is taken from another, and we shall have to pay it back to the uttermost farthing - if not in this life, then in some other, for the scales of justice are unerring.

Do we not see that we can *trust* a universe that moves along unerringly under the law of perfect justice? We certainly can. We can go forward with an absolute reliance on the law of our own spiritual being, knowing whatever conditions come are necessary for us, knowing that those very things we feel so hardly are object lessons for us because they indicate a wrong tendency or defect in us which this present distress affords us an opportunity to overcome, to strengthen our true character. That is all we have at the end of life, whatever of *character* - good, bad, or indifferent - we have acquired. Men spend their lives trying to avoid what they do not like, and trying to get what they like - what they can and while they can. Yet if they got all the wealth of the world, every possession and every possible desire, what good would it do them? At death everything would be left where they got it, because nothing adheres to Spirit. The idea of getting for themselves is one of the false notions which prevent men from understanding themselves as spiritual beings and using the power which belongs to them - for all powers of every kind - electrical, dynamic or explosive - come from the One Universal Spirit, and each man has latent in him all the powers in the universe.

Physical life is not necessarily a vale of sorrow. The time must come when we shall have made man's life on earth what it ought to be, when we shall have no fear of anything, when we shall not be afraid of our fellowmen. It was said of Daniel, when he entered the lions' den, the beasts of prey did not touch him at all. Why? Because his heart was pure. He had no harm in it for anyone. He trusted to the spiritual law of his own being, and all nature makes obeisance to that. We could go out calmly, courageously, happily, relying on the laws of our own natures. If we did so, we would bring our daily lives in line with that nature; for there is nothing of our action which does not come from the mind, and back of the mind is the *motive* we have in acting. *Motive* is what makes our actions really "good" or "bad". If we are righteous in ourselves and desirous of doing right, then all that we do will flow rightly from us and every function will be a righteous function. All action springs from and is colored by the motive held in performing it.

Theosophy is the only philosophy that can be used in every direction in daily life. It can be used in all directions, high or low, because that use comes from an understanding of the Spirit itself, from acting for that Self and as that Self - for the Self acts only through the creatures. Acting for and as that Self in every direction, all else flows into line. All the destruction that is around us, all the misery that we see, has been brought about through our denial of the Holy Ghost - our denial of the Spirit within us. We deny it when we act as if we are our bodies, or our minds. THAT *will not be denied*. So man, meeting all the results of that denial and seeing them to be evil, learns that this is not the way. Then he seeks for Truth, and finding the truth, obtains all that he can desire - hope, happiness and a better understanding of his and all existence. It was to give to men all they could take in regard to the nature of the soul - that they might come out from this vale of sorrow - that those Beings known as Divine Incarnations have descended here of Their own will. They have carried forward from age to age this knowledge of nature and of man and of the purpose of life, learned through many civilizations of mankind. It is this knowledge which makes Them as gods to us in Their glory and power.

[Reproduced from the book "*The Friendly Philosopher*", by Robert Crosbie, Theosophy Co., Los Angeles, 416 pp., 1945 edition, see pp. 349-354.]

# Thoughts Along the Road

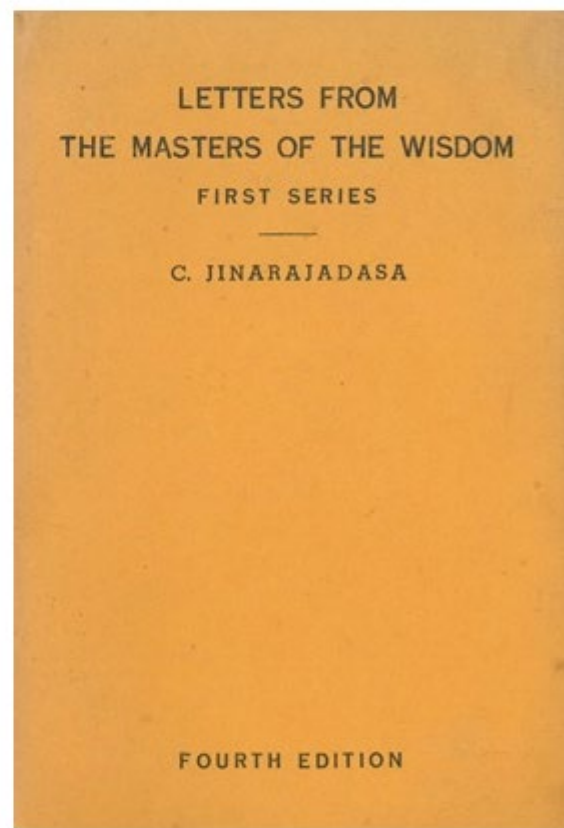
**Lessons From Your Own Suffering: the Voice of the Master Emerges From the Totality of the Circumstances Around You**



**Independent Lodge of Theosophists**



A handwritten signature in black ink, which appears to read "H.P. Blavatsky".



**“Sermons may be preached even through stones”**

(A Master of the Wisdom in [LMW - First Series](#), p. 204)

**“I can do you no good if you yourselves fail to place yourselves in the atmosphere of Theosophy and the Masters; or rather, if you still fail to sense Them around yourselves - as you have done till now.”**

(H.P. Blavatsky in [Learning From Each and Every Event](#))

\* **T**he aspirant to Wisdom likes to think that the voice of the Master [1] comes from a higher level of reality than the level of suffering.

\* And this is true.

\* However, at any level of consciousness which is really higher than suffering, there is no instinctive rejection of uncomfortable circumstances.

\* The lessons of pain become available as one understands the causes of suffering, and they are all necessarily present on those levels of reality where the soul transcends material facts.

\* What makes it difficult to hear the voice of the Master without distorting it is the fact that the pilgrim rejects suffering, but he often does not reject the Causes of suffering. He fights the symptom, but cannot fight the source of pain.

\* The apprentice wants to free himself from unpleasant circumstances with the help of the divine voice, or thanks to the action and compassion of the spiritual world. However, he forgets that the priority of his higher self, his guardian angel or a Master of the Wisdom is not to free him from suffering itself.

\* The main goal is to help him understand that he must abandon his psychological crutches and free himself from the Causes of suffering, by his own merit, and begin to walk on his own feet.

\* The voice of the Master does not come necessarily from a celestial region situated far away from all suffering and unrelated to the accumulated ignorance of the apprentice, his heavy karma, his "cross". The voice of the Teacher often originates from the most painful and least enlightened point of the pilgrim's subconscious, where fear, anger and other forms of illusion are intensely concentrated.

\* Contrary to what false teachers say, there is no hitchhiking or free riding on the spiritual path.

\* The pilgrim must overcome the instinctive impulse to reject uncomfortable circumstances and to automatically seek for pleasant situations. There is a [Law of Symmetry](#) in life. The voice of the Master - the voice of his Higher Self - arises from the balanced totality of his experience as a human being, including the facts he accepts and the facts he rejects, or would like to reject.

\* The apprentice has the right to search for what pleases him and reject what displeases him. But this needs to be examined. He will always pay the price of his decisions. He has a duty under the law of karma to choose what is morally right and to reject and condemn what is morally wrong. Time will teach him to exercise his power of choice responsibly and wisely.

\* He must know how to plant good karma, while humbly harvesting at the same time the ripe karma that life places before him, whether pleasant or unpleasant. The very way he receives and harvests his karma is, in itself, a powerful way of planting new karma, for it strongly influences his future in many aspects. It is important therefore not to reject the calm vision of

whatever circumstances Karma - individual and collective - brings to him. He should make the best of it and take advantage of the difficulties as in the philosophy of judo. It is his privilege to use then the very weight and strength of ignorance, in order to defeat ignorance, and help wisdom win the day.

\* The voice of the master emerges from the totality of the circumstances which surround us; and it allows us to reach a clear view and understanding of the whole.

\* Raja Yoga is about self-responsibility.

\* If the pilgrim refuses to look at his pain or does not seek to identify and fight the *sources* of his suffering, he thus prevents the divine voice from reaching him.

\* Truth is the very substance of the higher self. The spiritual soul does not reject the vision of anything, but sees everything in the right perspective of its learning process. With an alchemical examination of all facts, the spiritual soul transmutes suffering into wisdom. It transforms the honest vision of error into useful lessons that will help the pilgrim in his next and future steps along the path.

\* He who refuses to impersonally look at his own deepest sufferings cannot obtain the wisdom resulting from such a calm observation. As we close our eyes to suffering, we alienate ourselves from the blessings of the victory over the causes of pain. In other words, by anesthetizing the soul one prevents its healing. The principle is valid for individuals and social groups. The theosophical movement must observe and learn from its failures and limitations. A country must learn from its defeats, instead of being hypnotized by them.

\* The best and most precious blessings are often hidden in the painful circumstances we prefer not to accept, and which we even pretend don't exist, or shouldn't exist.

\* A great treasure trove of spiritual wisdom can be found in the accumulated wealth of our sufferings whose causes we ignore, or whose origin we prefer to attribute to this or that "injustice" against us. The next step is to blame something external or someone else for our suffering, thus removing from our conscious life the blissful possibilities of a learning process.

\* However, the pain of the pilgrim emerges basically from his inner naiveté. It can only be healed by eliminating his lack of discernment. Defeat and frustration arise from his own spiritual inexperience. Recognizing this basic fact means taking responsibility for his life. In this way, he makes the transition from psychological childhood to spiritual adulthood, and has access to the true teachings given by those who know.

\* The voice of the Master can only be heard without distortion if one is willing to understand the illusions present in both pleasure and suffering. Order and progress occur in the individual and collective life of the student of philosophy if he seeks to learn from his defeat, rather than pretending it is unacceptable or incomprehensible.

\* The principles of order and progress are spiritual, and they become guiding lights for the pilgrim if he constantly thinks about improving himself. This is how one removes the wax from his ears, so to say, and begins to hear the voice of his spiritual soul.

\* Then we realize that "it is by dying that we are born to eternal life", as Francis of Assisi says. There is more than a reference to Devachan in the sentence. As he fully understands

defeat, the pilgrim begins to deserve victory. By seeing reality with no personal illusions, one can truly change it for the better. The learner is taught to expand his attention, and a Master wrote: “Sermons may be preached even through stones.” [2]

(CCA)

## NOTES:

[1] Or the voice of God, of Jesus Christ, the voice of the Mahatma, the voice of the higher self, spiritual soul, guardian angel, the voice of the saint or sage who is a source of inspiration for the pilgrim.

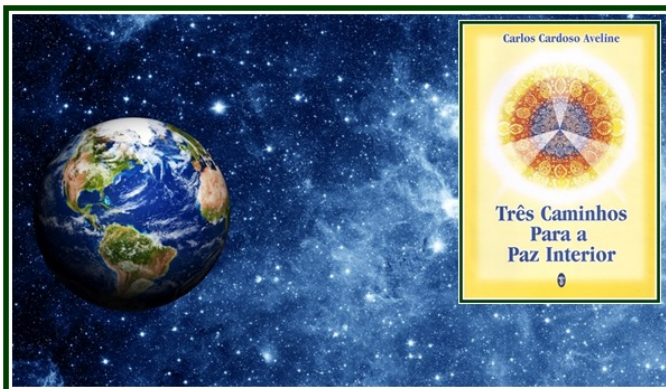
[2] From a letter written by a Raja Yogi. See “[Letters From the Masters of the Wisdom - First Series](#)”, p. 204.

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Read more:



\* [Of Sermons Through Stones.](#)



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

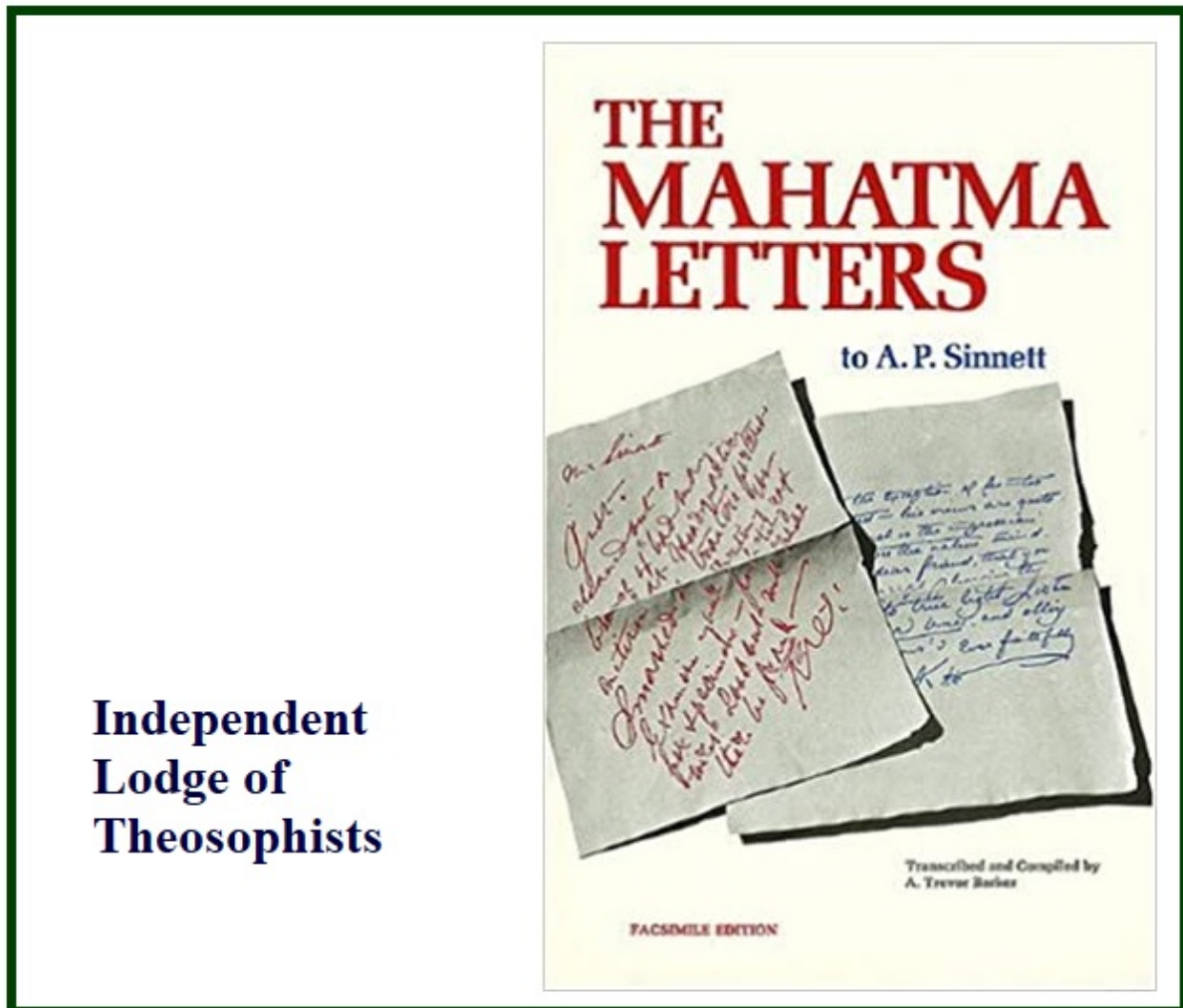
\* [The Sacred Presence Next to Us.](#)

\* [No Separation Between The Divine and the Worldly.](#)

\* [The Symbol of the ILT: The Divine Presence Amid the Outward Duality of the World.](#)

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## Independent Lodge of Theosophists

**“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.**

*H. P. Blavatsky*

Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

*A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction*

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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