

“Ask not what your country can do for you, but ask what you can do for your country.” [1]

The challenge of theosophists is to publicly examine the central aspects of social reality so as to demonstrate where their solution is and where it is not.

The social universe is a reflection of the inner world of the soul. Human life can be improved from within, not from the outside. The energy of real improvement flows from the soul to the periphery, from immortal consciousness to the outer world of passing forms of perception. Theosophical associations are supposed to work along these lines.

When people have a correct sense of equilibrium, there is social justice. Wherever human souls have a sense of ethics, there is ethics in Politics. Each time people love truth for its own sake and don't want to distort it, social leaders are loyal to the community.

NOTE:

[1] See in our websites the article “[Kahlil Gibran on the Middle East](#)”.

A Master of the Wisdom:
On Being Sincere And
Working for One's Country

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The following text reproduces Letter 64 in “[Letters From the Masters of the Wisdom - Second Series](#)”, edited by C. Jinarajadasa, TPH, India, 1925, pp. 115-116. In the present transcription, one longer paragraph is divided into three smaller paragraphs, so that a contemplative reading becomes easier. The Letter discusses the importance of being true to promises made, and of working with altruism for the good of one's country, which depends on an ethical awakening.

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LETTER 64 [1]

As a bystander and a deeply interested one, I only discern somewhat of the truth that is hidden in the hearts of all of you. Are all of you sincere in your promises? Take care lest rashly made promises broken should turn back on you and thus become your greatest punishment.

Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forget your sacred promises and - in the darkness of guilt and sorrow will ye repent. You may all see in the case of your Ex-President [2] one of the reasons why there is no longer intercourse between the Hindus and those whom they call Mahatmas.

There was a time when a man of large fortune and influential family would have considered it a duty to work for his country regardless of any consequences. And until that feeling once

more prevails, you must not expect to be looked upon with confidence or respect, by those who - think what you may - still watch over the destinies of India tho' themselves unseen and unsuspected.

Meanwhile blessings upon you all.

NOTES BY C. JINARAJADASA:

[1] Received in Nellore in 1882.

[2] He resigned under pressure from the local English Collector.

Max Picard: **The Heaven of Languages**



In the Fables of the Golden Age we are told that men understood the language of all animals, trees, flowers and grasses. That is a reminder of the fact that in the *first* language that had just come from the fullness of silence, there was still the all-containing fullness.

This language climbed upwards toward the vault of heaven at the same time.

It formed an arch over all the sounds of the earth, and all the sounds of the whole of nature met together. As everything that rises from the earth is taken up into the vault of heaven, so all the voices of the earth were taken up by the one heaven of language. Every single voice entered in and became a part of it, and therefore every voice was understood. This heaven of

the languages was the homeland of all voices; they all came to themselves and to each other in this heaven. This language was unobtrusive despite its powerfulness, as unobtrusive as silence itself.

The ancient languages are constructed radially, always beginning from and returning to the centre that is silence, like a fountain with its jets all starting in an arc from the centre, returning to it and disappearing in it.

(Max Picard)

[From the book “The World of Silence”, by Max Picard (1888-1965), published by Regnery/Gateway, Inc., South Bend, Indiana, copyright 1952, 231 pp., see pp. 56-57.]

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The Endless and the Limited



The amount of lessons taught us every day by life can be rightly considered infinite.

A master wrote that sermons can be preached even through stones. [1] The wind teaches us, and so does the lightning. The rain speaks to us. The Moon and the Sun are good teachers.

Our ability to understand and learn the lessons, however, is limited. Among the obstacles are the false impression that we know much already, and the attachment to the habit of thinking as usual. In the wordless silence, one's mind awakens and the lessons are learned.

NOTE:

[1] See in our websites “[Letters From the Masters of the Wisdom - First Series](#)”, Fourth edition, 1948, Letter II to Laura Holloway, p. 204. In the 1973 edition, see p. 150.

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On Building Our Jacob's Ladder **The Vertical Side of a Pilgrimage**



In its inner dimension, the path to wisdom is in fact a ladder to sky, or celestial consciousness.

Each step taken along this path “transubstantiates” the pilgrim. The truth-seeker undergoes a slow process of transfiguration.

As he walks through time and elevates the dominant focus of his consciousness, he does more than changing his abstract location: he himself becomes a different and wiser being.

On each level of his consciousness, a higher and more transparent substance replaces old stuff. His former self ceases to exist and is born again at the same time. This occurs in such a slow pace that he himself may not notice it.

In the inner, vertical aspect of his pilgrimage, he must give up all attachment to “personal” things, both nice and unpleasant. He must live the truth present in the first sentence of chapter 15 in the Dhammapada:

“Let us, then, free from hate, live happily among those who hate; among men who hate, let us dwell free from hate.”

The pilgrim must walk through his own antahkarana, his unique “Jacob’s ladder”. This is a wordless journey to the higher levels of his own soul. The immortal side of himself shows to him the celestial aspects of all things and beings.

Francis Hutcheson is among the few thinkers of all ages who attempted to describe the moral, or higher, principles of human soul. He did this using ethics and good will as the criteria of

truth: if someone attains truth, his ethics and good will must show that. The study of Hutcheson's writings may be useful in theosophy. [1]

The Uphill Path

Every search for a direct knowledge of higher levels of consciousness must take place in individual terms, because the geography of the soul - the structure of consciousness and karma - changes radically from one person to another.

Philosophical approaches and the experience of others are useful as sources of inspiration and examples to be followed. Yet the understanding must be one's own, the decisions must result from independent evaluations, and mere imitations are worse than useless. Thinking by oneself is unavoidable.

There are no traffic lights and road signs in the transition among states of consciousness. Each student must accumulate his own experience during the process of self-observation.

When the goal is to elevate the focus of consciousness, the best approach is given by Damodar Mavalankar [2]. The conscious goal is to raise the whole of one's relation to life, meditating 24 hours a day. It will be relevant to have reliable technical information regarding the principles of human consciousness. [3]

Once the pilgrim is well-informed, he must observe which habits and actions elevate his view of the world and his understanding of himself, giving him a lucid perception. He has to identify the factors which take his attention away from truth and make him become obedient to the process of self-deception and mental dispersion. He will see more things than previously, and a price must be paid in detachment and emotional purification. It may be useful to write down in a special notebook the daily record of his efforts.

The factors identified as useful to the upward pilgrimage must be stimulated in firm or smooth terms, according to circumstances. The factors seen as detrimental to the elevation must be gradually left aside. In some cases, they have to be immediately abandoned. There are no magic formulas valid for all occasions; however, perseverance and harmlessness are basic guiding principles, alongside with self-responsibility and independent thought.

Life does not give the pilgrim necessarily that which he wishes. Life offers him what he needs in order to learn and to go ahead in evolution. The pilgrim will save time and learn better in the right direction if he does not follow his wishes, but obeys instead to the feeling of duty to his own soul.

NOTES:

[1] An approach to Hutcheson's writings from a theosophical perspective is available in his article "[The Constitution of Human Nature](#)" and in the editorial note to it.

[2] See the article "[Contemplation](#)".

[3] Read the text "[Antahkarana, the Bridge to Sky](#)".

Attaining Freedom From Slavery to Small Things



The first step is to observe life.

The more we look for pleasure as an isolated fact, the more pain and frustration we find. We must put into motion the Causes of a lasting enjoyment, instead: and these Causes are internal, immaterial.

The perfect formula for being unhappy consists in believing in selfishness as the way to victory. This belief is irrational and self-defeating.

The formula of true happiness lies in giving up and throwing away the very memory of egocentric mechanisms. This way one is able to see human experience as a road to spiritual liberation. Such a view of life is rational. It can be critically examined, and it leads to victory.

Each student's higher self - his spiritual soul, that which is noble and elevated in his life - must learn to set itself free from slavery to small things, which defines the lower self.

However, the beginning of a new cycle implies some degree of discomfort. Every change puts an end to pleasant routines and requires new levels of vigilance, whose importance may have been forgotten.

When life is too pleasant, one loses the realism necessary to keep his feet firmly on the ground. Difficult situations present blessed potentialities which must be identified through the process of affinity with the higher world.

Silence and Good Will



Some people try to do more than they can.

They comment more than they work, and react to so many different things that their ability to act in creative ways loses strength.

Successful pilgrims know that silent events are more important than the noisy ones.

The optimal point of balance in one's life is reached through silent good will. Outward slowness makes you take real steps ahead.

And one single step can change the whole landscape of life. This does not take place in a hurry.

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Organized Compassion

In human families, in schools, industries and hospitals, in every human group we can see first-hand evidence that life is mainly a conglomerate of mutual help actions and a sacred web of altruistic intentions. A good hospital, for instance, is an intelligent system of Organized Compassion. It is the creative good will among its citizens that preserves a civilization.

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Understanding the Media That Have No Respect for Truth

Some of the main magazines and newspapers around the world seem to think they can make more money by stimulating dissent, falsehood and social chaos.

There are, no doubt, economic interests in a certain “syndrome of despondency” fabricated on TV and commercial media. While ignoring positive facts and healthy attitudes, they boycott whoever points to a sane future and prefer adhering instead to the sick habit of negative thinking.

Life is cyclic: there is a time for falsehoods to spread, and a time for truth to be respected once again. In the long run, false propaganda has no future. Ethics is essential in true journalism, and the ancient motto says: “Truth prevails”.

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When the Small Purifies the Large



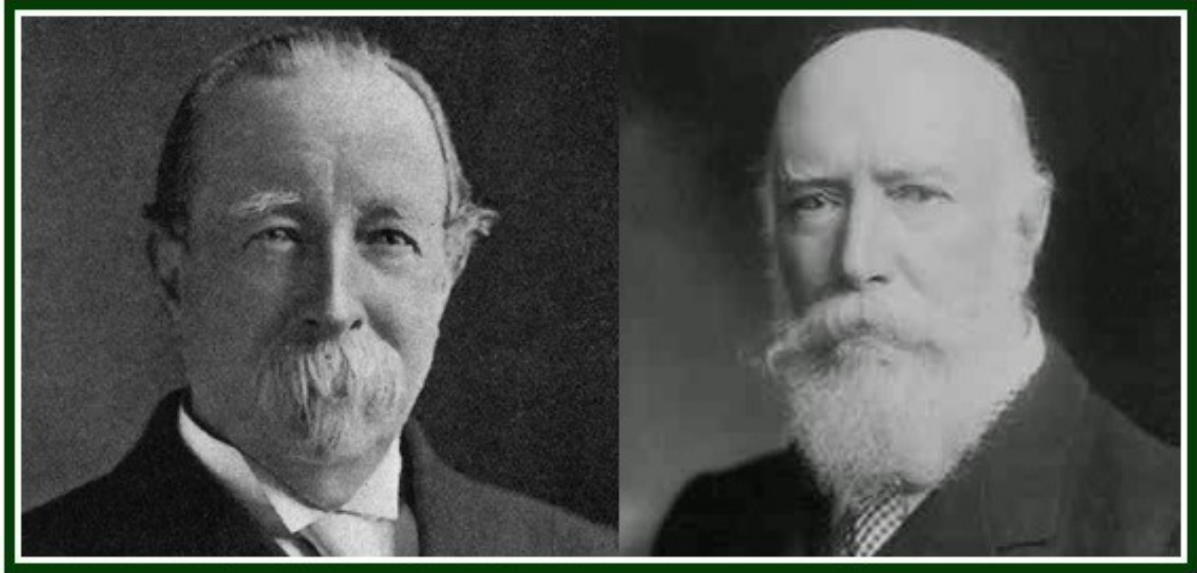
Will a single drop of clean water redeem the quality of life in a large polluted lake?

Yes. Life shows that each step in the right direction makes the difference. By regularly studying and sharing theosophical ideas with friends, for instance, you and every good-willing citizen can create a small, decisive focus of spiritual light in the world. Write to us at indelodge@gmail.com and ask how. Join “[Theosophy and Future](#)” on Facebook and [E-Theosophy at Yahoo](#).

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The Writings of an Eastern Master - 11

Transcriptions from the Letters of Blavatsky's Teacher



Allan O. Hume (left) and Alfred P. Sinnett

Editorial Note:

This is number eleven in the series of articles reproducing letters written by the master of Helena Blavatsky. The text corresponds to the Letter XLIII, or 43, in “The Mahatma Letters” (non-chronological editions). A note in the chronological edition says:

“Apparently the Mahatma had been asked to review a pamphlet written by Hume and had been guilty of not praising it enough. Sinnett had shown the criticism to Hume and the latter had reacted negatively.”

In order to make a contemplative reading easier, we divide longer paragraphs into smaller ones.

(CCA)

Letter No. XLIII (43)

Received Allahabad, February, 1882.

Before another line passes between us we must come to an agreement, my impulsive friend. You will have first to promise me faithfully never to judge of either of us, nor of the situation, nor of anything else bearing any relation to the “mythical Brothers” - tall or short - thick or thin - by your worldly experience or you will never come at the truth.

By doing so until now you have only disturbed the solemn quiet of my evening meals several nights running and made my snake-like signature what with your writing it and thinking about it to haunt me even in my sleep - as by sympathy I felt it being pulled by the tail at the other side of the hills. Why will you be so impatient? You have a life time before you for our correspondence; though while the dark clouds of the *Deva-Lok* "Eclectic" are lowering on the horizon of the "Parent" it has to be a spasmodic and an uncertain one. It may even suddenly break off owing to the tension given it by our too intellectual friend. Oy-hai, Ram Ram! To think that our very mild criticism upon the pamphlet, a criticism reported by you to Hume Sahib - should have brought the latter to kill us at a blow! to destroy, without giving us one moment to call a Padri in or even time to repent; to find ourselves alive, and yet so cruelly deprived of our existence is truly sad, tho' not quite unexpected. But it is all our own fault.

Had we - instead prudently sent a laudatory hymn to his address we might now have been alive and well, waxing in health and strength - if not in wisdom - for long years to come and finding in him our Ved-Vyasa [1] to sing the occult prowess of the Krishna and Arjuna on the desolate shores of Tsam-pa. Now that we are dead and desiccated tho', I may as well occupy a few minutes of my time to write as a *bhut* [2] to you, in the best English I find lying idle in my friend's brain; where also I find in the cells of memory the phosphorescent thought of a short letter to be sent by himself to the Editor of the Pioneer to soothe his English impatience. My friend's friend - K.H. has not forgotten you; K.H. does not intend breaking off with you - unless Hume Sahib should spoil the situation beyond mending. And why should he? You have done all you could, and that is as much as we ever intend asking of any one. And now we will talk.

You must thoroughly put aside the personal element if you would get on with occult study and - for a certain time - even with himself. Realize, my friend, that the social affections have little, if any, control over any true adept in the performance of his duty. In proportion as he rises towards perfect adeptship the fancies and antipathies of his former self are weakened: (as K.H. in substance explained to you) he takes all mankind into his heart and regards them in the mass. Your case is an exceptional one.

You have *forced* yourself upon him, and stormed the position, by the very violence and intensity of your feeling for him - and once he accepted he has to bear the consequences in the future. Yet it cannot be a question with him what the visible Sinnett may be - what his impulses, his failures or successes in his world, his diminished or undiminished regard for him. With the "visible" one we have nothing to do. He is to us only a veil that hides from profane eyes that other *ego* with whose evolution we are concerned. In the external *rupa* do what you like, think what you like: only when the effects of that voluntary action are seen on the body of our correspondent - is it incumbent upon us to notice it.

We are neither pleased nor displeased because you did not attend the Bombay meeting. If you *had* gone, it would have been better for your "merit": as you did not go you lost that little point. I could and had no right to influence you any way - precisely because you are no *chela*. It was a trial, a very little one, tho' it seemed important enough to you to make you think of "wife and child's interests". You will have many such; for though you should never be a *chela*, still we do not give confidences even to correspondents and "*proteges*" whose discretion and moral pluck have not been well tested.

You are the victim of *maya*. It will be a long struggle for you to tear away the "cataracts" and see things as they are. Hume Sahib is a *maya* to you as great as any. You see only his mounds

of flesh and bones, his official personality, his intellect and influences. What are these, pray, to his true self that you *cannot* see, do what you may? What has his ability to shine in a *Durbar* or as the leader of a scientific society to do with his fitness for occult research, or his trustworthiness to keep our secrets? If we wanted anything about our lives and work to be known is not the *Theosophist* columns open to us? Why should we dribble facts thro' him, to be dressed for the public meal with a currie of nauseous doubts and biting sarcasm fit to throw the public stomach into confusion. To him there is nothing sacred, either within, or without occultism. His is a bird-killing and a faith-killing temperament; he would sacrifice his own flesh and blood as remorselessly as a singing bulbul; and would desiccate yourself and us, K.H. and the "dear Old Lady" and make us all bleed to death under his scalpel - if he could - with as much ease as he would an owl, to put us away in his "museum" with appropriate labels outside and then recount our necrologies in "Stray Feathers" to the amateurs. No Sahib; the *outside* Hume is as different (and superior) from the *inside* Hume, as the outside Sinnett is different (and inferior) to the nascent inside "protege". Learn that and sit the latter to watching the editor, lest he play him a bad trick some day. Our greatest trouble is to teach pupils not to be befooled by appearances.

As you have already been notified by Damodar thro' the D-- [3], I did not call you a chela - examine your letter to assure yourself of it - I but jokingly asked O. the question whether he recognised in you the stuff of which chelas are made. You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and had - to you - a generally unsavoury aspect. But if *that* sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing *lamas* would pass your muster? This is part of your blindness. Were he to die this minute - and I'll use a Christian phraseology to make you comprehend me the better - few hotter tears would drop from the eye of the recording Angel of Death over other such ill-used men, as the tear Bennett would receive for his share. Few men have suffered - and unjustly suffered - as he has; and as few have a more kind, unselfish and truthful a heart. That's all: and the unwashed Bennett is *morally* as far superior to the gentlemanly Hume as you are superior to your *Bearer*.

What H.P.B. repeated to you is correct: "the natives do not see Bennett's coarseness and K.H. is also a native". What did I mean? Why simply that our Buddha-like friend *can see thro' the varnish*, the grain of the wood beneath and inside the slimy, stinking oyster - the "priceless pearl within!" B---- is an honest man and of a sincere heart, besides being one of tremendous moral courage and a martyr to boot. Such our K.H. loves - whereas he would have only scorn for a Chesterfield and a Grandison. I suppose that the stooping of the finished "gentleman" K.H., to the coarse fibred infidel Bennett is no more surprising than the alleged stooping of the "gentleman" Jesus to the prostitute Magdalene: There's a moral smell as well as a physical one good friend.

See how well K.H. read your character when he would not send the Lahore youth to talk with you without a change of dress. The sweet pulp of the orange is *inside* the skin - Sahib: try to look inside boxes for jewels and do not trust to those lying in the lid. I say again: the man is an *honest* man and a very earnest one; not exactly an angel - they must be hunted for in fashionable churches, parties at aristocratical mansions, theatres and clubs and such other *sanctums* - but as angels are outside our cosmogony we are glad of the help of even honest and plucky tho' dirty men.

All this I say to you without any malice or bitterness, as you erroneously imagine. You have made progress during the past year - and therefore nearer to us - hence I talk with you as with

a friend, whom I hope of finally converting to some of our ways of thinking. Your enthusiasm for our study has a tinge of selfishness in it; even your feeling for K.H. has a mixed character: still *you are nearer*. Only you trusted Hume too much, and mistrusted him too late, and now his bad karma reacts upon yours, to your detriment. Your friendly indiscretions as to things confided to you alone by H.P.B. - the cause - produces his rash publicities - the effect. This I am afraid must count against you. Be wiser hereafter. If our rule is to be chary of confidences it is because we are taught from the first that each man is personally responsible to the Law of Compensation for every word of his voluntary production. Mr. Hume would of course call it *jesuitry*.

Also try to break thro' that great *maya* against which occult students, the world over, have always been warned by their teachers - the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The Spiritualists are drunken with it; they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy.

If you want healthy, philosophic thought, and can be satisfied with such - let us correspond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it - in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown.

And now it is time to put a stop to my abominable penmanship and so relieve you from the task. Yes - your "cosmogony"! Well, good friend, your cosmology is - between the leaves of my *Khuddaka Patha* - (my family Bible) and making a supreme effort I will try to answer it as soon as I am relieved, for just now I am on duty. It is a life long task you have chosen, and somehow instead of generalizing you manage always to rest upon those details that prove the most difficult to a beginner. Take warning my good Sahib. The task *is* difficult and K.H. in remembrance of old times, when he loved to quote poetry, asks me to close my letter with the following to your address:

"Does the road wind up-hill all the way?"

"Yes to the very end."

"Will the day's journey take the whole long day?"

"From morn to night, my friend." [4]

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.

I saw Olcott and instructed him what to say to our Simla Sage. If the O.L. rushes into epistolary explanations with him, stop her - as O. covered all the ground. I have no time to look after her, but I made her promise never to write to him without showing her letter first to you.

Namascar.

Yours M.

NOTES:

[1] *Ved-Vyasa* - a supreme scholar, a revealer of the Vedas. (CCA)

[2] The Brazilian edition of the Letters clarifies: “bhut” means a “phantom”, an astral “shell” separated from its higher self. (CCA)

[3] “D--” - A note in the Chronological Edition informs: “Disinherited, i.e., Djual Khul.” (CCA)

[4] From the poem “Up-Hill”, by Christina Rossetti. On this topic, see in our websites the article “[The Up-hill Road](#)”. (CCA)

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The above text transcribes Letter XLIII in “The Mahatma Letters”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages: see pp. 258-262. The whole book is available in PDF [at our websites](#). The pages are the same in the TUP edition. In the Chronological edition of the compilation, this is letter 42.

Regarding Your Future



May your blessings outnumber the shamrocks that grow and may trouble avoid you wherever you go. (*Irish Proverb*)

Universal Law and Common Sense

The virtuous circle before Life consists in not acting in destructive ways “because there is so much destruction in the world today”.

It means acting instead in constructive ways, “because there is so much need for positive thinking and harmonious action”. The basis for the effort to heal and optimistic feelings is the secret affinity of one’s soul with the eternal, ceaseless operation of universal law.

Suffering generates relief. Unbalance is succeeded by balance. The problem of waste of time provokes an effort in time planning.

Injustice paves the way to justice. Manifested ignorance prepares a new wave of manifested justice. Being aware of the Law of Equilibrium - also known as the Law of Cycles - is a matter of common sense.

Born on 22 February: John Reuchlin, the Father of Reformation



Reuchlin; a portrait and his statue at his hometown, Pforzheim, Germany

German humanist and kabalist John Reuchlin was born under the sign of Pisces. He came into the physical world on 22nd February 1455 and died five centuries ago in 1522. [1]

Among the twelve zodiacal signs, Pisces is considered “the dreamer”. Dreams usually prepare outward action, and as a pioneer of the Reformation Reuchlin worked on the abstract level of mystic oneiric action.

HPB calls him “the father of the Reformation”. [2] Reuchlin played the pioneering role of a mystic who paved the way to that change in Christianity through “dreams”. Helena Blavatsky quotes from the “Royal Masonic Cyclopaedia”, on “Rosicrucianism”:

“The Kabalistic reveries of a John Reuchlin led to the fiery action of a [Martin] Luther (...).” [3]

The fact helps us understand how social change is really made. It begins on the abstract levels of dream or “reverie”. Writing about the History of Christianity, H.P. Blavatsky says in “Isis Unveiled”:

“Magic, in all its aspects, was widely and nearly openly practiced by the clergy till the Reformation. And even he who was once called the ‘Father of the Reformation’, the famous John Reuchlin [4], author of the ‘*Mirific Word*’ and friend of Pico di Mirandola, the teacher and instructor of Erasmus, Luther, and Melancthon, was a kabalist and occultist.” [5]

Not all Reformation movement was Lutheran, of course. Unlike Martin Luther, the Anabaptists do not adopt a top-down structure for their Churches, have no professional priests and do not believe in State-sponsored churches.

While the Lutheran churches did the same as the Vatican in supporting Nazism in Germany, the various Anabaptists groups (Mennonites, Amish and Hutterites) traditionally shun all violence and war and were always persecuted for doing so. They do not adhere to the cult of machines and reject the worship of technology, which, by the way, was central to Nazism - a fact that should not be forgotten in the present “technological civilization”. The Anabaptists refuse to participate in military conflicts of any kind. They try to live instead in the unbureaucratic spirit of the original Christian teachings.

NOTES:

[1] Source of date, “Collected Writings”, H. P. Blavatsky, volume XIV, and [Encyclopaedia Britannica](#).

[2] “Collected Writings”, H. P. Blavatsky, TPH, USA, volume XIV, p. 169.

[3] See her article “The Trial of the Sun Initiate” in “Collected Writings”, H. P. Blavatsky, TPH, USA, volume XIV, p. 266.

[4] NOTE BY HPB: *Vide* the title-page on the English translation of Mayerhoff’s “Reuchlin und Seine Zeit”, Berlin, 1830. “The Life and Times of John Reuchlin, or Capnion, the Father of the German Reformation”, by F. Barham, London, 1843.

[5] [“Isis Unveiled” Volume II](#), by Helena P. Blavatsky, p. 20.

The New Texts in Our Websites

This is the monthly report of our associated websites. On 22 February, we had 2144 texts in our websites. Of these 4 items were in French, 59 in Spanish, 1028 in English and 1053 in Portuguese.

The following items were published in English and Spanish between 23 January and 22 February:

(The more recent titles above)

1. **Unplanned Events in Life** - *Carlos Cardoso Aveline*
2. **La Oración de la Buena Voluntad** - *Carlos Cardoso Aveline*
3. **The Cycles of Our Mankind** - *Carlos Cardoso Aveline*
4. **A Prayer of Good Will** - *Carlos Cardoso Aveline*
5. **Despertando de las Guerras del Opio** - *Carlos Cardoso Aveline*

