



slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature.” [2]

The issue was examined during a public meeting in Russia in December 2021, when a young lady presented to Vladimir Putin a defiant question on the spiritual side of family and parenthood. She said that many are giving up having children:

[https://www.youtube.com/watch?v=1ZXdqd1hx1Q&ab\\_channel=RussiaInsight](https://www.youtube.com/watch?v=1ZXdqd1hx1Q&ab_channel=RussiaInsight)

In his answer, the president of Russia speaks of his own family, which suffered severe losses during the Second World War. He makes it clear that the happiness of fatherhood and motherhood is **more important than material prosperity**.

Many in the West look at the process of marriage, children and grandchildren in its spiritual dimension. They know that the value of family is greater than the importance of material possessions. Yet there are those who question themselves:

“Do I obtain money in order to live, or do I live in order to obtain money?”

It is important to see whether Western leaders have a similar philosophy of life as the one now being taught in Russia by its president. Perhaps not all of them adopt as their own the enduring moral values taught by Vladimir Putin.

One century ago our Western civilization was still proud to call itself *Christian*. Yet as early as the 19th century Helena Blavatsky wrote that Russia is “the only country where the pure ideal of Christ is still preserved”. [3] And things do not seem to have improved in the Western nations since then.

## NOTES:

[1] Letter I, page 04, in “[Letters From the Masters of the Wisdom - First Series](#)”.

[2] “[How Women Enlighten the Future](#)”.

[3] “Neo-Buddhism”, by H.P. Blavatsky, in “Collected Writings” of H.P.B., Volume XII, p. 348. The article “Neo-Buddhism” is published in our associated websites under the title of “[Answer to a Russian Philosopher](#)”.

000

Read more:

- \* [Is Family Life a Duty?](#)
- \* [Family and the Sources of Life.](#)
- \* [The Five Dimensions of Love.](#)
- \* [Slavophilism and Theosophy.](#)

000

East-West Dialogue on ‘Cancel Culture’:  
**Whether Modern Nations Should  
Preserve Moral Values and Family**



Vladimir Putin (Photo: Tass)

An intercultural dialogue is necessary in the present stage of the spiritual and cultural relations between East and West. Interaction is part of life, and enmity can only emerge when people ignore the laws of evolution.

In September 2021 the president of Russia described the philosophy of life adopted by his country, and made a few commentaries on the Western culture as well:

[https://www.youtube.com/watch?v=45gV\\_0owJ20&ab\\_channel=RussiaInsight](https://www.youtube.com/watch?v=45gV_0owJ20&ab_channel=RussiaInsight)

*The Aquarian Theosophist* thinks significant Western political leaders and heads of government may have equally meaningful ideas to offer. Many of them have yet to join the conversation. We hope in due time other social sectors - including the *esoteric* ones - stop pretending that the issue of morality and ethics has no importance, or is not decisive in human Karma and the making of future.

000

See Helena Blavatsky's article "[Moral Education, by Professor Buchanan](#)".

000

# The Future of Humanity Makes Sense

## There Will Be a More Balanced Cooperation in a Multipolar World



Contrary to what some people would prefer, a theosophical view of the world in the 2020s does not indicate that we are all moving towards a sort of World State controlled by the axis United States-Canada-UK-Western Europe.

Regardless of appearances, the *actual* trend - considered desirable by Henry Kissinger and seen as almost “a done deal” by influential philosophers in Russia today -, is to live in a *multipolar world*. According to this viewpoint, several leading civilizatory centers will be mutually independent, flexible in their geopolitical boundaries, but able to get along well with each other. They will lead the world to a state of balanced interaction among nations and to a reasonably harmonious equilibrium.

Some of these geographic and cultural centers of power would be China, the United States, Russia, Europe, and India. It might be risky to mention more names at this point.

It’s just a trend, a possibility. We consciously ignore therefore the differences of views between Henry Kissinger and Alexander Dugin.

Such a broad vision points to a world that respects the principle of diversity among contrasting cultures. Not everyone has to drink Coca-Cola. This integration will not destroy national traditions. It will not attack or ridicule the love of each population for its own country. In it, no national leaders will be so unreasonable in their ambitions as to try to impose their own political regime on other countries.

If we actually move in this direction - something we may be doing already - the retirement of the United States as “the Police of the world” is guaranteed. Instead of “a police of the

world”, in this scenario we will have a system of balance and mutual adjustment among several nations or blocks of geopolitically strong nations, with a number of different cultures.

Anti-Semitism and anti-Israel campaigns will be an important item to see and remember, in historical Museums. There will be no reason to maintain an arms race or to spread nuclear bombs. Money now spent on weapons will go to other activities, hopefully nature-friendly. As this reality emerges, the United States will have to rediscover its place in the community of nations.

000

## The Buddhi-Manasic Change of the World



**B**uddhi-manas is a level of consciousness. It is the spiritual layer of our thoughts and ideas which flow free from the world of form.

The compound word literally means “enlightened mind” or “mind of light”.

There are many who complain about the world, and few who work to improve it. Large crowds demand this or that, often in aggressive ways, while small groups of people humbly seek to fulfill their duty so that human situations become more favorable at the right time.

Which of these groups do you place yourself in? Among the noisy crowds of the misinformed, or among the few who persevere in the path to inner peace?

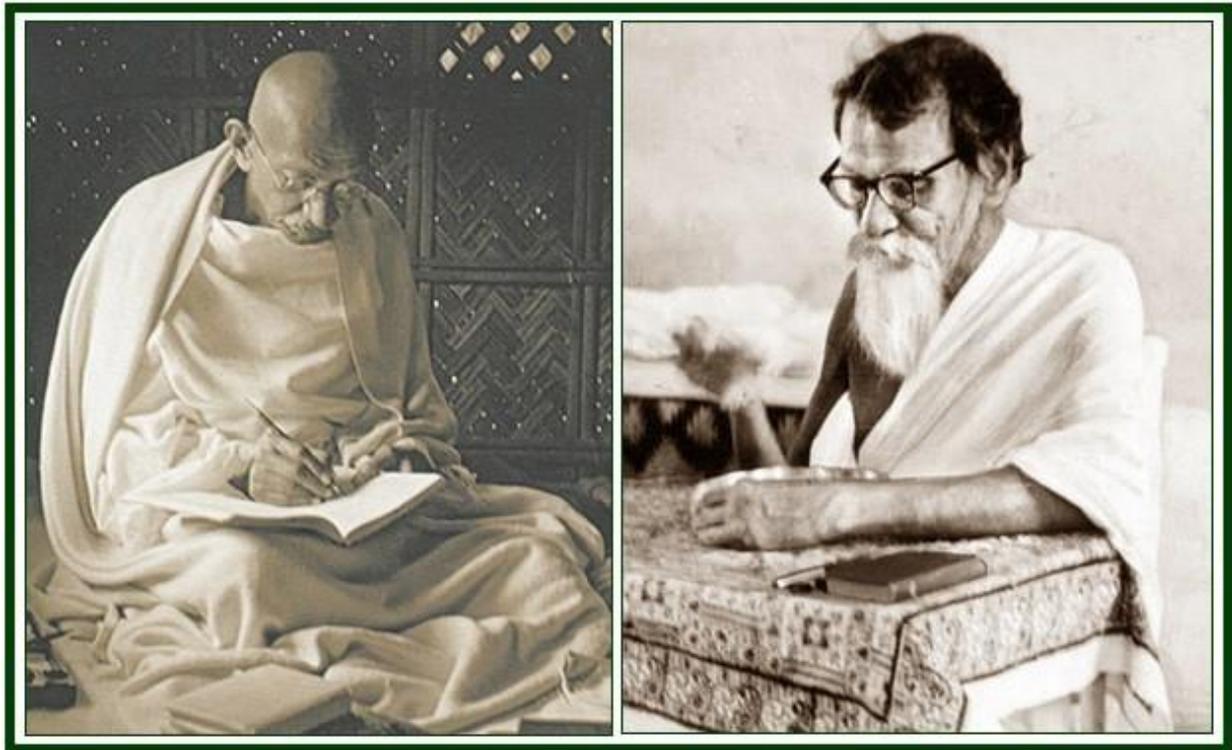
The real construction is harmonious and flows in silence. Neurosis, however, feels its priority is to make noise and draw attention to itself. Peace happens without fanfare, but childish denunciation happens like an automatic nervous tic, or like the cry of a small child who asks for his mother’s lap.

Do we want to take responsibility for our lives, or do we prefer to naively expect from others the solution to our problems?

The buddhi-manasic change is the real change, because it takes place from the inside out. By correctly using the power of thought, we can create a better world, build right relationships, have calmer cities and a lasting civilization. By the right use of the power of feeling we learn to make less mistakes, to have more effective actions, and do good to more people.

Thus we abandon the artificial world of slogans and complaints and walk along the path of truth, which is the path of peace.

**Good News to Those Who Worry:**  
**Authoritarian Schemes**  
**Tend to Be Short-Lived**



**Mahatma Gandhi and his disciple Vinoba Bhave**

Every attempt to obtain absolute power through the use of military action, military-induced collective fear and other techniques of mind control applied to nations - has been invariably short-lived in human history. Besides, such unbalanced attempts were only partially successful, during their passing and fragile victories.

Alexander of Macedonia, Napoleon Bonaparte and Adolf Hitler are three examples of this basic fact. Many others could be named.

*Of course, one must consider George Orwell's prophecy and warning.*

In his powerful book “1984”, he envisions a new authoritarian world order that controls even the way people think, and which decides what people can say and what they cannot. Thought-police indeed. Through an almost ubiquitous electronic surveillance, the authorities monitor most of the movements and actions of each citizen.

So what?

Orwell is a great writer. He was a citizen of an exemplary altruistic ethic. He was also a hero of the human cause. But he was not blessed enough to study esoteric philosophy deeply.

Deprived of a broader understanding of human evolution, Orwell did what he could, but he did not clearly perceive the fleeting and illusory aspect of any attempt to control people’s minds.

Power corrupts, and absolute power would corrupt absolutely, if it didn’t implode first.

Fortunately it implodes, and usually it does so disastrously. Every authoritarian lie is short-lived, not because the resistance to it is necessarily strong, but because after a while it can no longer resist its own weight.

Systematic abuses of power quickly pave the way to the fall of those in power. On the other hand, the prestige and influence of sincere leaders endure, and their good karma inspires humanity across the long-term time. Hitler fails and falls, but Gandhi stays with us.

000

## **The Kindle Edition of “The Fire and Light”, at Amazon**

The book “**The Fire and Light**” is now easy to buy in a **Kindle edition** at Amazon:

[https://www.amazon.com/-/pt/gp/product/B08JD3V3N2/ref=dbs\\_a\\_def\\_rwt\\_bibl\\_vppi\\_i0](https://www.amazon.com/-/pt/gp/product/B08JD3V3N2/ref=dbs_a_def_rwt_bibl_vppi_i0)

However, if you prefer to buy it in paper direct from Raja Yoga Books-The Aquarian, click **here**: <https://www.rajayogabooks.com/products/the-fire-and-light-of-theosophical-literature> .

000

**R**ead more:

\* **[How We Fabricate Scapegoats.](#)**

\* **[The Morality of Present Civilization.](#)**

000

## Leaving Aside the Illusion of Knowing Everything



Unable to live with unknown factors, superficial individuals create and cling to false certainties. Thus they deceive themselves.

Fools and naive persons have intense opinions about everything, at any time. Thanks to this attitude they lose their common sense and remain closed-minded in the face of new facts. However, new facts require an open mind and a broad horizon.

Far from the world of illusion, deep self-confidence is inseparable from a confidence in life and confidence in the positive potentiality of others.

An optimistic attitude, combined with prudence and a rigorous discernment, allows you to live in peace with unknown factors.

Once the pilgrim puts aside the childish fantasy that he knows everything, he can start to learn from each event and every circumstance around him.

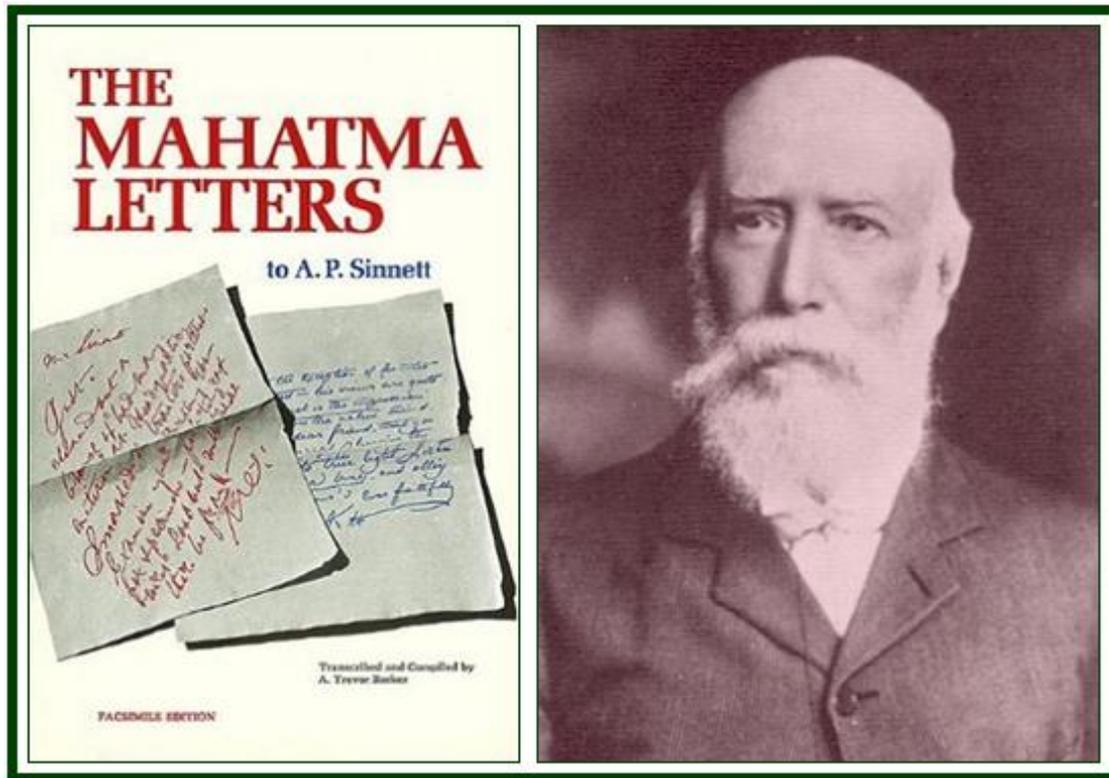
The sage and the well-informed warrior are prepared for anything, but they don't fool themselves into thinking they know the future of this or that specific situation. The fact of being alert allows them to act creatively and take advantage of the unlimited positive potentiality of every moment and situation in life.

000

Read more: "[Opinion, Research and Knowledge](#)".

000

## No Popes Are Needed for the Renewal of the Theosophical Project



One of the editions of the Mahatma Letters, and Alfred P. Sinnett, one of their recipients

During the world transition in the first half of 21st century, the theosophical movement has new sources of renewal in its priorities and world-views, which are not situated in the United States, United Kingdom or the richest countries in Western Europe.

The geopolitics of the movement is changing.

The bureaucratic and ritualistic theosophical movement, invented by Annie Besant in the beginning of 20th century, has become irrelevant. It is the time now for a new vision of the movement to emerge from places other than the US or the “dominant” Western world.

On the moral dimension, the Besantian view of the movement has failed from the very beginning. It is now failing in the outer and visible realm - as a bureaucracy. The fate of some groups which follow W.Q. Judge is not necessarily different, with a few exceptions, one of them being the ULT in India, with its firm and stable magazine “The Theosophical Movement”. But we are talking about a general trend, not a mechanical fact. The India factor is of course decisive in human process. According to “The Secret Doctrine”, India is the central place for our “fifth humanity” as a whole.

The present phase of fifth humanity, however, is transferring its focus from “white European-American countries” to a more diversified field of geographical possibilities, in which Asia has a growing importance. One should remember that as early as the 1940s Lin Yutang wrote about the inevitable emergence of Asia in international affairs. [1]

Asian cultures are deeper than the Western ones, because they are older and more experienced. As a result, in order to understand the on-going planetary events and the present phase of our world transition, it is not enough to memorize theosophical books and recite them in nice public talks or videos. It is not wise to expect an actual leadership from those sectors of the movement which are still attached to regurgitating old 20th century formulas and cannot look at the 21st century from the point of view of the original HPB-Masters teaching.

It will be necessary to directly understand the nature and substance of spiritual knowledge and ethics as taught by the authentic, classic theosophy, in order to see the dharma and duty ahead. Now is the time to study the Pedagogy of the Mahatmas as taught by the Adepts themselves and Helena Blavatsky.

## NOTE:

[1] "Between Tears and Laughter", Lin Yutang, Blue Ribbon Books, New York, copyright 1943, see chapter one.

000

# The New Items in Our Websites

On 14 February we had 3009 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 22 items were in [French](#), 250 in [Spanish](#), 1358 in [English](#) and 1377 in [Portuguese](#). [1]

The following items were published in English and Spanish between 14 January and 14 February 2022:

(The more recent titles above)

1. **Eternal Wisdom in Daily Life** - *O. S. Marden*
2. **La Lección del Sol en Acuario** - *Carlos Cardoso Aveline*
3. **How We Fabricate Scapegoats** - *Carlos Cardoso Aveline*
4. **El Teósofo Acuariano, Febrero de 2022**
5. **Blavatsky Corrects W. Q. Judge** - *Helena P. Blavatsky*
6. **El Elogio de las Dificultades** - *Carlos Cardoso Aveline*
7. **Russia, Wisdom and World Peace** - *Carlos Cardoso Aveline*
8. **Autoimagen y Autoconocimiento** - *Carlos Cardoso Aveline*
9. **How Theosophy Defeats Racism** - *Carlos Cardoso Aveline*
10. **The Aquarian Theosophist, January 2022**

## 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), and [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com).

000

## How H.P. Blavatsky Saw in 1891 The Karma of Present Civilization



Helena P. Blavatsky (1831-1891)

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial.

Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream.

Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation.

In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills". The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer.

And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

(**Helena P. Blavatsky**, in May 1891.)

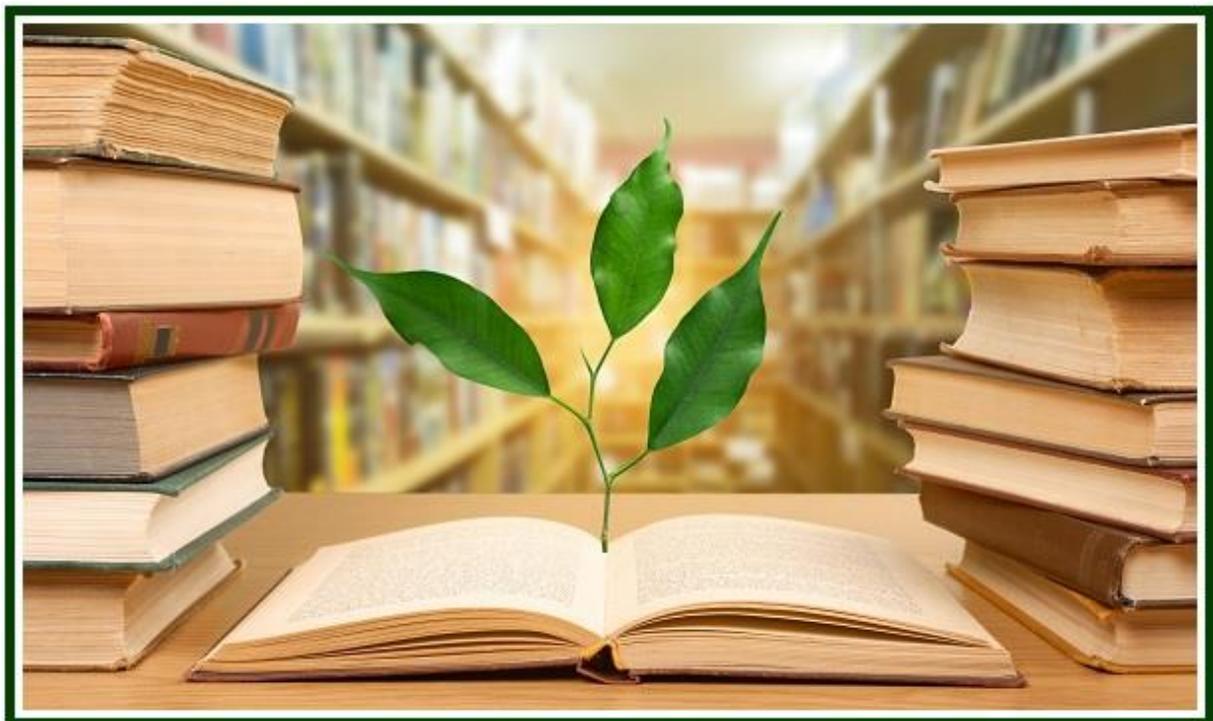
[From the article “**Civilization, the Death of Art and Beauty**”, by H. P. Blavatsky. See “Collected Writings” of HPB, TPH, volume XIII, p. 181.]

000

Join the group “[La Sabiduría Andina](#)”.

000

## **Marc Edmund Jones:** **Unlimited Possibilities to Learn**



**M**arc Edmund Jones made a specific interpretation for each one of the 360 degrees of the Zodiac, which grossly correspond to the 365 days of the year. He called them “the Sabian Symbols”.

He does not see “benefics” or “malefics” in the sky. He sees everywhere lessons and opportunities to learn, and some of them are pleasant, others unpleasant. Such a “law of learning” is central to theosophy and has been expressed by Robert Crosbie and others.

One of the main aspects of “The Sabian Symbols” consists in examining each degree of the Zodiac from the point of view of its positive potentialities.

Regarding Capricorn 23, for instance, Marc Edmund Jones writes:

“This is a symbol of man’s resourcefulness in developing new areas of experience on the practical side, and of his genius for dramatizing the fruits of an everyday aliveness and thereby stimulating a broadened self-expenditure. The continual effort of an idealistic leadership (...) demands an exaltation of personal vision and character, and in the course of time every individual is brought to a broader understanding of his fellows. The goal of living becomes a preservation of values”. [1]

Everything contains sacred opportunities, if we have the eyes to see.

## **Universal Law Gives Us The Guidance We Need**

Jones writes about a “completely unconditioned potentiality”, which is easier to approach in the first degree of Aries and the first degree of Libra, the starting point and the middle or turning point of the Zodiac. [2]

The idea of “unconditioned potentiality” is an exaggeration. The very notion of “potentiality” implies karmic conditioning, since that which is potential remains still restricted and needs some (karmic) conditions in order to flourish. There is nothing “completely unconditioned in the Universe” and even the highest Samadhi needs some specific Karmic conditions to take place or to be attained - certainly for some time and not for an eternity.

But the idea is fundamentally correct if we use for instance the words “unlimited potentialities”. Our possibilities are indeed as infinite as the universe, although they are fortunately guided and conditioned by the Law of Equilibrium. They also need an infinite amount of Time, in order to attain Infinity.

Jones says that “elements of individual consciousness emerge from a primordial formlessness”, and elements of wisdom develop “through the continual determination of human spirit”, so as to project themselves into experience.

Each person is born out of his or her own higher levels of consciousness, into the external manifested world. We also do that again every morning, as we awaken from a good deep sleep and reclaim the use of our physical body. Different cycles of our life bring about periodical moments of rebirth - inside the same incarnation.

We are constantly renewing ourselves at every level of consciousness and existence, and it is possible to develop intelligent ways to manage the process. An unlimited and safe guidance is given to us by the One Law.

### **NOTES:**

[1] “The Sabian Symbols in Astrology”, by Marc Edmund Jones (1888-1980), Aurora Press, Santa Fe, N.M., USA, copyright 1993, 437 pp., see p. 263.

[2] “The Sabian Symbols in Astrology”, by Marc Edmund Jones, Aurora Press, pp. 150-151.

000

Click and join the group [E-Theosophy](#) in [Google Groups](#).

000

# Thoughts Along the Road

## Having no Personal Desire is the Real Path to Bliss



\* There are reasons to keep silent regarding various topics in different moments, and never to talk too much. Silence invites a contemplative attitude. It stimulates serenity and full attention. It expands perception as well as detachment. But suppose you want to help improve the world and fight falsehood. Then you must consider that no one can unmask significant forms of fraud and falsehood while invariably preserving a comfortable silence.

\* On the other hand, it is more effective - if more difficult - to build authentic structures than to fight old and rotten bureaucracies, to put one simple example. And building is much more silent than destroying or fighting. That is not to say you should not challenge the windmills of collective ignorance. It simply means you should put more energy in building correct practices than in unmasking mistakes. You can always speak through your positive actions. In fact, constructive work often speaks louder than brilliant words.

\* In a civilization controlled by propaganda, stimulating personal desire is almost a law. Desire is presented as the path to a happy life. In fact, the undue growth of personal desire leads to frustration, to envy, unfair competition, suffering, desperation, and, in some cases, crime.

\* The intense bliss to which sages have access does not occur because they have their desires fulfilled, but because they have no personal desires. Their aspirations are altruistic, and are

permeated with detachment and universality. The feelings of wise people tend to be impersonal. As a result, the sages have access here and now to the blessed substance of Devachan, the “place of the gods”. Yet Devachan is no location - it is a level of consciousness.

\* The most pleasant kind of noiselessness is the silence that follows an intense effort made towards a noble goal - while at the same time we recognize that the world is moving in the right direction. The right direction is the path along which we all learn the science of spiritual ethics and practical justice.

\* Suffering brings lessons in modesty. The fragility of our plans, which is shown every day by the reality of facts, allows us to keep our feet on the ground and teaches us a little realism. Thus, the pains that we must face in life temper us so that our victory becomes better and more durable. We then realize that our victory does not need to be seen, or recognized, or approved by anyone, except our own conscience.

\* It is very easy to have expectations that the circumstances before us will improve. More difficult, and more efficient, is to take steps to improve our own attitude in the face of circumstances. Each time someone improves his actions and reactions, the practical situations in which he lives tend to improve, too.

\* The process of suffering often becomes a habit: many people have a strong personal attachment to their favorite forms of frustration and dissatisfaction. Three factors are present in the healing of such an emotional disease. The first is to expand one’s affinity with the ideas of victory and contentment. The second is to use one’s willpower to think the best, from the point of view of goodwill. The third is to practice the art of seeing the positive opportunities that surround us night and day. [1]

## NOTE:

[1] Click to read the articles “[The Opportunities Ahead of Us](#)” and “[Obstacles and Opportunities](#)”.

000

## A Few Words From a Master of the Wisdom

“**Those of you who would know** yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, *as it is verily that God itself*: called the HIGHER CONSCIOUSNESS.”

(From the article “[Some Words on Daily Life](#)”.)

000



determined; nor is it necessary. But the stronger and the more extensive the generous affections are, so much the better is the temper; the lower they are, and the more that any opposite or narrower ones prevail against them, so much the temper is the worse. It is our business to aim at the highest moral excellence, and not content ourselves with merely avoiding infamy or censure.

3) Another degree of vice are the sudden passionate motions of anger, resentment, and ill-will, upon provocation either falsely apprehended, or aggravated beyond any real ground. Such passions when they lead to injury are vicious, though not in the highest degree. When indeed by indulgence they turn into habitual rancor and settled malice or revenge, they form a most odious character.

4) A more deformed sort of vice is when the selfish passions and sensual appetites lead men into like injuries. These are worse excuses and weaker extenuations of guilt than the angry passions.

5) A degree more deformed is when calm selfishness raises deliberate purposes of injury known to be such. In these cases the moral faculty must be quite over-powered, and deprived of all its natural force in the soul, and so must all humanity. The like is the case when men from mere selfishness, without any grievous temptation, or without any motives of public interest, counteract their moral sentiments by falsehood, treachery, ingratitude, a neglect of honour, or low cowardice dreading to lose some positive advantages, even while there is no such evil impeding as could much affect a brave and good man.

6) In this class, or rather in a worse one, we must rank impiety, or the want of all due affections to the Deity, when he is known and conceived to be good. Our moral faculty must be strangely asleep where the desire of knowing the Supreme Excellence is a-wanting, or love to it when it is known: or where there is no care to cultivate devout affections of gratitude where there have been the greatest benefits received, and where they are repeated every moment.

There is a disposition still worse, conceivable in the abstract, but scarce incident to mankind, or the creatures of a good Deity; a fixed unprovoked original malice, or a desire of the misery of others for itself, without any motives of interest.

## XII

Without a distinct consideration of this moral faculty, a species endued with such a variety of senses, and of desires frequently interfering, must appear a complex confused fabric, without any order or regular consistent design. By means of it, all is capable of harmony, and all its powers may conspire in one direction, and be consistent with each other. It is already proved that we are capable of many generous affections ultimately terminating on the good of others, neither arising from any selfish view, nor terminating on private good. This moral faculty plainly shows that we are also capable of a calm settled universal benevolence, and that this is destined, as the supreme determination of the generous kind, to govern and control our particular generous as well as selfish affections; as the heart must entirely approve its doing thus in its calmest reflections: even as in the order of selfish affections, our self-love, or our calm regard to the greatest private interest controls our particular selfish passions; and the heart is satisfied in its doing so.

To acknowledge the several generous ultimate affections of a limited kind to be natural, and yet maintain that we have no general controlling principle but self-love, which indulges or checks the generous affections as they conduce to, or oppose, our own noblest interest; sometimes allowing these kind affections their full exercise, because of that high enjoyment we expect to ourselves in gratifying them; at other times checking them, when their gratification does not over-balance the loss we may sustain by it; is a scheme which brings indeed all the powers of the mind into one direction by means of the reference made of them all to the calm desire of our own happiness, in our previous deliberations about our conduct: and it may be justly alleged that the Author of Nature has made a connection in the event at last between our gratifying our generous affections, and our own highest interest. But the feelings of our heart, reason, and history, revolt against this account: which seems however to have been maintained by excellent authors and strenuous defenders of the cause of virtue.

This connection of our own highest interests with the gratifying our generous affections, in many cases is imperceptible to the mind; and the kind heart acts from its generous impulse, not thinking of its own interest. Nay all its own interests have sometimes appeared to it as opposite to, and inconsistent with the generous part, in which it persisted. Now were there no other calm original determination of soul but that toward one's own interest, that man must be approved entirely who steadily pursues his own happiness, in opposition to all kind affections and all public interest. That which is the sole calm determination must justify every action in consequence of it, however opposite to particular kind affections. If it be said "that it is a mistake to imagine our interest opposite to them while there is a good providence": grant it to be a mistake; this is only a defect of reasoning: but that disposition of mind must upon this scheme be approved which coolly sacrifices the interest of the universe to his own interest. This is plainly contrary to the feelings of our hearts.

Can that be deemed the sole ultimate determination, the sole ultimate end, which the mind in the exercise of its noblest powers can calmly resolve, with inward approbation, deliberately to counteract? Are there not instances of men who have voluntarily sacrificed their lives, without thinking of any other state of existence, for the sake of their friends or their country? Does not every heart approve this temper and conduct, and admire it the more, the less presumption there is of the love of glory and posthumous fame, or of any sublimer private interest mixing itself with the generous affection? Does not the admiration rise higher, the more deliberately such resolutions are formed and executed? All this is unquestionably true, and yet would be absurd and impossible if self-interest of any kind is the sole ultimate termination of all calm desire. There is therefore another ultimate determination which our souls are capable of, destined to be also an original spring of the calmest and most deliberate purposes of action; a desire of communicating happiness, an ultimate good-will, not referred to any private interest, and often operating without such reference.

In those cases where some inconsistency appears between these two determinations, the moral faculty at once points out and recommends the glorious the amiable part; not be suggesting prospects of future interests of a sublime sort by pleasures of self-approbation, or of praise. It recommends the generous part by an immediate undefinable perception; it approves the kind ardour of the heart in the sacrificing even life itself, and that even in those who have no hopes of surviving, or no attention to a future life in another world. And thus, where the moral sense is in its full vigour, it makes the generous determination to public happiness the supreme one in the soul, with that commanding power which it is naturally destined to exercise.

