



great religions and the philosophies of individual thinkers. Truth is the synthetic whole which contains and integrates all knowledge. Truth is like a great lake atop a mountain, crystal-pure. The rivulets fed from this one source lose their purity as they run down the mountainside. These streams represent the systems of thought and religions of the world - all more or less incomplete or muddled and impure. Only unsullied truth can withstand every test and trial; only truth explains.

In studying the synthesizing teaching of Theosophy, the searcher for truth is at once relieved of certain misconceptions. He finds that God is not a person, Heaven not a place, Man not a creation. He learns that there is no such “thing” as good or evil, but only motive; there is no birth, no death, only changing states of consciousness for the soul. He learns that there is neither accident nor miracle, but impersonal *law*; no Fate, no Destiny but that freely chosen by man himself. There is no beginning and no end, whether of Gods, men or lowly insects - only eternal life with its ceaseless alternation of activity and rest.

But how shall the searcher know these things for himself? There are three self-evident axioms on which the Theosophical synthesis is based; they are applicable to every problem, the test of every truth. The first axiom denies an external God and affirms the divine Spirit within - the universal and changeless essence of all that live. The second axiom teaches that this is a Universe of Law, of Justice, not external, but inherent in Spirit and all life. The third verity is that all growth is from within, that evolution is the inherent urge of life ever onward and upward toward higher and more complete expression and self-realization. The searcher for truth finds that the Secret Doctrine is in fact a true synthesis, a philosophy of *unity*. He now may wonder if these principles have aught to do with human conduct.

Every man is a philosopher of sorts. His actions are based on his ideas about life. Hence the saying, Ideas rule the world. Were every man to hold true ideas, Truth would rule the world. But the chaotic and ungoverned condition of the world today shows the rule of ignorant ideas. William Q. Judge wrote, “Our thoughts are the matrix, the mine, the fountain, the source of all that we are and all that we may be.” But they are only the source. The pure waters of Truth must flow from that source so as to irrigate the parched fields of human conduct. To have a philosophy of action means to study and apply; it means to honor every truth by use. The abstract principles of brotherhood, of law, of evolution, spring to life in the field of human conduct. The doctrines of Karma and Reincarnation will cause men to pursue in fact the ethics they hold in theory. These ideas would be useless were they not eminently practical. Only in the field of daily life do these ideas light the minds of men.

The Theosophist, then, is not one who “holds” certain ideas in his mind. He is one who exemplifies universal principles in his life, who constitutes himself a strong link in the great chain of being, that the chain may sustain the whole. The philosopher, the lover of truth who has lighted his brand at the One flame of truth, carries that fire in his heart and it shines in his life. It is not simply philosophy and high ideas that are needed; it is philosophy in conduct, until that conduct is no longer human, but has become divine.

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The above article is reproduced from “**Theosophy**” magazine, Los Angeles, USA, March 1940 edition, pp. 204-205. The text was first published anonymously. On the criteria to identify articles written by Mr. John Garrigues (1868-1944), see “[Life and Writings of John Garrigues](#)”.

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The man who listens to Reason is lost: Reason [*id est, mere reasoning*] enslaves all whose minds are not strong enough to master her. (p. 260)

## **The Unconscious Self**

The unconscious self is the real genius. Your breathing goes wrong the moment your conscious self meddles with it. Except during the nine months before he draws his first breath, no man manages his affairs as well as a tree does. (p. 260)

## **Knowledge**

He who can, does. He who cannot, teaches.

A learned man is an idler who kills time with study. Beware of his false knowledge: it is more dangerous than ignorance. Activity is the only road to knowledge. (p. 253)

## **The Window**

Better keep yourself clean and bright: you are the window through which you must see the world. (p. 256)

## **What a Man Believes**

Beware of the man whose God is in the skies. What a man believes may be ascertained, not from his creed, but from the assumptions on which he habitually acts. (p. 257)

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See also the article [On Trying to Look Like a Scholar](#).

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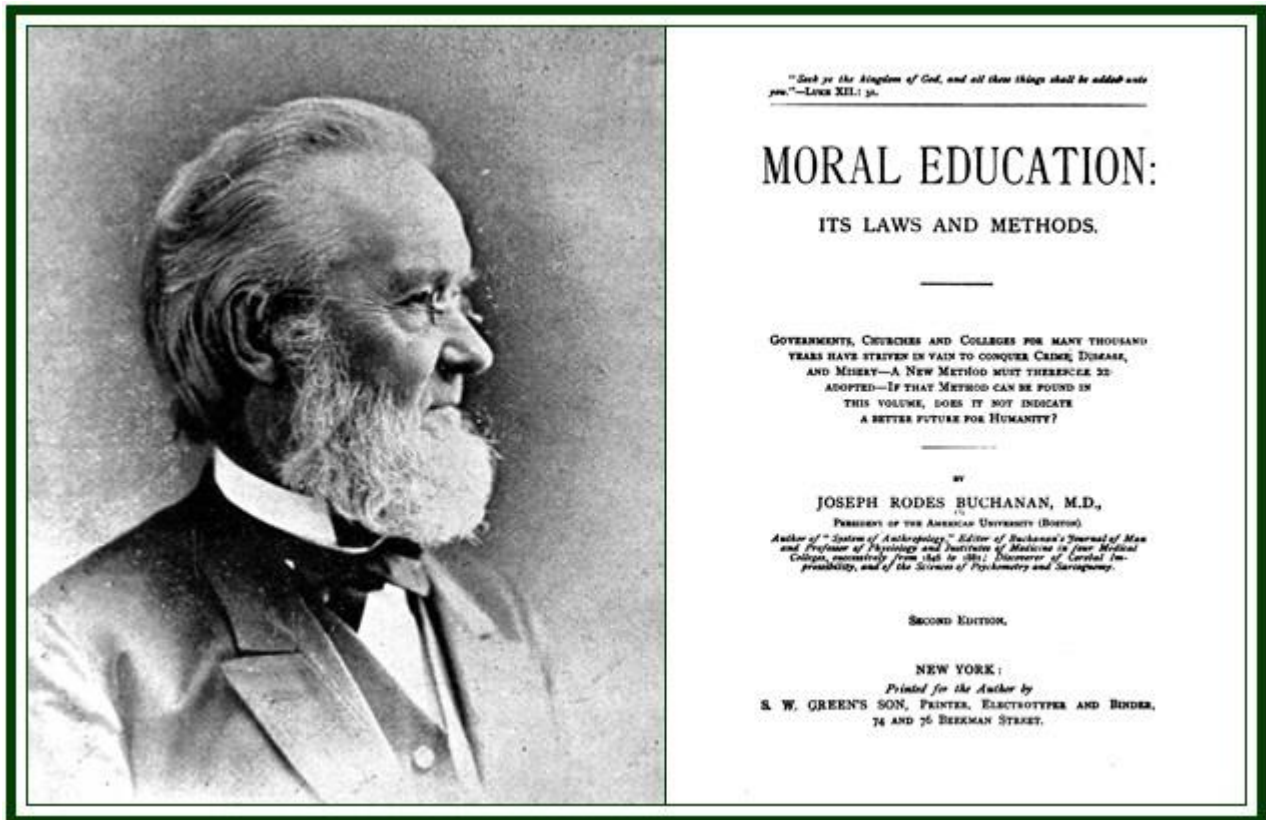


Examine this compilation on happiness made by Hector Durville: [A Knowledge of Plenitude](#).

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Moral Education:  
**The Evolution of Genius**  
Its Ethical and Intellectual Dimensions

Joseph Rodes Buchanan



**From a Book That Was Highly  
Recommended by Helena Blavatsky**

When a man of superior organization, finer temperament, and more intense vitality addresses us, there is a vividness in his ideas, with a freshness in his language and a force in his expressions, which arouse and interest us. Even when he tells us what we already know he makes it interesting. Now and then he brings out some interesting remark which had not been expressed before, and, feeling that he is expressing our own thoughts better than we could have done it ourselves, we are charmed with him.

Such are the superior men of society, who lead their time, who are the mouthpieces of their generation, and who, embodying in themselves the general sentiment of their countrymen, become their leaders for the time, and are sometimes called great men; for, although not intellectually great, they may have personal greatness and force of character.

Such men are the natural *rulers* of mankind; but, though it may seem paradoxical, they are not the *leaders*. The true leaders are the pioneers, the men who advance beyond their age, who think as future ages think and do as future generations do. Such men are often neither rulers nor leaders in their lives; but being dead, they still speak; their leadership is recognized; and at length all humanity advances to stand in their footsteps, to think their thoughts and to acknowledge their leadership.

Thus LEADERSHIP and RULERSHIP are distinguished. The rulership belongs to talent and force; the leadership belongs to genius and consecration. The rulership of talent in all countries fills their historic annals with the starry names of heroes and statesmen; the leadership of genius is rare, like the advent of the comet, and a century may pass without a single example. Though Copernicus, Kepler, Galileo, and Newton were the clustered leaders of the awakening intellect of Europe, none of them were rulers. Copernicus, prudently, was quiet in life, and published as he died. Kepler, a transcendent genius, was worn out by poverty and disappointment; mankind have not yet done full justice to his memory. Galileo narrowly escaped the fires of the martyrdom which consumed the philosopher Bruno in February, 1600.

I do not propose to discuss the history of genius, but to speak of its genesis or evolution, and must first apologize for speaking of the *evolution* of genius as if it were a manufactured product; for it is an accepted maxim that the poet is born, not made - "*poeta nascitur non fit*" - and so genius generally has been considered an unaccountable divine gift; as Plato, after worrying through his Dialectics to find out something about virtue, gave it up, and concluded that virtue was simply a gift of the gods to their favorites. But nowadays we recognize law in all things, and do not bring in the "*Deus ex machina*" when we know of tangible causes.

I have spoken of the development of virtue not as a miraculous gift, but as something which can be assured by moral education. If that most godlike of qualities - for God is love - can be evolved by moral education, what is there among the noblest attributes of man which may not also be evolved by education?

Love is the divinest element of his nature - that which assimilates his nature to the great infinite fountain of life and lifts him up to heaven. This is not more a religious than a scientific truth; and many a poor wife whose life has been entirely in the shadow of disappointment, poverty, toil, and grief, but who has lived the life of love, toiling for others, will find hereafter that out of that humble, loving life has arisen a higher destiny than that of many of the world's rulers.

Out of this divine element of love springs the grandeur of our future life, and out of that same divine element come all the grace and beauty of human society - the pervading aroma of a good woman's presence, the bright and winning expression of the eyes of beauty, the sacredness of home, the charm of poetry, the brightness of nature, and finally the loftiness, the purity, and the *fruitfulness* of genius.

Love is an educable faculty; and genius, which should be associated with love as the light of the sun is with his warmth, is equally educable; for there is not a convolution in the brain nor a muscle in the body nor a single viscus which may not be cultivated and developed, as every physician and every teacher of gymnastics understands.

But what is genius? That question suggests so many trains of ideas it seems too large a theme for a discourse. Genius is in one sense that amplitude of mind which fills a wider horizon than others know, and brings from an untrodden sphere of thought the conceptions which to ordinary mortals are unknown, wild, and wonderful. Genius is that penetrating power of mind which reaches into the deepest arcana of nature and brings forth the rarest jewels of wisdom.

Genius is the power which reaches out beyond the mechanical habituality of common life to realize a better way in all things: a better mode of agriculture to fill the land with plenty and with beauty; a better style of machinery to lighten human toil and promote human comfort; a better style of government for the happiness of the governed; a better education and literature to elevate the destiny of posterity; a truer conception of man, heaven, and the universe to illuminate and guide our destiny.

Genius is *not* the mere coruscation of language, copiousness of literature, or abstruseness of speculation. The so called genius of Plato and of Hegel was but a mammoth shell with an almost invisible, worm-eaten kernel, scarcely food for a book-worm. The genius of Homer and Virgil was but a luminous flow of eloquent language; the so called genius of Aristotle, Albertus Magnus, the “angelic doctor” Aquinas, the “seraphic doctor” Bonaventura, and the renowned Duns Scotus, whose literature governed the dark ages, was but a flood of muddy water that drowned the intellect and stifled the progress of Europe.

The *literati* have fixed our attention upon verbal expression, the grace of language, and the voluminous abstruseness of utterance which has passed too often for philosophy, and much of what they have hailed as genius is already food for oblivion and the paper mill.

Genius is not a matter of words; it is a glowing reality, a guiding light. The true man of genius is he who discovers what other men cannot discover, who leads men out of the false into the true, who, if listened to, would guide humanity as its guardian angel.

Cutting short our definitions, we may say that the test of genius is originality; the power to grasp new truths and add to the intellectual wealth of mankind; the power to do what all other men cannot do - a power which necessarily makes its possessor a leader, no matter if he waits a century for followers. Genius is therefore the prophet and apostle of human progress. It is the divinest possible manifestation of the human soul; and in saying this I do not detract from the divinity of love, for love is a necessary influx into that complex power which we call genius. Without love and hope genius falls prone to earth, and expires in gloom, sensualism, and animality.

Thus do we consider genius the divine love and wisdom embodied in man, and therefore the first requisite for its development is that he should be in sympathy with the divine, and should have a truly godlike model in his mind for imitation. That god-like model he will find when led to its contemplation by a true religion, unclouded by any false and debasing doctrines, and he will learn how to imitate it by the examples of illustrious men who have lived to lead and bless mankind. But before the understanding is expanded to divine contemplation, and before the grand historic examples are studied, there is a nearer and more attractive influx from the divine; it is the love light of a mother’s eyes. That love is to us the representative, the miniature channel of the divine love which flows into the creation; that love develops the infant soul as the sun develops the buds and flowers of spring; and if that influx continue through youth and through the whole course of education, from other sources as well as the mother, the soul will reach its full stature and take hold of the infinite.

Truth is infinite. The world is full of infinite knowledge unattained, infinite possibilities not yet realized; yet all our knowledge is narrow and inadequate, and the majority of the scientific world are not yet aware that there is *any object of human knowledge but matter and its phenomena*.

We do not yet successfully resist the swift approaches of disease and death; we do not yet control pestilences and epidemics; we do not yet educate men into virtue; we have not yet successfully grappled with the problem of pauperism; we have not yet relieved mankind from cruel despotisms; we have not yet mastered the problems of government and international law so as to put an end to the *infernalism of war*.

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The above text is reproduced from pages 55-59 of the book [Moral Education: Its Laws and Methods](#), by Joseph Rodes Buchanan, [second edition, 1882](#).

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\* See [The Spiritual Side of BRICS](#).

\* Practice [A Prayer for Our Planetary Community](#).

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## **A Few Lessons from George Orwell**

The individual impulse to agree with the ideas of others and go along with one's colleagues is no new phenomenon. It helps one to be accepted in a group. In some situations it seems necessary in order to avoid retaliation.

In groups and nations, coming to a consensus reduces individual freedom for the sake of cooperation, effectiveness and safety. The process is largely healthy as long as altruism is present, and if the collective mentality still preserves a fundamental respect for truth and for diversity of viewpoints. When fury and fear dominate, however, obligatory uniformity of thought may come in and artificial consensus are often established.

“Truth is the first casualty in a war”, as the popular saying goes. Exaggerated political fights have the same result. Authentic thought is then left aside: being politically correct is more important than truthfulness. Political leadership becomes tantamount to mind domination. In this context the fabrication of scapegoats is necessary, for people use an organized expression of hatred against someone else in order to avoid the symptoms of their own chronic anxiety and negativity. George Orwell called the phenomenon “doublethink” in his prophetic 1948 novel entitled “1984”.

[Read the full article](#)

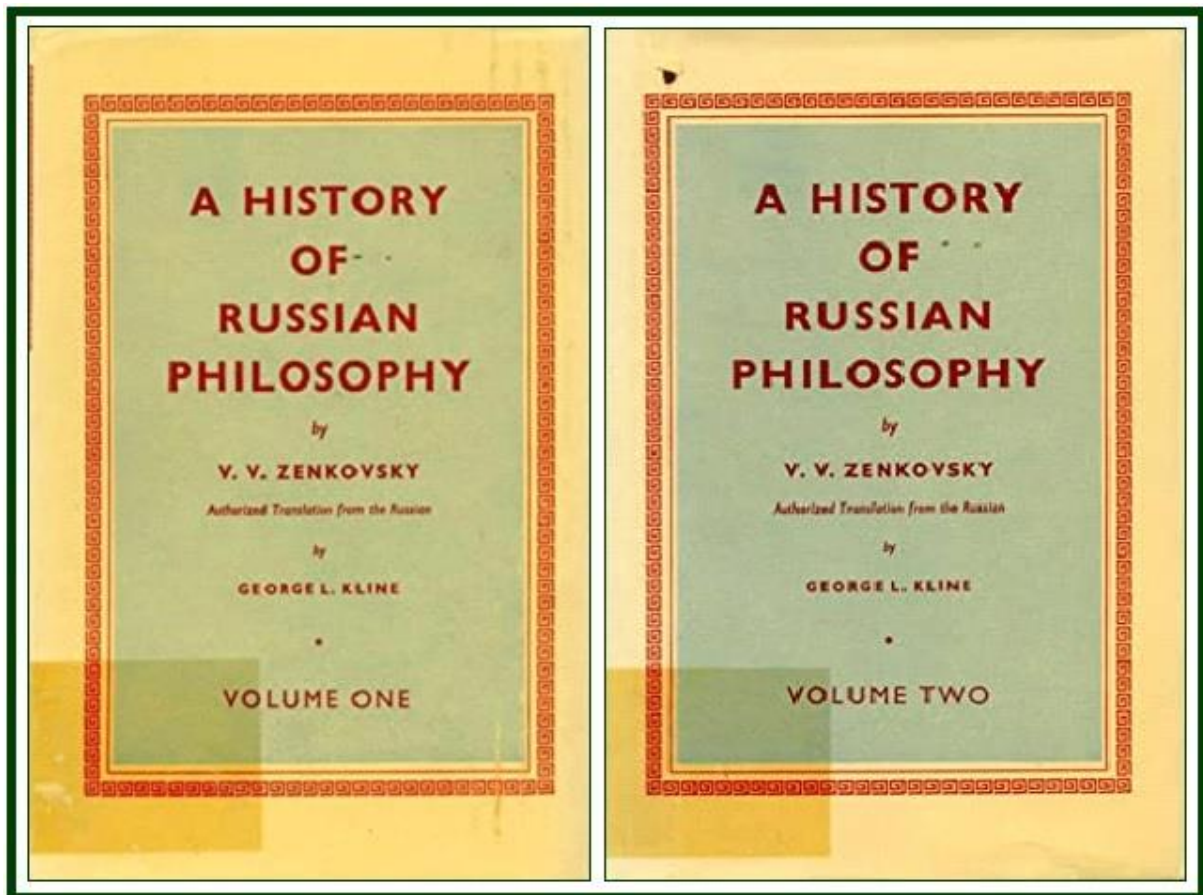
[A Few Lessons from George Orwell](#)

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A Note from the Editors of the 1953 edition

**A History of Russian Philosophy**  
**The First Complete History of**  
**Russian Philosophy in Any Language**

**V. V. Zenkovsky**



This two-volume work, which represents the first complete history of Russian philosophy in any language, is the fruit of nearly forty years of research and reflection on the author's part. When it was first published in Paris in 1948 and 1950, the Russian edition was widely acclaimed as the most readable, as well as the most reliable, history of Russian philosophic thought yet written.

This English translation, which incorporates the author's latest revisions and additions, will take its place as a standard work, a source of fascinating information and illuminating insights, for every student of Russian intellectual history. Written in a clear and direct style, with a minimum of technical terminology, Professor Zenkovsky's work traces the development of Russian philosophy from its beginnings, as a product of religious experience and theological speculation, through the long process of secularization, and the successive impacts of intellectual currents from Europe, in the eighteenth and nineteenth centuries.

The author, who is particularly well qualified for this task by virtue of his thorough knowledge of both Russian and Western cultural history, shows how these foreign intellectual currents were redirected and modified to fit the pattern, and satisfy the demands, of Russian historical experience.

The author's sensitive yet dispassionate treatment of the views of Russian philosophers from Skovoroda and Radishchev in the eighteenth century to Nicholas Lossky, who is currently active, is based on an exhaustive study of sources which are generally unavailable in Western languages. His fresh and vigorous presentation of such widely misunderstood thinkers as Skovoroda, Chaadayev, Herzen and Leontyev is especially valuable, as is his discussion of the role of Marxism in the development of Russian thought, and his concise exposition of the philosophic views of such Marxists as Plekhanov, Bogdanov and Lenin.

Readers who are primarily interested in the broad proliferation of religious thought among recent Russian philosophers, will find a full treatment of the views of Vladimir Solovyov and his distinguished followers in the second volume of this richly rewarding book.

(The Editors of the 1953 Edition)

**[Click and see the 1953 two-volume edition of "A History of Russian Philosophy"](#)**

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Vasily Vasilyevich Zenkovsky (photo) was born in Russia in 1881 and lived up to 1962. He left Russia in 1919.

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See our thematic section on

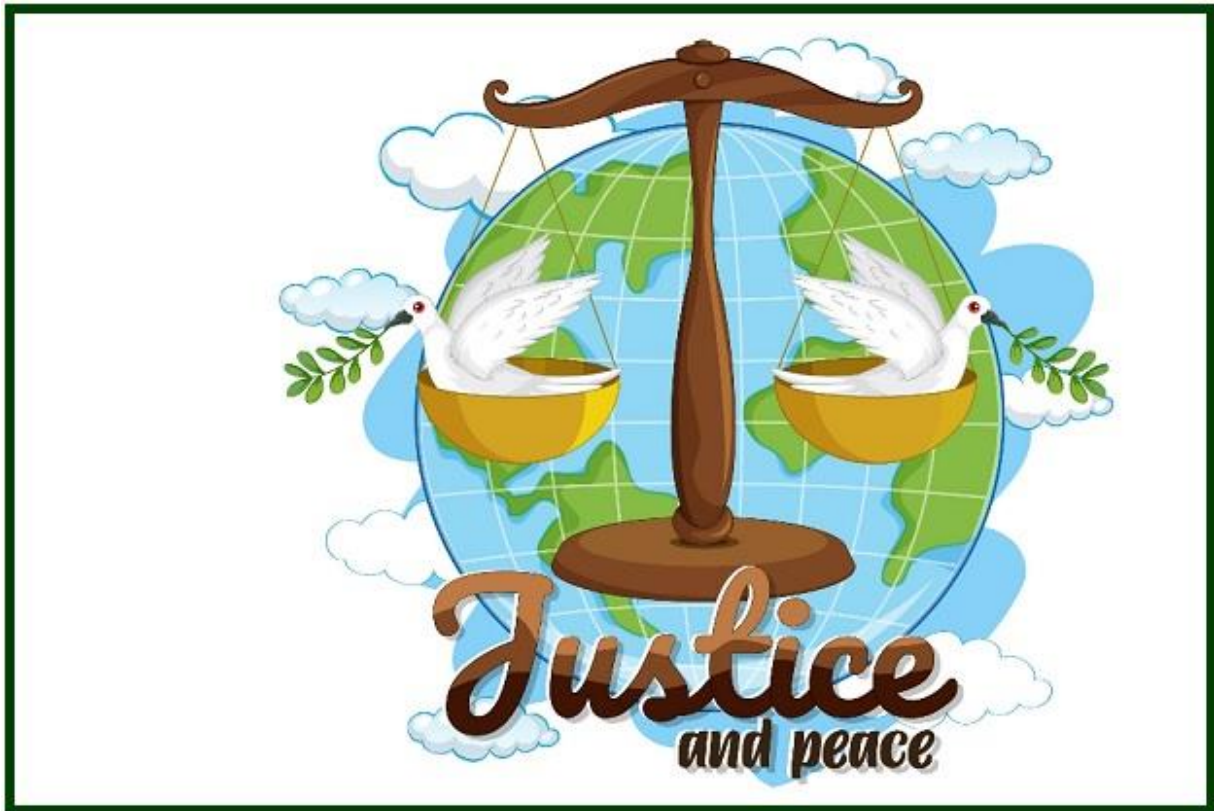
\* **[Russia, Theosophy and Helena Blavatsky.](#)**

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# The Mystery of Collective Will

## Knowing the Right Sequence of Things

Lin Yutang



... Confucianism connected the question of world peace with the cultivation of our personal lives. The very first lesson that Confucian scholars since the Sung Dynasty have decided should be learned by the child at school contains this passage:

The ancient people who desired to have a clear moral harmony in the world would first order their national life; those who desired to order their national life would first regulate their home life; those who desired to regulate their home life would first cultivate their personal lives; those who desired to cultivate their personal lives would first set their hearts right; those who desired to set their hearts right, would first make their wills sincere; those who desired to make their wills sincere would first arrive at understanding; understanding comes from the exploration of knowledge of things. When the knowledge of things is gained, then understanding is reached; when understanding is reached, then the will is sincere; when the will is sincere, then the heart is set right; when the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the home life is regulated; when the home life is regulated, then the national life is orderly; and when the national life is orderly; then the world is at peace. From the Emperor down to the common man, the cultivation of the personal life is the foundation for all. It is impossible that when the foundation is disorderly, the superstructure can be orderly. There has never been a tree whose trunk is slender and whose

top branches are heavy and strong. There is a cause and a sequence in things, and a beginning and end in human affairs. To know the order of precedence is to have the beginning of wisdom.

(Lin Yutang)

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From the book “The Importance of Living”, by Lin Yutang, The John Day Company, New York, copyright 1937, edition printed in 1939, 459 pp., see page 94.

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## **HPB, On the Intelligence of the Mimosas**

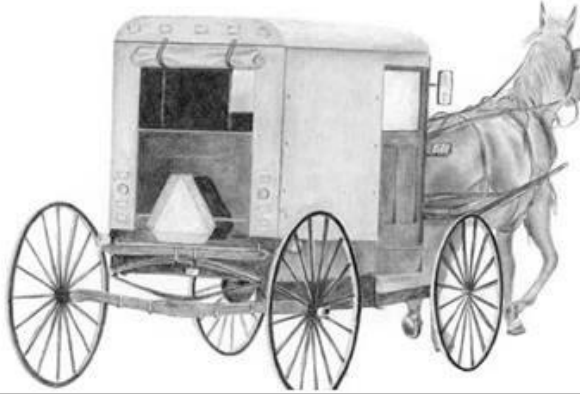
**Plants Have Something to Teach  
Humans, and They Also Learn from Us**



**[Click to see the article  
'HPB, On the Intelligence of the Mimosas'](#)**

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## An Amish Prayer for All the Nations of the World



From the book "**Amish Prayers**", by Beverly Lewis, Bethany House Publishers, Michigan, US, E-book Edition, 2011, 128 pp., see page 111.

**W**e ask you, holy Father, for all the nations of the world, for kings and all rulers: Give them wisdom and knowledge that they may rule their people in peace, protect and defend the pious, and prevent evil. Do this so they may execute the office and duty that you have assigned to them.

We ask you, holy Father, to give us grace that we may live a pious, God-fearing life under them, able to walk the path of wisdom and truth. May our kindness be made known to all people as we live peacefully and uprightly among them. Amen.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 2:1-2



### Independent Lodge of Theosophists

In Theosophy, the idea of an anthropomorphic God or Lord is a symbol for one's own Higher Self and Spiritual Soul. (Carlos Cardoso Aveline)

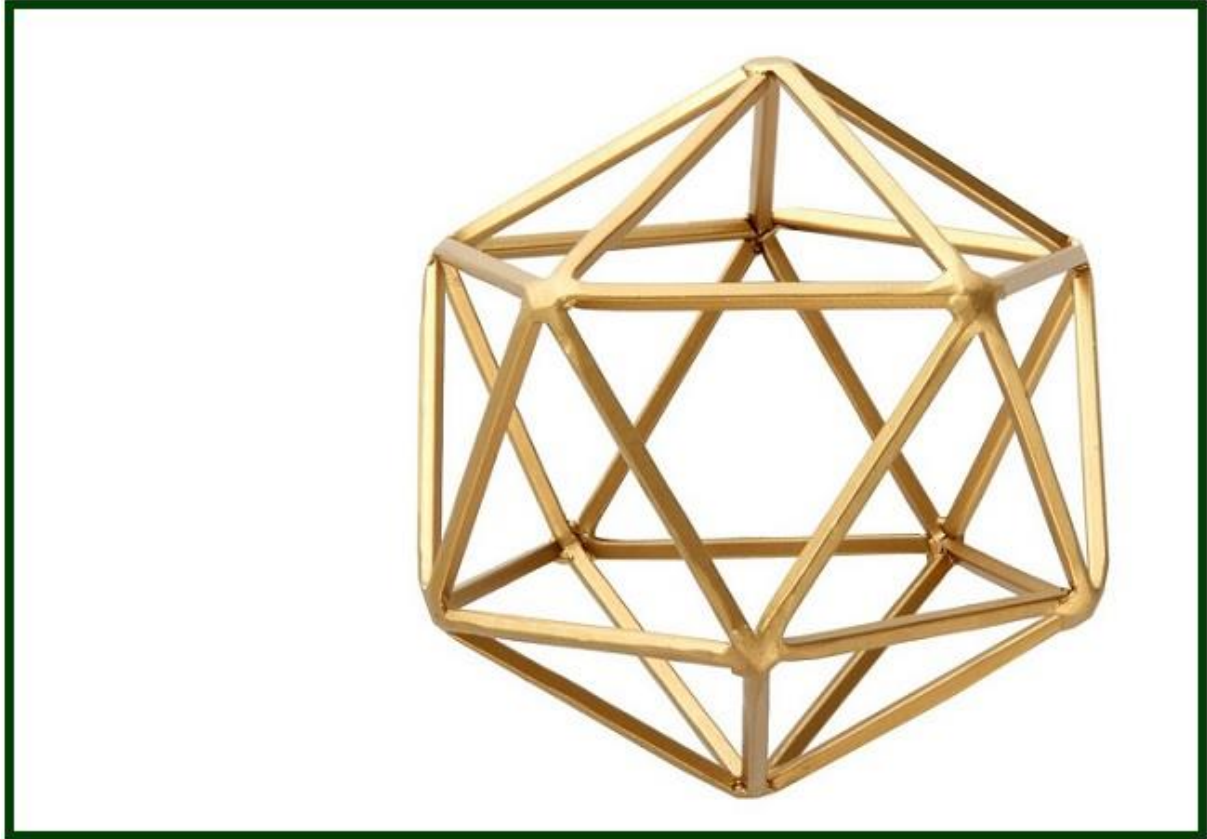
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**J**oin **E-THEOSOPHY** group on **Google Groups**, and study a little bit of theosophy every day: <https://groups.google.com/g/e-theosophy> .

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# Thoughts Along the Road

## The Philosophy of Peace Through Inner Strength



- \* Peace does not result from postponing the practical need to face problems and solve them.
- \* Peace results from Virya - which in Sanskrit means strength, courage, energy. However, Virya must be correctly combined with discernment, a sense of justice, patience and self-confidence.
- \* A peaceful intention - if free from both naiveté and cowardice - often leads to peace.
- \* On the other hand, ignorance begets anxiety. Anxiety produces carelessness, and careless people are usually their own worst enemies.
- \* Before starting action, one must be (silently) in tune with the inner substance of victory.
- \* The pilgrims who are in unity with the spirit of victory have no hurry and live in peace.
- \* Having an active will is good, having desires is not. Healing oneself from pain includes developing a habit not to wish things or circumstances to go one way or another.

Renunciation to a desire for research and reading is part of the process through which we become more available to the experience of bliss.

\* To each challenging situation in one's personal life, what is at stake is not the thing in itself, but your attitude regarding it. The right attitude generates good karma. And that is enough. You are not supposed to control events. The course of collective karma is not for you to determine. Do your part, and stay in peace. Do not leave your own duty aside in order to try to fulfil a task beyond your possibilities.

## **Each Nation Has Its Celestial Guardian**

\* The universal brotherhood proposed by the theosophical movement does not mean that a blind form of globalist materialism moved by money worship should be able to destroy nations for the greater glory of central banks. The opposite is true.

\* Every country deserves due respect, in its independence. The principle of self-determination remains valid. Globalist dreams are quick to become nightmares involving world wars. Peace among nations is better than the love of war or the worship of mere machines.

\* Does each nation in our planet have its own higher levels of consciousness? Its own presiding divinity? Yes, and Helena Blavatsky wrote:

\* "... Even the Roman Catholic theology speaks of '*seventy planets that preside over the destinies of the nations of this globe*'; and, save the erroneous application, there is more truth in this tradition than in exact modern astronomy. The seventy planets are connected with the seventy elders of the people of Israel (Numb. 11, 16) because the regents of these planets are meant, not the orbs themselves; and the word seventy is a play and a blind upon the 7 x 7 of the subdivisions. Each people and nation, as said already, has its direct Watcher, Guardian and Father in Heaven - a Planetary Spirit." [1]

## **Joy of Life**

\* The joy of life does not depend on external events. It is often stronger than circumstances, and can suddenly liberate one from undue worry.

\* In one of his novels, James Redfield uses the expression "dimensional openings" [2] to name the opportunities we come across from time to time to change our state of consciousness and reach a higher viewpoint, a more enlightened level of action and perception.

\* There is always a point in one's being or aura that can open the door to the joy of life. Is it humbleness? Gratitude? The certainty of victory? The pleasure of being One with one's wife? You name it.

\* The joy of life is connected to simplicity. It can be said that profound joy reconnects us with the basic elements of existence and the fundamental principles of a healthy action.

\* The dimensional openings to the joy of life seem to be located in some form of inner transcendent space, like the astral light and ether. However, time and space are inseparable.

Maimonides wrote about the “atoms of time” [3], which I see as a sort of “microscopically small and also microcosmic instants”, which possess a tremendous power to change life.

\* Indeed, it is not difficult to find some “dimensional openings” in our notion of Time or, in other words, in our subtle line of succession of events and perceptions. Some of these openings can lead us - through contentment - to the realm of oneness with all that exists in the cosmos.

\* And this is the sunshine of the soul.

\* It is the joyful sense of unity with one’s own higher self, with the stars and the humble voice of one’s conscience.

(CCA)

## NOTES:

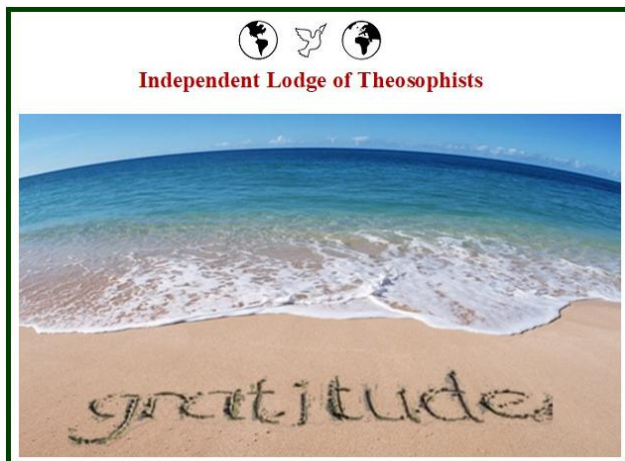
[1] From “[The Secret Doctrine](#)”, by Helena P. Blavatsky, Vol. I, p. 576.

[2] In his book “The Tenth Insight”, Warner Books, New York, 237 pp., 1996 edition, see pp. 7 through 12. Redfield talks about openings leading to mystical states of mind. We are investigating here the basic joy of inner vitality.

[3] “The Guide for the Perplexed”, Moses Maimonides, Dover edition, pp. 120-121 and more. Third proposition of Chapter LXXIII of Part One.

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Read more:



\* [The Joy of Simplicity.](#)

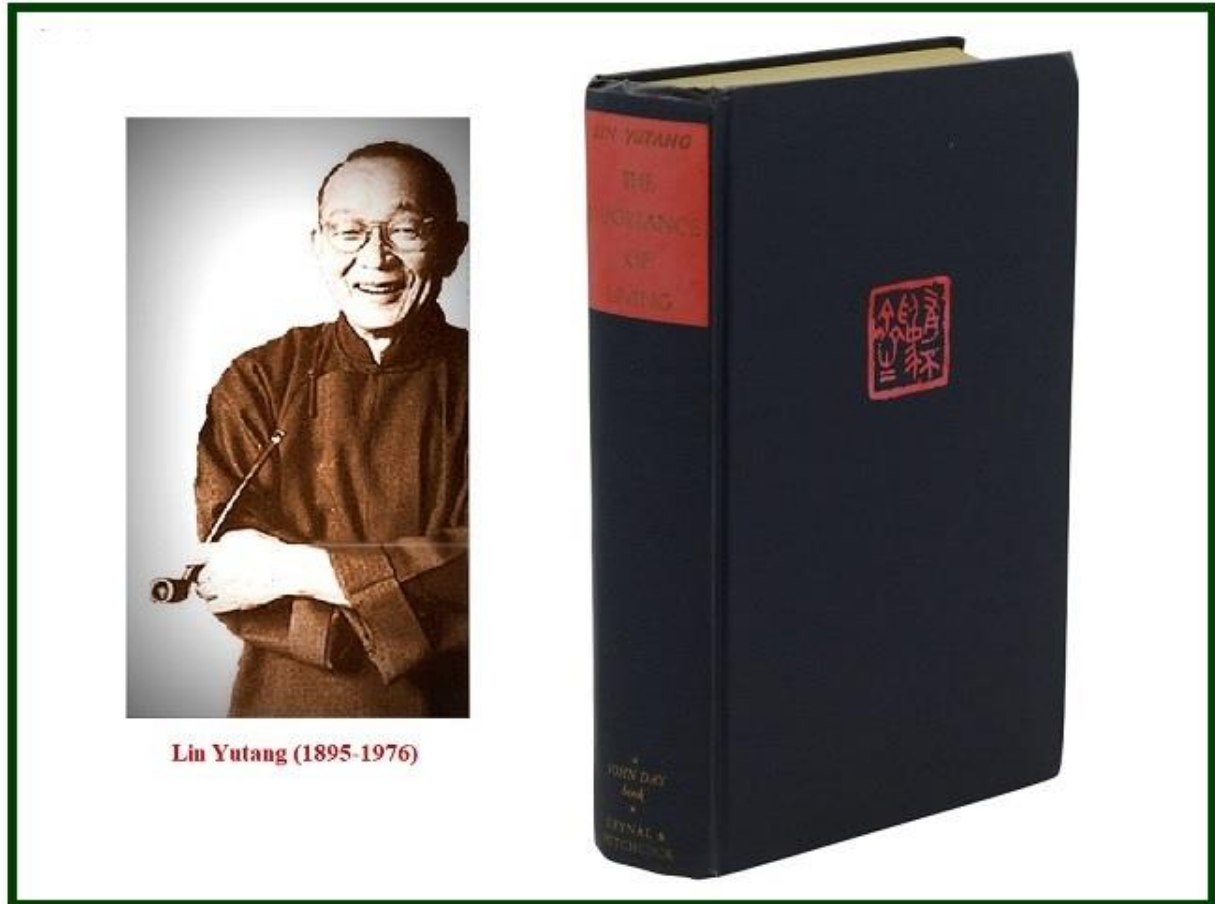
\* [The Philosophy of Aikido.](#)

\* [Moral Strength in Judo and Theosophy.](#)

\* [Theosophy and the Metaphor of War.](#)

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**Lin Yutang Makes a Diagnosis:**  
**Lifeless Erudition and Blind**  
**Thought Systems in the Western World**



**Lin Yutang and his book “The Importance of Living”**

**M**an’s love for words is his first step toward ignorance, and his love for definitions the second. The more he analyzes, the more he has need to define, and the more he defines, the more he aims at an impossible logical perfection, for the effort of aiming at logical perfection is only a sign of ignorance. Since words are the material of our thought, the effort at definition is entirely laudable, and Socrates started the mania for definitions in Europe. The danger is that after being conscious of the words we define, we are further forced to define the defining words, so that in the end, besides the words which define or express life itself, we have a class of words which define other words, which then become the main preoccupation of our philosophers.

There is evidently a distinction between busy words and idle words, words that do duty in our workaday life and words that exist only in the philosophers’ seminars, and also a distinction between the definitions of Socrates and Francis Bacon, and the definitions of our modern professors. Shakespeare, who had the most intimate feeling of life, certainly got along without trying to define anything, or rather because he did not try to define anything, and for that reason, his words had a “body” which the other writers lacked, and his language was infused

