

The Aquarian Theosophist

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How the Prophet Isaiah Sees the Future of Europe and the Americas



Independent Lodge of Theosophists, ILT



Modern Weapons Are Mainly Garbage, Ready to Be Recycled and Used for Something Helpful.

Besides being a great prophet and a sage, Isaiah was also a pioneer of modern waste recycling.

He proclaims:

“[The nations] will beat their swords into plowshares, and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.” (Isaiah 2:4)

Indeed, the simple act of living requires common sense.

The healthy future of NATO, if Isaiah is correct, may lie sooner or later in promoting ecologically sustainable reforestation - with forest firebreaks that prevent the spread of fire - and in encouraging the establishment of organically-based community gardens in different nations.

The same idea applies to the armed forces of non-NATO countries - in Eastern Europe, the Middle East, the Americas, and on every continent.

The famous Knotted Gun sculpture, at the headquarters of the United Nations in New York, gives us a glimpse of the future ahead.



The knotted gun sculpture was made by Carl Fredrik Reuterswärd

In the United States, the military-industrial complex may thus attain to the high privilege of ceasing to produce weapons of mass destruction and peacefully grow potatoes, carrots, lettuce and other products useful to living people.

The past contains the seeds of the future. That which is no more is that which will be born again under new garments in order to renew the present. While teaching the philosophy of love for life, an ancient book called [The Tao Teh Ching](#) says in Chapter 81:

“A good man does not argue;
He who argues is not a good man.
The wise one does not know many things;

He who knows many things is not wise.
 The Sage does not accumulate (for himself):
 He lives for other people,
 And grows richer himself;
 He gives to other people,
 And has greater abundance.
 The Tao of Heaven
 Blesses, but does not harm.
 The Way of the Sage
 Accomplishes, but does not contend.” [1]

There is no need to say that philosophical Taoism and mystical Christianity have much in common.

(CCA)

NOTE:

[1] [The Tao Teh Ching](#), edited by Lin Yutang, online edition by CCA, chapter 81.

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The highest powers on this planet are not military. Read and practice “[A Prayer for Our Planetary Community](#)”.

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From the Website of the United Nations:
Let Us Beat Swords Into Ploughshares



Let Us Beat Swords Into Ploughshares is a bronze sculpture by artist Evgeniy Vuchetich (1908-1974). Vuchetich was an esteemed Soviet sculptor and artist well-known for his heroic monuments. In 1959, he was given the “People’s Artist of the USSR” award.

The sculpture depicts the figure of a man, holding a hammer aloft in one hand and a sword in the other hand, hammering the sword into a ploughshare, a tool to till land for crops. This action symbolizes man’s desire to put an end to war and transform tools of destruction into tools to benefit mankind.

The Book of Isaiah contains the following passage: “They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”

The sculpture is located in the exterior ground of the United Nations headquarters in New York. It was donated by Russia to the UN on December 4th, 1959.

[Source: the website of the UN, <https://www.un.org/ungifts/let-us-beat-swords-ploughshares.>]

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.

We 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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Join **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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The Wind and the Mountain

Victory is Certain for Those Who Do Not Indulge in Despondency or Euphoria

Joana Maria Ferreira de Pinho



The student of esoteric philosophy is familiar with the idea that the theosophical path is steep and rugged. The teaching points towards the top of the mountain, and it is in this direction that the theosophists walk, dedicating their lives to the ideal of human progress and perfection. However, the path that leads us to the peak is far from being an undeviating line.

While walking to the highest point, the pilgrim faces changing ground conditions, with ups and downs. The path goes through areas of dense vegetation, but also crosses deserted zones. Sometimes one sees the path ahead, yet there are also moments when the pilgrim has to venture into the unknown. The walk combines situations that demand great effort with others of relative tranquility. The truth-seeker has days when it is easy the gives full expression to the accumulated courage and energy, but also occasions that stimulate fear, or a sense of fatigue.

Every student must face numerous pitfalls. It often occurs that something seemingly sweet and pleasant later reveals itself as a bitter lesson. Wide and comfortable paths can lead to dead ends, forcing the pilgrim to turn back and resume the rough and steep route.

The main obstacles are not the stones, the rain, the wind, or any other external challenge. The real limitations will be found within the student, and it is also within the pilgrim that all the courage, the light and strength necessary are found.

The spiritual journey inevitably involves periods of growth and stagnation, or relative progress and relative absence of movement. But for those committed to the ideal, stagnation is illusory. Just as the future bird grows inside an egg without anyone noticing it, the pilgrim is also in constant development even during moments of apparent stagnation.

The path is complex and its aspects are many. Victory is certain for those who do not indulge in despondency or euphoria, but persevere in their commitment to listen to the higher self. Each step one takes, however small, means a degree of progress toward the goal.

The ideal of progress is not something that waits for at the end of the road. The goal is built by ourselves day after day, through every choice, each thought, every action that strengthens the ideal. The mountain we decided to conquer is within each of us.

In the challenging moments the student must remember that progress results from facing obstacles and struggling with them.

We see in Nature that progress implies overcoming challenges. For a tree to flourish, it needs to abandon its old leaves, to shed what no longer serves its purpose. It embraces the cold, the winds, the rains of winter. Its trunk is strengthened by withstanding the storms. The tree joins the widespread song of spring, and with each note sung, new leaves sprout. The tree doesn't cling to anything that does not support the wheel of life, and therefore it manages to transform the flower into fruit.

Misinformed students often think that spiritual growth means the absence of challenges and difficulties. However, Chinese wisdom teaches: "A great tree attracts the wind". [1] The well-balanced soul does not shy away from challenges, but deals with them in a wise and constructive way. "When the root is deep, winds rage unheeded" [2], says another Chinese proverb. Theosophists know their Roots are on the Heaven, and, as Carlos clarifies in a text [3], the roots correspond to their degree of purity and devotion to the eternal truth.

Popular wisdom has a large number of helpful sayings and teachings. Let us see other Chinese proverbs which deserve to be meditated upon [4]. I add a few commentaries. The number of each proverb is indicated in parenthesis at the end of the sentences:

* **"An army of a thousand is easy to find; but, ah, how difficult to find a general."** (276)

The *soldiers* correspond to the various aspects of the lower self of the pilgrim. The general is the immortal soul. In the inner struggle, we have a battalion of soldiers always ready to fight. And without firm and clear command, they end up generating confusion and unnecessary suffering, and harming the pilgrim. It is necessary to place them under the command of the higher self. This is the only way for the pilgrim to emerge victorious from the struggle between light and shadow in his soul.

* **"Pure gold does not fear the furnace."** (333)

The adversities that arise along the way serve to strengthen our will. The probationary fire burns away the impurities clinging to the soul of the pilgrim. Those who live to serve their own higher selves are not afraid and do not try to escape from difficulties and challenges, but are grateful for them.

* **“If you don’t climb the high mountain, you can’t view the plain.”** (362)

In order to see ourselves with complete clarity, it is necessary to look from above, from the Soul. A broad and detailed vision of ourselves, of others, and of the world is only possible when we ascend to that point of impartiality, rigor, and compassion which belongs to the higher self.

* **“A man without determination is but an untempered sword.”** (366)

Carlos says in an article:

“According to Zen tradition, the mind is the sword of the immortal soul. It serves to destroy the illusions of attachment or rejection regarding forms, and to defend the truth, impersonally and without violence.” [5]

There is no better goal than that which arises from the commitment the pilgrim makes to the Higher Self.

* **“What a man says in private Heaven hears as the voice of thunder.”** (429)

Everything we say, think, and do has the higher self as a witness and is recorded by karma for future debit or credit.

* **“Hurried men lack wisdom.”** (565)

Haste drives away lucidity. Wisdom belongs to the divine realm, and to reach it, inner silence, peace and tranquility are necessary. In the April 2024 edition of **“O Teosofista”** we read that the acceleration of the modern rhythm of daily life makes it more difficult for citizens to preserve their self-awareness: this acceleration is linked to the atrophy of attention, delirium, hysteria and other morbid phenomena. [6]

Those who are in touch with their own souls are serene, confident and fearless.

* **“Cheap things are of no value; valuable things are not cheap.”** (107)

It is necessary to renounce selfishness and a thousand and one worthless objects - such as habits and personality characteristics that are contrary to the path - in order to develop that which is truly valuable: altruism and wisdom.

Whatever is important for the theosophical path may come at a high price for the lower self. Often, the individual who seeks wisdom will be seen as an idiot and an unfortunate person by those who prefer to obey selfishness. They will be ridiculed and marginalized by those who fear the truth. However, there is no greater wealth than virtue, and no greater source of peace than following the voice of conscience.

“No matter how fiercely the wind may howl, the mountain shall not bow to it”. [7]

No difficulty can defeat the pilgrim who keeps connected with the immortal soul and is loyal to it.

NOTES:

[1] From the book “A Collection of Chinese Proverbs”, by William Scarborough (tr.), American Presbyterian Mission Press, 1875, New York, USA, 1964, 478 pp., see p. 444.

[2] “A Collection of Chinese Proverbs”, William Scarborough (tr.), p. 305.

[3] See the article “[LIT: a Árvore Com Raízes No Alto](#)”, by Carlos.

[4] The proverbs are selected and reproduced from the book “Seven Hundred Chinese Proverbs”, Henry H. Hart (tr.), Stanford University Press, California, USA, 1947, 83 pp.

[5] From the text “[As Quatro Proteções do Guerreiro](#)”, by Carlos.

[6] See the article “Ideias ao Longo do Caminho” (*Thoughts Along the Road*), [April 2024 edition of “O Teosofista”](#), p. 18.

[7] From the book “Confucius for today, a Century of Chinese Proverbs”, Gerd de Ley & David Potter, Robert Hale, London, UK, 2009, 128 pp., see p. 117.

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The above article was translated from Portuguese language. The original text, “**O Vento e a Montanha**”, can be found in the May 2024 edition of “[O Teosofista](#)”, pages 15-18.

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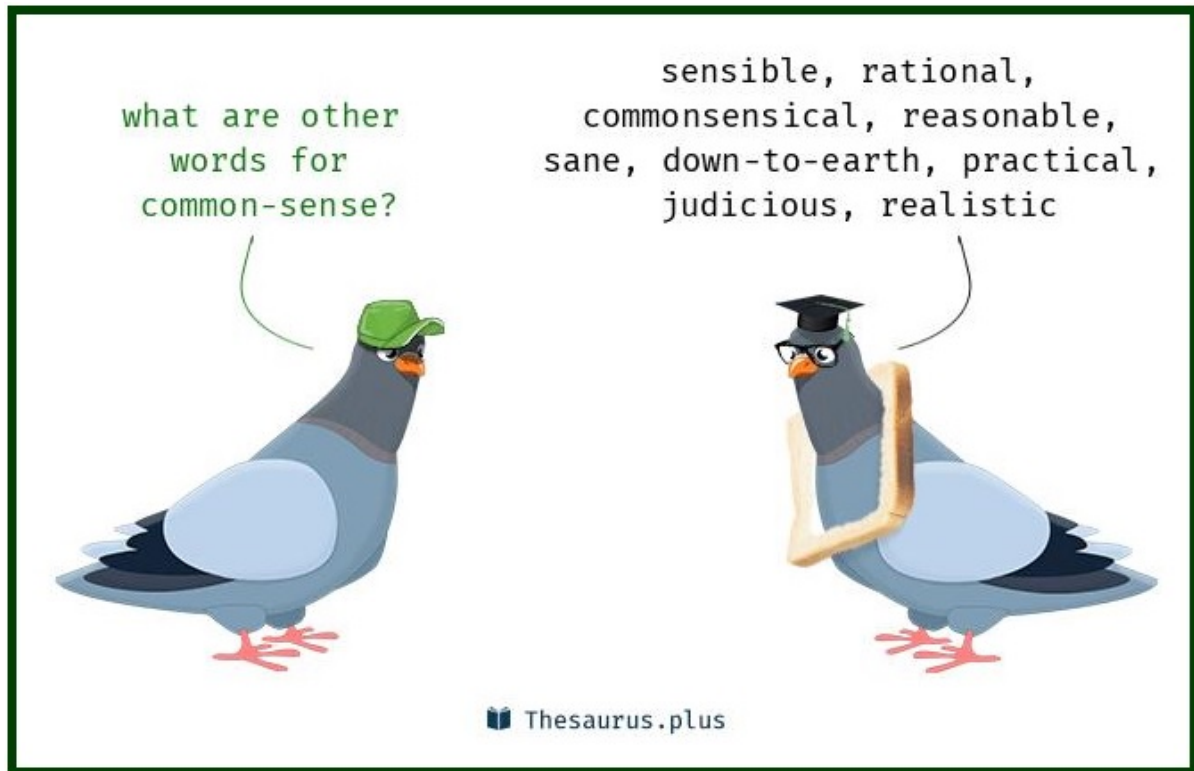


Click and see the article
The Invisible Monastery

<https://www.carloscardosoaveline.com/the-invisible-monastery/>

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The Fool and the Sage in Daily Life



- * Everyone tends to have an idiot and a wise man in his own soul. There is no reason to boast about anything nor to lament oneself.
- * Along the path to truth, the pilgrim must observe both the sage and the idiot living in his inner world. He has the privilege of being able to learn from both, and to teach the two how to improve themselves, so as to reduce ignorance and expand wisdom.
- * The fool uses to be enthusiastic about his own accomplishments and victories, or obsessed with his failures, and all of these are often imaginary. The lucid person, on the other hand, has common sense.
- * The fool loves correcting other people, but - if things go wrong - he may exaggerate his own suffering and develop the self-image of a poor victim, or a great hero. Meanwhile, the wise man has a practical view of life and strives to correct himself.
- * There is nothing excessively extraordinary, therefore, about the spiritual path; except in the imagination of misinformed people.
- * Discernment teaches the sensible person who wants to learn. Common sense tells him to have an elevated ideal. The pilgrim must build a long-term project of self-improvement and patiently follow it, while watching his own mistakes and learning from them.

(CCA)

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The Occult Art of Having Discernment:
**Correct the Wise and He
Will Be Grateful, Correct the
Fool, And He Will Hate You**



Authentic theosophy can be found almost everywhere in the Bible. Proverbs 9: 7-9, for instance, gives us a lesson in spiritual discernment:

“Whoever corrects a mocker invites insults; whoever rebukes the wicked incurs abuse. Do not rebuke mockers or they will hate you; rebuke the wise and they will love you. Instruct the wise and they will be wiser still; teach the righteous and they will add to their learning.”

Grand ideas are not enough to attain wisdom. One needs common sense and a simplicity of heart.

Humbleness, gratitude and a long-standing willingness to learn about divine things: these three factors are necessary in paving the way to divine knowledge.

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Click and see the entire collection of [The Aquarian Theosophist](#).

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Helena Blavatsky, Theosophy and Resurrection



When theosophists come across the Christian idea of Resurrection, they may immediately associate the word with the law of reincarnation, and that is correct. To be resurrected means to be born again. However, there is also a second esoteric meaning to the term.

In Luke, 20: 34-36, we have:

“The people of this age marry and are given in marriage. But those who are considered worthy of taking part in the age to come and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection.”

Commenting the above passage, H. P. Blavatsky writes:

“We may learn from the Gospel *according* to Luke, that the ‘worthy’ were those who had been initiated into the mysteries of the Gnosis, and who were ‘accounted worthy’ to attain that ‘resurrection from the dead’ *in this life* ‘those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.’ In other words, they were the great adepts *of whatever religion*; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality - the ‘Son’ - with the ‘Father’, their individual divine Spirit, the *God within* them.” [1]

The “age to come” when people will not marry is also a reference to the sixth root-race of our mankind, when humanity will once more feel no need to be material and dense, having again attained “celestial, astral bodies”, or “paradise bodies” as it had once, before Adam and Eve started using physical organisms.

Genesis 3:21 describes the moment humanity became dense and material:

“The Lord God made garments of skin for Adam and his wife and clothed them”.

In future times, as human beings once more deserve to live in the Paradise of the higher levels of consciousness, those material garments of the soul will again become unnecessary.

In “Isis Unveiled”, H.P. Blavatsky suggests that the great sages who attain to Nirvana or the Kingdom of Heaven are pioneers who anticipate that age, and therefore “can no longer die”. She says:

“It was the doctrine of old India that Jesus held to when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvana, where ‘men neither marry nor are given in marriage, but live like the angels’.” [2]

(CCA)

NOTES:

[1] “Collected Writings”, H. P. Blavatsky, TPH, USA, volume VIII, 507 pp., see p. 183.

[2] “[Isis Unveiled, Volume II](#)”, Helena P. Blavatsky, p. 286.

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[See one of the theosophical pages at](#)
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Read the article [The Yoga of Editorial Work](#).

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Today Here Now
In this Sacred and Timeless Moment
I Enter the Gates of Calm Surrender

Michael Smith



In this Sacred and Timeless moment I enter the
Gates of calm surrender. And becoming still,
I surrender to You my many and varied
encumbrances, concerns and fears
fed from the silent streams of
my own inner discontent,
which oft still flicker
across the inner
recesses of
my mind.

Relinquishing for the moment, all judgment

for or against all things, I enter this silent
Elysian like field, where Love and hate,
light and dark, high and low, past
and present have all merged
and become as One.

The velvet folds of an ever deepening Silence
now fall around me, and I am quietly aware
of some Timeless Presence that has
guided and led me safe
thus far.

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Michael Smith was born in Calcutta, India, and lives with his wife in the North Island of New Zealand. He is a member of the study-group [E-Theosophy](#) at [Google Groups](#). See other poems by Michael [here](#).

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Two Articles on the Wisdom of the Desert:

1) Desert Fathers, The Journey of a Rare Book

<https://www.carloscardosoaveline.com/desert-fathers-the-journey-of-a-rare-book/>

The 1866 Volume Had to Make a
Time Travel Before Arriving Home.

2) From the Essenes to the Desert Fathers

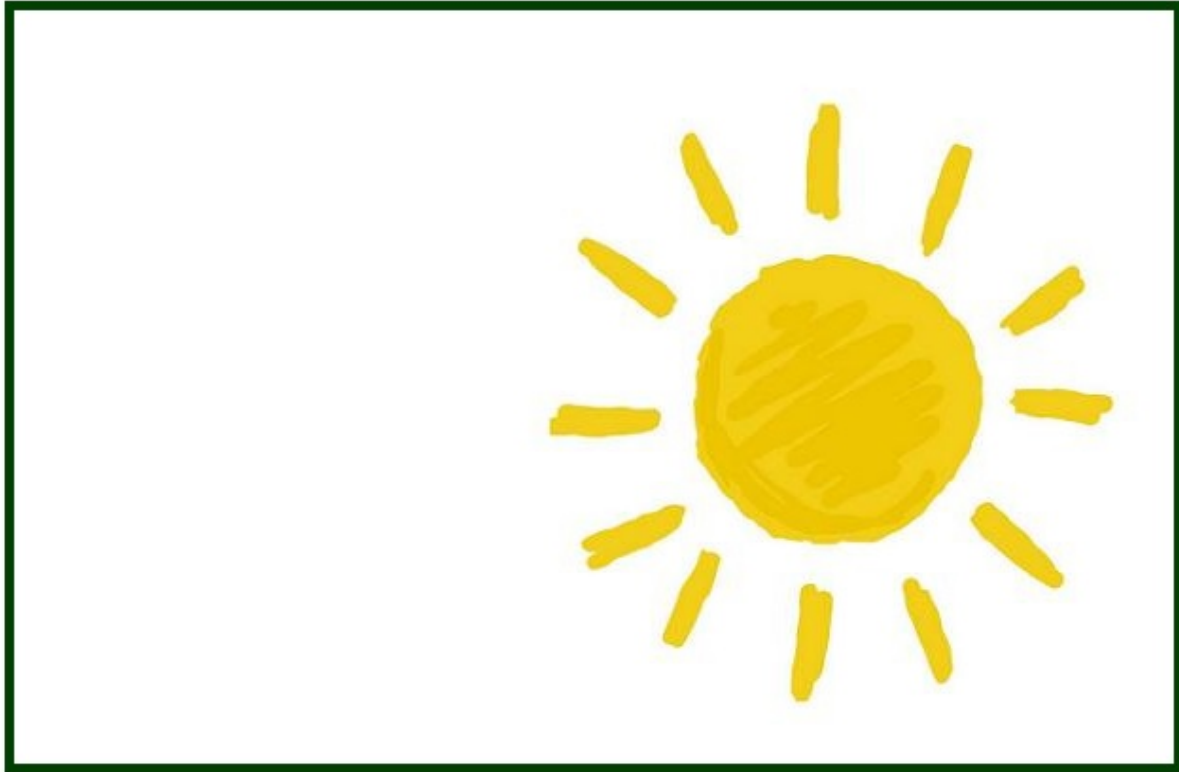
<https://www.carloscardosoaveline.com/from-the-essenes-to-the-desert-fathers/>

The Ancient Science of a Contemplative Life.

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The Theosophy of Sunrise

A Spiritual Lesson From the Sun



That satisfaction you might wish to seek in the external world must be found, instead, first within yourself, and then calmly radiated outward.

There are but two ways to be surrounded by happiness.

One is to find it somewhere in the outside world or through someone. The other way is to produce happiness yourself. However, you must remember this second way of surrounding yourself with happiness is the only one that produces lasting results.

Learn then this practical lesson taught by the Sun:

Produce, develop, and radiate from yourself the positive energy and the light you want to see in the world.

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[Click and See the article](#)

A Lunatic Race?

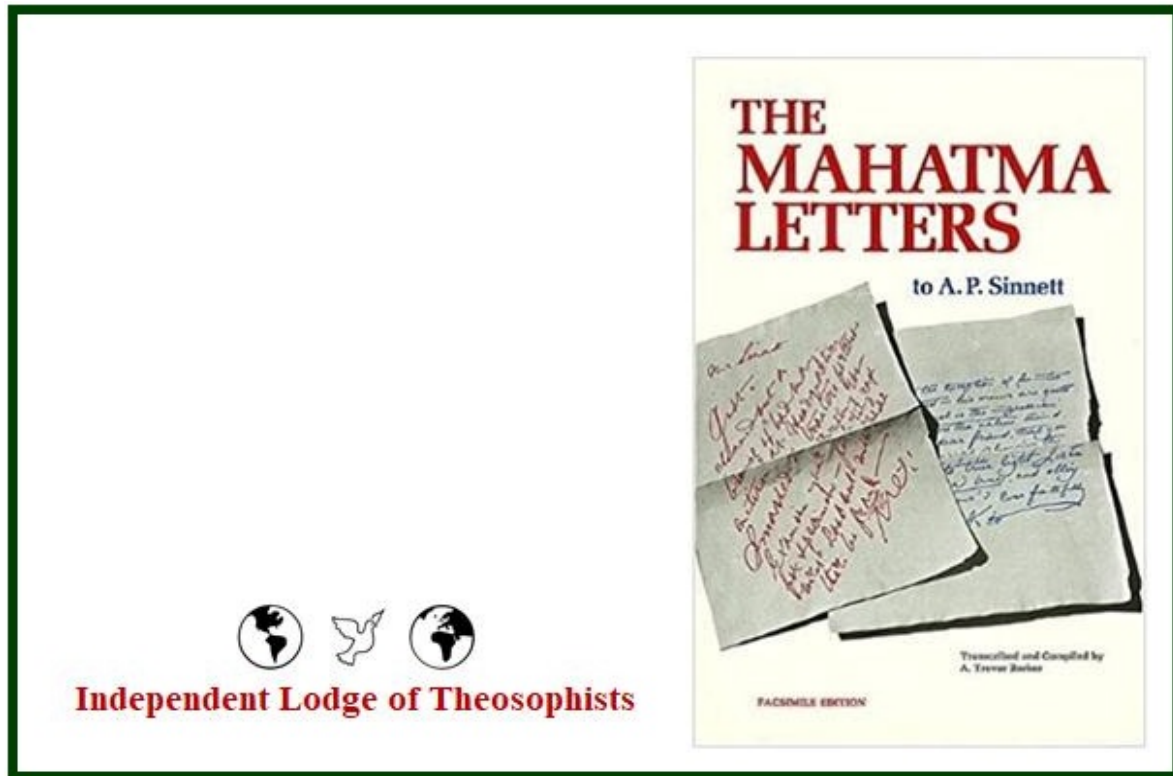
By Radha Burnier

<https://www.carloscardosoaveline.com/a-lunatic-race/>

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Thoughts Along the Road

The Idea of Immortality In the Mahatma Letters



* Theosophy teaches that everything is septenary in the Universe. Through **Letter XXc** in [The Mahatma Letters](#), the Master patiently examines the different levels of eternity and immortality. The unique explanation is part of his correspondence with British lay disciple Alfred P. Sinnett, a journalist and theosophist. The letter from the Mahatma was received in August 1882.

* After clarifying that the writings of Eliphas Levi - with a few unimportant exceptions - are not in *direct* conflict with the teachings of the Masters of the Wisdom, the Teacher writes:

* “*Love and Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Yedamma*, or the phenomenal world. Imagine yourself then, in Deva-Chan with those you may have loved with such immortal love; with the familiar, shadowy scenes connected with them for a background and - a perfect blank for everything else relating to your interior, social, political, literary and social life.”

* “And then, in the face of that spiritual, purely cogitative existence, of that unalloyed felicity which, in proportion with the intensity of the feelings that *created* it, last from a few to several thousand years, - call it the ‘*personal remembrance of A. P. Sinnett*’ - if you can. Dreadfully monotonous! - you may think. - Not in the least - I answer. Have you experienced

monotony during - say - that moment which you considered *then* and *now* so consider it - as the moment of the highest bliss you have ever felt? - Of course not. - Well no more will you experience it there, in that passage through the Eternity in which a million of years is no longer than a second. There, where there is no consciousness of an external world there can be no discernment to mark differences, hence, - no perception of contrasts of monotony or variety; nothing in short, outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle, if it would survive the lower groups.” (Page 127 in [The Mahatma Letters](#).)

Several Levels of Immortality

* As everything in Life, the *actual substance of Immortality* varies from one level of consciousness to another, and from one circle or cycle of karma to the others. The fact is carefully examined on pages 129-130, Letter XXc of [The Mahatma Letters](#), and these are the words of the Master:

* “We call ‘immortal’ but the one *Life* in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity. Does the term apply to anything else? Certainly it does not.”

* Immortality is then much more difficult to find than one could think. The Master proceeds:

* “Therefore the earliest Chaldeans had several prefixes to the word ‘immortality’, one of which is the Greek, rarely-used term - *panaeonic* immortality, *id est*, beginning with the *manvantara* and ending with the *pralaya* of our Solar Universe. It lasts the aeon, or ‘period’ of our *pan* or ‘all nature’. Immortal then is he, in the *panaeonic* immortality whose distinct consciousness and perception of *Self under whatever form* - undergoes no disjunction at any time not for one second, during the period of his *Ego*ship. Those periods are several in number, each having its distinct name in the secret doctrines of the Chaldeans, Greeks, Egyptians and Aryans, and, were they but amenable to translation, - which they are not, at least so long as the idea involved remains inconceivable to the Western mind - I could give them to you. Suffice for you, for the present to know, that a man, an *Ego* like yours or mine, may be immortal from one to the other Round.”

* As to the multidimensional and complex concept of Round, that large cycle in the evolution of a globe, the study of Letter 14 (among others) in the [Mahatma Letters](#) may have enough information to stimulate in us a *direct feeling* about the seven Rounds.

The Mystery of Duration

* The message of the Master proceeds. If we restart reading from three lines before the end of page 129, we hear these words from the teacher:

* “Let us say I begin my immortality at the present fourth Round, *id est*, having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature puts me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as *a rule* take place after the physical death of average humanity, I remain as Koothoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa-lokas* until

finally I land again on this earth among the fifth race men of the full fifth Round beings. I would have been, in such a case - 'immortal' for an inconceivable (to you) long period, embracing many milliards of years. And yet am 'I' *truly* immortal for all that? Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koothoomi will vanish and may become a Mr. Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary *conscious* 'Ego-Spirits'. Of course the Monad 'never perishes whatever happens' (....)".

Three Inseparable Factors

* Life, "death" and immortality coexist, therefore, and cannot be understood as if they were separate realities. The same applies to *attachment, transcendence, awareness and wisdom*. An inevitable contrast is always part of the manifested universe.

Efficiency in the Study of the Letters

* Before closing, two sentences to those who want to study the Mahatma Letters. It may be helpful to make a short meditation at the end of each reading session. It could consist of keeping silent for a few moments while asking for help from one's own spiritual self, so that the life and the efforts of the student may become more helpful to the cause of mankind.

* This kind of prayer usually improves the efficiency in the study of the Letters.

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A BURNING MATCH ANTICIPATES THE NEW DAY

Perception of truth starts like a burning matchstick in a windy night. The apprentice lights it in a most careful way, and the match goes out. The apprentice lights another match and the wind blows it out. The student goes on trying until he sees the box of matches is empty. By this time, due to an apparent coincidence, a lighted lamp emerges out of nothing, ready to be used by the pilgrim.

The lamp then enlightens uncomfortable things. "Should I put the light out?", the student questions himself, and yet he perseveres. The light gets stronger: it shows beautiful, higher things and ugly aspects of life as well.

[Click to continue reading](#)
[*A Burning Match Anticipates the New Day*](#)

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Selected Fragments From “Isis Unveiled”:
Eternal Truth and Divine Wisdom

Helena P. Blavatsky



1. The Vision of Eternal Truth

In the allegory of the chariot and winged steeds, given in the *Phædrus*, he [Plato] represents the psychical nature as composite and two-fold; the *thumos*, or *epithumetic* part, formed from the substances of the world of phenomena; and the *thumoeides*, the essence of which is linked to the eternal world. The present earth-life is a fall and punishment. The soul dwells in “the grave which we call *the body*”, and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is “asleep”. Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. “The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.” It is the province of the discipline of philosophy to disintrall it from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty.

(“[Isis Unveiled, Volume I](#)”, pp. xiii-xiv)

2. Divine Wisdom

“The soul”, says Plato in *Theaetetus*, “cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are*, and looking up to that which REALLY IS. Wherefore the *nous*, or spirit, of the philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect - an initiate into the diviner wisdom.”

(“[Isis Unveiled, Volume I](#)”, p. xiv)

3. The Instruction in the Mysteries

Philosophy, may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I., the previous purification; II., the admission to participation in the arcane rites; III., the epoptic revelation; IV., the investiture or enthroning; V. - the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which any one receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings. [1]

(Theon of Smyrna, quoted in “[Isis Unveiled, Volume I](#)”, pp. xiv-xv)

NOTE BY HPB:

[1] See Thomas Taylor: “Eleusinian and Bacchic Mysteries”, p. 47. New York: J. W. Bouton, 1875.

4. The Light of Spirit

A man’s idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noonday sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter.

(“[Isis Unveiled, Volume I](#)”, p. xviii)

5. The Knowledge by Intuition

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was “The Immaterial is known by means of

Xenocrates expounded many of the unwritten theories and teachings of his master. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge - *Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made the former busy itself with all that which is *beyond* the heavens; Perception with things in the heavens; Intuition with the heavens themselves.

NOTE BY HPB:

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Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity.

Original text: <https://www.carloscardosoaveline.com/from-ritualism-to-raja-yoga/>

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(Helena P. Blavatsky)

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