

When Helena Blavatsky and the Mahatma Letters say that mystical Christianity is essentially the same as theosophy, they are saying that true wisdom is independent of institutional corporations.

In the 19th century, Helena Blavatsky described in the article **The Fall of Ideals** the vast process of failure of idealism in modern history.

I believe there is one major cause for the failure in many aspects of modern democracy, modern churches, political parties and associations aiming at the best.

It is the fact that corporations cannot help human rebirth. Conventional institutions cannot bring about the rebirth of ethics, the rebirth of religiosity and true wisdom.

Wisdom must come direct from the hearts of men and women. Spiritual liberation, the spirit of divine knowledge cannot depend on Mr. So and So saying this or saying that. It cannot depend on an elected congress or any formal procedure. It cannot depend on mere legislation.

Of course theosophists are obedient to law and try to help democracy.

They help and inspire the best in each one of the political parties, in and each theosophical corporation. The theosophical institutions are also failing in the same process. The esoteric movement, as a bureaucracy, has no great future, just as Christian churches seen in their bureaucratic aspects have no chance.

Fortunately, the victory of the soul announced by Helena Blavatsky does not depend on corporatism. It will be Buddhi-Manasic, beyond words. It can and will use words in a logical, honest way. However, it is also beyond words and not a prisoner to formal procedures. It is magical in the sense of being transcendent. It comes from the direct perception of things; and not from any blind belief.

Thus we develop the right kind of *spiritual will*, and act according to that which our own heart tells us to do.

It is a generous action, guided by a solidary view of the world. It is a self-sacrificing point of view. It includes renunciation, but also independence in judgment.

I judge about my own path. I'm not interested in judging others, although I may do so after due reflection and on the basis of universal compassion. Compassion and severity go together.

One's main duty is to judge his own actions: "I am committed to my future. I prepare my own way to wisdom according to my consciousness and do not rely on bureaucracies. I try to help bureaucracies, yet I never follow them blindly."

Independent action based on good will is going to emerge perhaps as the main way for the victory announced by Helena Blavatsky to take place.

We should say "Welcome" to the unavoidable decline of blind belief and bureaucracy in churches and democracy.

Every theosophist can now say “Welcome” to the painful decline of the outward forms of idealistic movements. If the main theosophical societies are in decadence, either physically or spiritually, the sensible citizen can respectfully detach himself from the process and say:

I am committed to that inward flourishing that causes the constant rebirth of ethics and theosophy. I sow the best and set its causes into motion. I have nothing to do with the decline of the outward aspects of the theosophical effort, political institutions, or spiritual, philosophical and religious movements.

I’m not under the influence of the decadence of old forms and procedures.

I am committed to planting and building the spiritual foundations of the next civilizations, which will be sincere, wise, and legitimate. They will live in direct contact with the spiritual souls of all, and work in syntony with those great Sages who accompany each evolutionary step of our humanity.

(CCA)

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The above text is a transcription, revised by the author, of the eleven-minute video [“The Rebirth of Ethics and Religiosity”](#).

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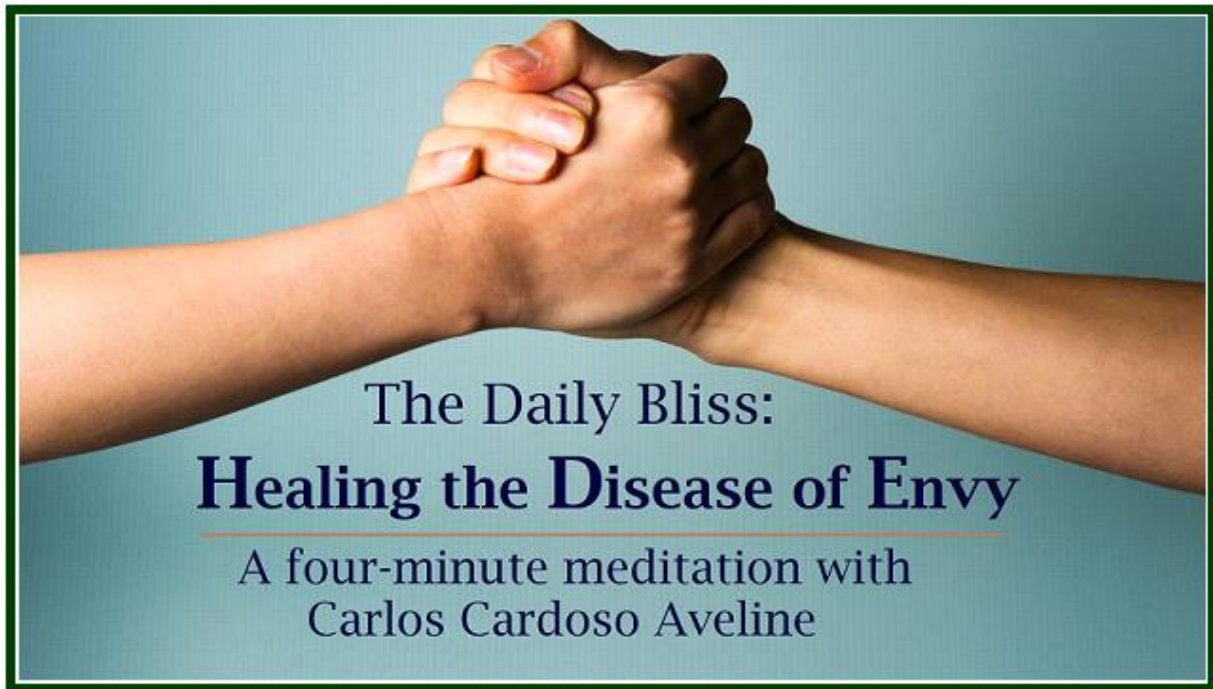


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**Planetary Change and the
Civilization of the Future**

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Cooperation is the Law of Life:
Healing the Disease of Envy



Feelings of envy and personal competition are serious obstacles along the path to wisdom.

If you are a child and you feel envy toward another child, that's a childish problem. If you are trying to walk along the path to eternal wisdom, any feeling of envy is much more serious than that.

Feelings of envy regarding anyone that may happen in someone who describes himself as a truth seeker, as a pilgrim along the path to wisdom, are something that clearly indicates the precarious state of his connection to his own spiritual soul. A serious matter. Because all of the walk towards wisdom consists in enlarging, strengthening, and consolidating *antahkarana*, our link, our connection to our own eternal soul or Higher Self. And envy kills *antahkarana*. It eliminates or blocks the ladder to the spiritual soul, according to the circumstances.

Gratitude is the opposite of envy. If you have envy, you are in danger and your refuge is naturally in being grateful. Be grateful to yourself. Be grateful to your parents. Everything starts with one's parents. Be grateful to the sources of inspiration in your spiritual effort. They are your spiritual parents. Be grateful to those who challenge you, because they also bring you lessons.

So, gratitude is one key element in healing envy. Another one is expanding one's relationship with the cosmos. The ability to love stars in the sky liberates us from narrow feelings like envy, covetousness or personal ambition, the wish to seek fame, personal power and similar forms of miserable illusion. Gratitude heals many a wound.

Envy is a serious obstacle. It is mentioned in the *Yoga Sutras of Patanjali*, Book I, aphorism 33, in the edition that includes Bhoja Raja's Commentary and was published by Tookaram Taty and Dr. Ballantyne.

Envy is dangerous for the theosophical movement and harmful to mystical Christianity. It is dangerous in any human group. One should watch for the presence of lower feelings among fellow-travelers, so that we liberate ourselves to that which is noble, truthful, worthwhile - and keep away from such a form of hell as envy.

(CCA)

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The above text is a transcription, revised by the author, of the four-minute video "[The Daily Bliss: Healing the Disease of Envy](#)".

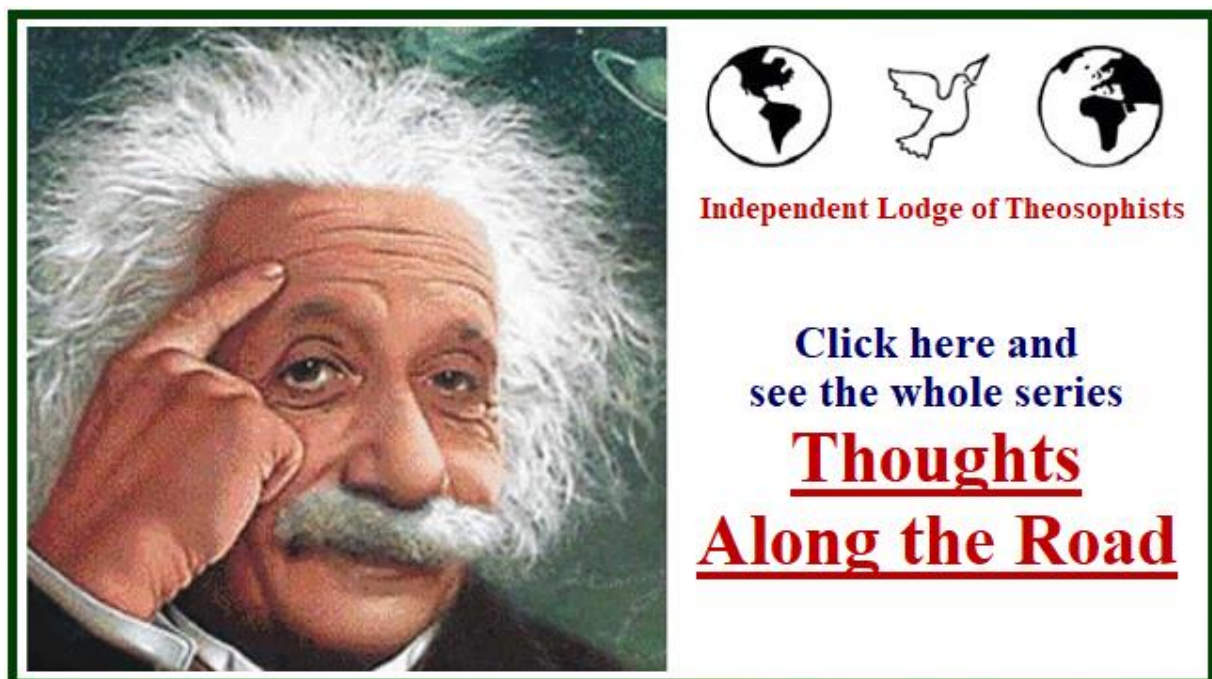
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Read more:

* [Envy and Friendship](#).

* [The Cure for Envy Was Discovered](#).

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The advertisement features a portrait of Albert Einstein on the left, with his hand to his forehead in a thoughtful pose. To the right of the portrait are three circular icons: a globe showing the Americas, a dove, and another globe showing the Americas. Below these icons is the text "Independent Lodge of Theosophists" in red. Further down, the text "Click here and see the whole series" is in blue, followed by "Thoughts Along the Road" in large, bold, red letters with underlines.

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

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

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

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Sayings of the Egyptian Fathers - 01

Apothegms of the Desert Fathers, With the 2025 Commentaries by a Theosophist Martin of Braga (Tr.)



Macarius of Alexandria, a mystic who lived in the 4th century. The image is reproduced from the book “Les Vies des Pères des Déserts D’Orient”, Nouvelle Édition, Michel-Ange Marin, Tome Premier, Louis Vivès Libraire-Éditeur, Paris, 1886, 478 pages, see page 416.

A 2026 Editorial Note

The “Egyptian Fathers” are the *Desert Fathers* who in the first centuries of the Christian Era lived in arid regions following the tradition of the Essenes and Jesus himself. See [Jesus, a Sage Who Lived in the Desert](#).

The sentences reproduced below were first collected in Greek by an anonymous student. They were later translated into Latin by Martin of Braga, the Bishop of Dumium and Stoic philosopher who lived in the sixth century in the city of Braga. Now part of Portugal, Braga was then the capital city of the Kingdom of the Suebi.

Martin was born about the years 510-520 in Pannonia, part of which presently belongs to Hungary. He arrived in Braga in 550 and worked there for 30 years, until his death in 579 or 580.

The source of these **Sayings** or **Sentences** is the now rare 1803 Portuguese-Latin bilingual edition, of which the Independent Lodge of Theosophists has a copy in its Library. [1]

In the 1960s, the Apothegms were translated from Latin into English by Claude W. Barlow and published in the volume “**Iberian Fathers, Volume I**”, which presents writings by three authors: Martin of Braga, Paschasius of Dumium and Leander of Seville. The volume was published by The Catholic University of America Press, Washington, copyright 1969. It has 261 pages and is presently available online. See pages 17-34.

In Portuguese, Martin of Braga is called *Martinho Bracaraense*.

In 2025 the Independent Lodge of Theosophists published an updated Portuguese language edition of the Apothegms, with commentaries by myself. In the following text, the apothegms are reproduced from Claude W. Barlow’s translation into English. The notes and commentaries are translated and adapted from our 2025 edition, available under the title of [Sentenças dos Padres do Egito](#).

John Cassian, Lucius Seneca and Martin of Braga

Martin was influenced by the ideas of John Cassian (c. 360 - c. 435), one of the leading thinkers who studied the wisdom of the Desert Fathers.[2]

The writings of both have strong theosophical value. Cassian is considered a *semi-Pelagian* because he highlights the importance of the learner’s autonomy, recognizing the fact that one must make progress along the spiritual path according to his own independent decisions and efforts.

Another source of theosophical influence we see in the writings of Martin of Braga is the Roman philosopher Lucius Seneca, born in the territory of modern Spain around the year four before the Christian era. Martin of Braga personally exemplifies the vast influence of Stoic thought on early Christianity.

The 21st-century reader should bear in mind that “God” is a vague, all-encompassing word representing many different ideas. According to circumstances, it may mean the divine world as a whole, the universal law, the solar *Logos* of the star around which our planet revolves, or the higher self and spiritual soul of each human being.

Jesus Christ is an immortal sage, but he also embodies the spiritual soul of every individual. Regarding the mystical and theosophical meaning of certain Christian terms, see the Portuguese language article [Notas Para um Dicionário Teosófico da Mística Cristã](#).

The Introduction to the 1803 edition - which is both our source and Claude Barlow’s source - leaves an unanswered question: who actually made the translation from Greek into Latin? It is possible that the translator was in fact Paschasius of Dumium, working under the orders and supervision of Martin of Braga.

We add commentaries in italics at the end of some Apothegms.

(Carlos Cardoso Aveline)

NOTES:

[1] “**Vida e Opúsculos de Martinho Bracaraense**” (*Life and Opuscles of Martin of Braga*), printed in Lisbon in the year 1803 under the care and by order of the Archbishop-Primate Caetano Brandão, in the *Typografia da Academia Real das Sciencias*, with due authorization. The volume has 285 pages and reproduces the **Sayings of the Egyptian Fathers** in two languages, Latin and Portuguese, from page 257, up to page 282.

[2] See the essay by Maria João Toscano Rico entitled “A projecção da Obra de João Cassiano na Península Ibérica” (*The Influence of the Writings of John Cassian in the Iberian Peninsula*).

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Sayings of the Egyptian Fathers

1. Abbot John used to say to the brothers: “The fathers eating only bread and salt became strong in the work of God, while they constrained themselves. Let us also confine ourselves to this same bread and salt. For he who serves God must be constrained in these things, since the Lord Himself said: ‘Narrow and close is the way that leads to life’ (Mt. 7:14).”

Commentary:

Each one decides how to apply to his daily life the basic principle of renouncing that which is secondary. When you voluntarily reduce the liberty of your lower self, you increase the possibilities of your spiritual soul. This is one of the many blessings of austerity. Through self-discipline, inner freedom is achieved. (CCA)

2. A brother asked the same old man: “The fasts and watches which we perform, what do they do?” The old man replied: “They cause the soul to become humble. For it is written: ‘Behold my affliction and my suffering, and take away all my sins.’ For if the soul labors over these matters, God will have mercy and compassion upon it.”

Commentary:

“God” here means the higher self, the spiritual soul, and the Law of Karma. (CCA)

3. Abbot Poemen said: “If you possess either thought of fornication or slander of your neighbor, do not speak while either of these is in your heart, and do not rest easy for one moment, for if you admit them to your heart, you will immediately feel their harmfulness. But rather drive them out, and you will have rest.”

Commentary:

The only enemies to be annihilated are evil thoughts, base feelings, and a lack of spiritual knowledge. (CCA)

4. A brother asked an old man: “What shall I do, father, against lustful thoughts?” He replied: “Pray God that the eyes of your soul may see the help which comes from God, which surrounds man and saves him.”

5. A certain brother went to market and asked Abbot Poemen: “How shall I sell my handwork?” The old man said to him: “Do not desire to sell anything for more than it is worth; but rather, if you are mistreated, be a friend to him who bargains to obtain more than he should, and sell in peace. Although I have often gone to the market, I never wanted to make profit on my work or to be unfair to my brother, for I am confident that what is my brother’s gain will bear fruit for me.”

6. A certain brother went to Abbot Agatho and said: “Father, permit me to live with you.” As he received him, he saw nitre in his hand and said to him: “Where did you get the nitre?” The brother answered: “I found it in the road as I was coming, and picked it up.” The old man said to him: “Did you put it there?” He answered: “No.” And the old man said to him: “If you did not put it there, how does it happen that when you came to live with me you picked up what you had not put there?” Soon he dismissed him, saying: “Go and carry it back to the place from which you took it, then live with me.”

Commentary:

Strict ethics are necessary for any real progress along the path to wisdom. See aphorism 80 and its commentary. (CCA)

7. A brother asked Abbot Sisoius: “An inheritance has been left to me by my parents; what shall I do with it?” The old man replied: “What can I say to you, brother? If I tell you, ‘Give it to the church for the clerics’, they will feast upon it. If I say, ‘Give it to your relatives’, you will have no reward. Accordingly, if you wish to take my advice, give it to the needy and you will be without anxiety.”

Commentary:

Here we see the criticism of the mystics toward the imperial Church of Rome. Sociologically, original Christianity was far away from the ruling class of the globalist empire of the time. After the empire’s adoption of Christianity, the journey to the desert was a healthy reaction of true mystics in defense of authentic spirituality. The decision to go to the desert was in part a silent protest against the bureaucratization of the church, now embracing the luxury of palaces. The goal of the Desert Fathers was not only to save themselves. They also wanted to preserve and reaffirm the original teaching of Christianity. (CCA)

8. Abbot Moses said: “Separation from material things, that is, voluntary poverty, and endurance with patience, and understanding are the possessions of a monk. For it is written: ‘Even if these three men were in it, Noe, Daniel, and Job, I live, says the Lord God, and they will be saved.’ Now Noe is the personification of voluntary poverty, Job the personification of endurance with patience, Daniel the personification of understanding. Accordingly, if the

deeds of these three holy men are in any man, the Lord is with him, dwelling with him, receiving him, and driving away from him every temptation and every tribulation that comes from the enemy.”

9. Three brothers contracted for the harvesting of a field; they hired themselves out and began to harvest. Now one of them fell ill while he was reaping and returned to his cell. So the other two brothers said to one another: “Our brother has fallen ill; let us push ourselves a little harder and trust that by the aid of his prayers we may also reap his share.” So after they had finished reaping and received the pay for their hire, a certain measure of wheat, then they summoned the brother and said: “Come, receive the pay for your hire.” But he said: “What pay do I have, since I was unable to reap?” They answered: “By the aid of your prayers, we completed both your task and our own, therefore, take your pay.” But he was unwilling to accept anything from them. After they had tried for some time to force him to accept and he still refused, they went off to a certain old man to have the matter settled. Now the brother who had fallen ill said: “My lord abbot, the three of us started to reap a field which we had hired, but after one day I fell ill and returned to my cell, and now they would force me to accept pay for work that I did not do.” And the two brothers said in reply: “Hear our side, our lord and father; if all three of us had worked, we should perhaps have completed our work by very great labor. As it is, through the aid of our brother’s prayer, God helped us, and we have completed the whole field, and he does not want to take his pay.” Upon hearing this, the old man marveled greatly and called together his brothers and said: “Come, brothers, and hear today the ‘just judgment’.” And he disclosed to them what had been said by each party, and they all marveled at both sides; how one would not consent to receive his pay, while the others tried to use force to compel their brother to take his pay. Then, in the presence of all, he pronounced that the brother should receive his pay and distribute it in any way he wished. So the brother departed sad and weeping.

Commentary:

The above apothegm illustrates the relations of production and modes of production based on solidarity and mutual help. The idea is at the root of cooperativism. It is also central to the Amish and Mennonite traditions. It constitutes an essential aspect of the work of Mahatma Gandhi and Vinoba Bhave. See “[The Practical Philosophy of the Amish](#)”, “[One for All, and All for One](#)”, and “[Vinoba and the Power of Good Will](#)”.

The Desert Fathers considered manual labor to be important. They dedicated themselves to small-scale agriculture, especially vegetable gardens: see also item 13. Furthermore, while praying, they made baskets in their cells.

Apothegm 109 mentions manual labor. In Apothegms 5 and 11, we see that the Desert Fathers went to the market to sell what they produced while praying. Apothegm 51, in turn, mentions working with palm leaves to make baskets. In item 103, we see the importance of seeing each task through to completion. (CCA)

10. The old man said: “If you dwell with your neighbor, be as a column of stone, which, if it is harmed, does not become angry; if it is praised, is not lifted up.”

11. Abbot Sisoïus said: “Once, when I went to market with a brother to sell baskets, I saw that anger was coming upon me; so I dropped my wares and ran away.”

Commentary:

The desert monks used to manufacture rattan baskets to sell in the market. (CCA)

12. Abbot John said: “Once, as I was going up a road in the desert in Scete and weaving palm braid, I heard a camel driver speaking idle words, and lest I become angry, I dropped my braid and ran away.”

Commentary:

*The region of Scete is a valley in the Egyptian deserts where Desert Fathers concentrated in the 3rd and 4th centuries. In French, the region is called Scétis or Skétis, and also Quadi Natroun. In Spanish, Scetis, Scete, Escete or even Scitia (as in “Las Sentencias de los Padres del Desierto”, *Recensión de Pelágio y Juan*, Ed. Desclée De Brouwer, Bilbao, pp. 209, 210, etc.). The word has a Greek origin. Some of the most famous Desert Fathers lived in this region. .*

Regarding the three regions of Egypt where the movement flourished, see “Apotegmas de los Padres del Desierto”, Ed. Lumen, Colección Ichthya, Buenos Aires, Argentina, 1990, 206 pp., edited by Luis Glinka (O.F.M.), pp. 13-14. (CCA)

13. While the same old man was engaged in reaping the harvest, he overheard a brother saying in anger to his neighbor: “You should talk.” And he left the field and ran away.

14. A brother asked Abbot Poemen: “What is the meaning of the Lord’s words: ‘Greater love than this no one has, that one lay down his life for his friend’? How shall this be done?” The old man answered: “If one hears an ill word from his neighbor and, although he could reply in kind, yet fights in his heart to purge himself of the stain of bitterness, and forces himself not to reply ill so as to sadden the other, such a man lays down his life for his friend.”

15. Abbot Macarius also said: “If we recall the evils that we suffer from men, we lose the virtue of the recollection of God; but if we recall the evils that are sent to us by demons, we shall be unperturbed.”

16. He also said: “It is charged as a fault against a monk if, when hurt or injured by his brother, he does not first purge his heart in love. For the Sunamitess would not have deserved to receive Eliseus into her house, except that she had no quarrel with anyone. Now the Sunamitess stands for the soul, and Eliseus represents the Holy Spirit; if the soul were not pure, it would not deserve to receive the Spirit of God.”

17. The brothers questioned Abbot Poemen on behalf of a certain brother who fasted perfectly six days in the week, yet was excessive in anger, and they asked why he experienced this. The old man answered: “He who has learned to fast six days, but not to control his anger, should have exhibited greater zeal over the small task.”

18. Abbot Poemen had a relative with him in his cell who was having a quarrel with another brother who resided outside the monastery, and Abbot Poemen said to him: “My dear brother, I do not want you to have a quarrel with anyone who is outside our monastery.” But he paid no attention to him. So Poemen arose and went to another great old man and said to him: “My brother has a quarrel with someone outside of our monastery and we have no peace.” The old man said to him: “Poemen, are you still alive? Go back to your cell and reflect in your heart that for a year you have been in your tomb.”

Commentary:

The seeker of divine wisdom is invited to die to worldly affairs and personal matters.

Death is a symbol of the initiatory experience, that is, of a radical expansion of consciousness.

Dead now or dead in a hundred years, what difference does it make? It is better to die now to what is not essential, preserving the body for a while in order to learn as much as possible about eternal wisdom. A koan from the Zen tradition asks: “What was your face 200 years before you were born?” A theosophist can also ask himself: “What will my state of consciousness be in three centuries from now? And what can I do today that will be valuable in 400 years?”

The purpose of small annoyances of daily life lies in testing our resolve to live correctly, without being disturbed by small things. It is up to us to become psychologically invisible to trifles. Saint Francis of Assisi stated: “It is by dying that one is born to eternal life.” (CCA)

19. As Abbot Poemen was sitting in his cell, two brothers fell into a violent quarrel, but the old man spoke not a word to them. Now Abbot Panub came in and found them quarreling and said to Poemen: “Why did you leave the brothers alone? Why did you not tell them to cease quarreling?” Poemen said to him: “They are brothers; they will make up again.” Panub said to him: “What is this? You see that they are quarreling almost to the point of shedding blood, and you say that they will make up again?” Poemen said to him: “Brother, just pretend in your heart that I am not here.” And so Abbot Poemen was quiet and silent and charitable.

20. Heretics once came to Abbot Poemen and began to criticize the archbishop of Alexandria, but the old man did not answer. Instead, he summoned his disciple and said: “Set a table and give them something to eat, and so dismiss them in peace.”

21. A brother asked Abbot Poemen: “How is it one must sit in one’s cell?” He replied: “To sit in one’s cell is to work openly with one’s hands and to mediate upon the word of God and to be silent and to eat by oneself only bread. The unseen ways to moral progress are to sit and

control one's own thoughts, or wherever one goes to know and observe the canonical hours, not to neglect such hours in private, but to meditate, and, finally, always to observe good moral conversation and to refrain from evil talk."

Commentary:

The canonical hours are the fixed times during the day when certain predetermined prayers should be performed. The practice originates in Judaism. (CCA)

22. A certain brother asked an old man: "My heart is hard and does not fear God. What shall I do that I may fear God? He replied: "This is my opinion, that a man who always keeps self-reproach in his heart gains the fear of God." The brother said: "What is self-reproach?" The old man answered: "That a man reproaches his soul in all matters, saying to it that it must stand before God, and saying further: 'Why should I wish to show malice to any man?' I think that if a man abides by these things the fear of God comes into his soul."

Commentary:

From a theosophical point of view, the fear of God is the knowledge of the fact that the Law of Karma records each of our actions for future debit or credit.

Far from being eternal, our physical life is brief. Being alive is an opportunity given to us for a limited time. If we want to obtain before our death an experience of immortal wisdom, there is no reason to waste the opportunity. This principle corresponds to a famous aphorism of Stoic philosophy that says: "The perfection of moral character consists in passing every day as [if it were] the last." (Marcus Aurelius, in "Meditations", Book VII, aphorism 69, in the edition of the Encyclopaedia Britannica, copyright 1952, p. 284.)

Even if we reach more than one hundred years of age, a century passes quickly while the process of spiritual learning is slow. The "fear of God", that is, the notion of the danger of dying before learning enough, stimulates in the pilgrim the correct use of vital energy. (CCA)

23. Abbot Macarius said: "If, for a monk, criticism is as praise, and poverty like riches, and hunger like a banquet, he never dies. It is impossible for one who believes in God and piously worships Him to fall into unclean passion and the error of demons."

Commentary:

When the seeker of wisdom has the focus of his consciousness firmly established on the higher self or immortal soul, he sees contempt as praise, poverty as wealth, and hunger as delicacies; and therefore he does not die. (CCA)

24. The old man said: "When you wake or when you walk or when you sit or when you do anything else, if God is before your eyes, the enemy will in no wise be able to frighten you. If this thought abides in a man, the strength of God also clings to him."

Commentary:

See "[The Practice of Divine Presence](#)" and "[The Sacred Presence Next to Us](#)". (CCA)

25. A certain brother said to Abbot Peter: “When I am in my cell, my soul is at peace; but when I go outside, if I hear my brother saying something, I get upset.” The old man replied: “Your key opens another’s door.” The brother said to him: “What do these words mean?” The old man replied: “Your questions open the door for his words, so that you hear what you do not wish to hear.” The brother said to him: “What, then, shall we do when a brother arrives? What are we to say to him?” The old man answered: “The learning of everyone is but retreat; where there is no retreat it is impossible to be on one’s guard.”

Commentary:

In the last sentence of the Apothegm, the English edition of the 1960s says “suffering”. We follow the idea given in the Portuguese translation: “The learning of everyone is but retreat”. The Latin word is “luctus”, “mourning”, translated into Portuguese as “recolhimento” (retreat) in the 1803 edition. Spiritual lessons are learned by being away from the world and in mourning due to our death to the worldly issues. (See Apothegm 18.) The lesson is that your curiosity, when directed toward the world, causes you pain and confusion. If you pay too much attention to earthly matters, you cannot participate in celestial life. (CCA)

26. A brother asked Abbot Sisoius: “After how long a time must a man cut off his passions?” He replied: “At whatever hour passion comes, cut it off.”

27. A brother addressed Abbot Agatho: “My passions do not leave me.” The old man answered: “Their implements are within you. Give them surety that you have renounced them and they will flee from you.”

(To be continued.)

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Thoughts Along the Road

Heaven and Earth, the Two States of Mind



The reality of Bliss in the Yoga
of Patanjali and the Christian Wisdom

- * **R**ight at the beginning of the *Yoga Aphorisms*, Patanjali defines Yoga as the cessation of mind modifications, or the hindering of the thinking principle in human consciousness.
- * As you stop thinking but remain vigilant, you go into Samadhi; you experience direct bliss and transcend the common level of human consciousness.
- * Such a state of bliss corresponds to what St. Teresa of Avila - the Spanish mystic of the 16th century - calls the Prayer of Union. Although she was a Western mystic and not an Eastern sage like Patanjali, St. Teresa had the same experience that is taught by Yoga.
- * In different religions the basic facts have been the same, since the beginning of mankind. There are two main states of mind. One is true, and its substance is bliss. The other is rather untrue, in the sense that it is always modifying itself. It is not firm, it is unstable and subject to all kinds of delusions, and corresponds to our worldly average level of perceptions regarding life.
- * We have therefore Paradise and Earth as the main places, so to say, the main points of view, from which we can examine and understand life. Which one should we prefer? The point of view of the great mystics and yogis, or the point of view used by ourselves in daily life, as we think about all kinds of things?

* Patanjali says that when the mind is not in Yoga - Samadhi or Bliss - it adopts the form (and largely the substance) of the things it sees and thinks about.

* If I think of war, my soul will adapt to the so-called realities of war. If I experience conflict, my mind and my soul will adapt to the realities of conflict. If I think of anything that is not permanent and is therefore more or less illusory, then my soul and my mind will adapt to illusion and become one with it.

* On the other hand, if I leave aside the five senses in their obedience to external facts, dominate my five senses and stop my reasoning faculty, I transcend the five senses and see the unity of all life. Then the Prayer of Union of St. Theresa of Avila takes place.

* Which one is true? Which one is false? It remains for us to look for truth to try to understand these two levels of consciousness, these two states of mind. They coexist in us. We do not have to choose one of them and try to eliminate the other because being a human being, each one of us has to combine in a proper way the two states of mind. The permanent and the impermanent, the transcendent and the non-transcendent, the true and the untrue or the one that is subject to illusion.

* The more we are surrounded by illusions, the more we will be distant from bliss or samadhi. The more we are surrounded by true, elevated ideas and actions, the nearer we are to bliss. It is therefore a question of adapting our mental agenda to live close to bliss and surrounded by noble ideas. We must work from spiritual and altruistic points of view, and adopt noble emotions and habits on the physical, emotional and intellectual levels.

* We ought to work to help purify our family, our relationships, and - our reading habits. There are countless good books to read in theology, theosophy and philosophy, and some of them are more elevated than others. I can change my philosophical studies so as to get the highest from them, and concentrate on that which is supreme. The best in life is that which is near bliss, and bliss coincides with the highest point in altruism.

* Bliss is never selfish: it is the negation of selfishness. It results from transcending all kinds of separate self-consciousness.

* Being happiness, bliss is the unity with all: hence the *prayer of union*. When the words of prayer produce more noise than consciousness, the *prayer of union* takes place. Then the consciousness becomes pure and all kinds of words become only noise.

* The same happens in Yoga, for Yoga emerges when words are no more. Then an elevated silence unites us with the All and the Universal Law.

(CCA)

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The above text is a transcription, revised by the author, of the nine-minute video “[Heaven and Earth, the Two States of Mind](#)”.

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Few Words Can Say Much:
Seven Short Videos on Theosophy

1) The Wisdom of the Desert:
The Inner Place That Leads to Plenitude

In the very middle of noise, you can experience silence. In the middle of ignorance, you can experience something of the eternal wisdom. The Fathers of the Desert invite us to go to the desert within. You don't have to leave your city in order to experience the Desert within, the solitude, the wilderness, the absence of hurry and anxiety. We can go away from agitation and seek inner wisdom at any time.

* Watch the 1m video "[The Wisdom of the Desert](#)".

2) Having an Ideal and Living Up to It: Learning Wisdom by Example

You may have one of the best descriptions of the world from the spiritual point of view. Perhaps you are familiar with the Eastern and Western traditions of universal wisdom. Perhaps you know quite a little bit of the spiritual path, Law of Karma, the Law of Reincarnation and the basic principles of different spiritual traditions. But how can you live up to that ideal? You cannot get near Heaven if you don't make significant progress on earth. Progress regarding Heaven must be connected to progress regarding Earth. How can we have the head on sky and the feet on earth?

* Watch the 8m video "[Having an Ideal and Living Up to It](#)".

3) The Foundations of a Lasting Happiness

It is relatively easy to have happy moments. But how can you have a lasting kind of true happiness? Well, let us see. Happiness is a state of oneness with all life. It is a state of acceptance of pain and pleasure and all other experiences in life, and all kinds of pain, contentment, and emotion. And still it is the plenitude of happiness. Happiness is not the denial of suffering. It is transcending suffering and illusion and having a lasting source of eternal contentment. How can you do that? It's easy if you have the ability, and have made the decision to unite yourself with your higher self.

* Watch the 2m video "[The Foundations of a Lasting Happiness](#)".

4) Efficiency: The Art of Saving Time

If our time is limited, we should act on those things that actually depend on us, on those things which are part of our duty and have actual meaning in our lives.

We should not waste time on things that are meaningless to us, or are worse than useless; on things that pollute our minds and are good for nothing from the point of view of our

happiness. Concentrating our minds, emotions, and actions on those things which depend on us and influence our lives for the better: this is a wise way to save time.

* Watch the one-minute video “[Efficiency: The Art of Saving Time](#)”.

5) The Lesson the West Must Learn From Russia

On the websites of the Independent Lodge of Theosophists you have a thematic section on Russian philosophy and Theosophy. There one can find various books on the Russian soul and Russian nation. Russian culture may have a key lesson to teach the West, regarding the Western difficulty in understanding itself.

There is a division in the Western civilization between Heaven and Earth, ideal and practice, word and action, feeling and intuition, matter and spirit. Among the Russian philosophers who studied the complex matter of the relationship between spirit and matter is N. O. Lossky, who wrote “*L’intuition: la matière et la vie*”. I only have the French translation of this book. The book that examines the integral aspect of life, which includes both its spiritual and material side.

* Watch the 7m video “[The Lesson the West Must Learn From Russia](#)”.

6) Asking for Forgiveness, Receiving Blessings

One can only correct his mistakes after admitting them. Therefore I say:

“May my higher self forgive me for my limitations. May the divine world forgive me for my mistakes. May my Master forgive me. May the Eternal Law be generous with me as long as I deserve it. May the Eternal Law be as harsh with me as it is necessary. May the Teachers of Mankind be as severe as I may deserve. I don’t want unfair opportunities. I have no wish for special pardons. I want to follow the hard way. *I wish my lower self can learn how to learn.* I want to work hard, yet in peace, to learn more through less effort, for excessive efforts are not the best way to learn *that which is essential.* I want my lower self to concentrate on central factors and renounce the non-essentials. I hope the connection between Heaven and Earth gets stronger, wider, and deeper in every human being.”

* Watch the 3m video “[Asking for Forgiveness, Receiving Blessings](#)”.

7) The Higher Self and the Spiritual Will

As long as the spiritual soul is in actual contact with the lower self, its influence takes the shape of spiritual will. Will is the purpose. The purpose has as its main function to set things into motion. Spiritual will creates a motion, a movement. It produces a transformation in the lower self. Light belongs to the higher self. And its reflection is to be found in the lower self. If we are able to develop our spiritual will in the world of the lower self, we are able to deny our own wishes in order to become the advocates and representatives of our higher selves, of the purpose of our higher selves, in the outward world. Thus, the lower self renounces its condition as false Lord and adopts its real condition of servant, representative, aspirant, helper of the higher self in the world.

* Watch the 4m video “[The Higher Self and the Spiritual Will](#)”.

The Infinite Spirit and the Divine Nature

Selected Fragments From ‘Isis Unveiled’

Helena P. Blavatsky



1. The Symbol of the Lotus

Wherever the mystic water-lily (lotus) is employed, it signifies the emanation of the objective from the concealed, or subjective - the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. For as soon as darkness was dispersed and “there was light”, Brahma’s understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence, and hence become visible. At this first stage of action, Brahma had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant.

(From “[Isis Unveiled, Volume I](#)”, p. 92)

2. An Infinite Spirit

Bruno's and Spinoza's doctrines are nearly identical, though the words of the latter are more veiled, and far more cautiously chosen than those to be found in the theories of the author of the *Causa Principio et Uno*, or the *Infinito Universo e Mondi*. Both Bruno, who confesses that the source of his information was Pythagoras, and Spinoza, who, without acknowledging it as frankly, allows his philosophy to betray the secret, view the First Cause from the same standpoint. With them, God is an Entity totally *per se*, an Infinite Spirit, and the only Being utterly free and independent of either effects or other causes; who, through that same Will which produced all things and gave the first impulse to every cosmic law, perpetually keeps in existence and order everything in the universe. As well as the Hindu Swâbhâvikas, erroneously called Atheists, who assume that all things, men as well as gods and spirits, were born from Swabhâva, or their own nature, [1] both Spinoza and Bruno were led to the conclusion that *God is to be sought for within nature and not without*. For, creation being proportional to the power of the Creator, the universe as well as its Creator must be infinite and eternal, one form emanating from its own essence, and creating in its turn another.

(From "[Isis Unveiled, Volume I](#)", pp. 93-94)

NOTE BY HPB:

[1] Brahma does *not* create the earth, *Mirtlok*, any more than the rest of the universe. Having evolved himself from the soul of the world, once separated from the First Cause, he emanates in his turn all nature out of himself. He does not stand above it, but is mixed up with it; and Brahma and the universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself. [Burnouf: "Introduction", p. 118.]

3. The Understanding of the Divine Nature

[...] Giordano Bruno, if he adhered to the doctrines of Pythagoras he must have believed in another life, hence, he could not have been an atheist whose philosophy offered him no such "consolation". His accusation and subsequent confession, as given by Professor Domenico Berti, in his *Life of Bruno*, and compiled from original documents recently published, proved beyond doubt what were his *real* philosophy, creed and doctrines. In common with the Alexandrian Platonists, and the later Kabalists, he held that Jesus was a magician in the sense given to this appellation by Porphyry and Cicero, who call it the *divina sapientia* (divine knowledge), and by Philo Judæus, who described the Magi as the most wonderful inquirers into the hidden mysteries of nature, not in the degrading sense given to the word magic in our century. In his noble conception, *the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life.*

(From "[Isis Unveiled, Volume I](#)", pp. 94-95)

4. An Infinite Universe

I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have

