



I pledge myself to be honest with my own conscience and all beings. I will listen to the voice of that level of silence that produces communion with independence.

The evil I saw does not impress me. It is left behind: vigilance is enough. The goodness I experienced inspires me. I say *thanks* to life for the brotherly attitudes seen.

Right action will be pursued. I thank the Law for the time that has passed and leave it behind. Each new day must start from zero. I don't follow the past: I obey to a high ideal. The needle of my compass does not point to what took place or "uses to happen". It indicates that which is morally good, true and beautiful.

Wrong habits will be abandoned. I will be more effective in the coming cycles.

I pledge myself to live as an anonymous guest of this planet. The name I use was given to me by my parents as a pseudonym valid for the present incarnation. In essential anonymity I find the territory of wordless truth, where I live indeed.

Hard work will be performed during the new cycle. I will strengthen the presence of eternity in daily life, of goodness in human relations, and sincerity in dialogues. I am going to pay the price for that. I will calmly unmask the mechanisms of hypocrisy, and open the way for the science of living.

Om, shanti.

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## The Year of the Rooster



In the Chinese calendar, the year of the Rooster starts with the New Moon of 28 January, 2017. Theodora Lau defines this period of time:

"I am on hand to herald in the day, and to announce its exit. I thrive by clockwork and precision. In my unending quest for perfection, all things will be restored to their rightful place. I am the exacting taskmaster. The ever-watchful administrator. I seek perfect order in my world. I represent unflinching dedication. I AM THE ROOSTER."

("The Handbook of Chinese Horoscopes", Theodora Lau, Chapter Ten, p. 177, Harper and Row, 1980.)

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# Discovering the Key to Contentment



Well-being and self-discipline rarely part from each other.

The right discipline preserves spontaneity by placing it within the limits of good sense. A sharp discernment opens the gates to wisdom, and it needs moderation.

The action that keeps away from exaggeration is enduring and turns out to be more effective in the long term. In order to attain a valuable goal, the pilgrim must avoid any excess of short term efforts, and aim at a gradual progress instead.

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## John Garrigues: a Point of Perfect Balance

At the very center of the earth there is a point of perfect equilibrium; vacillation from this point in any direction results in a loss of equilibrium, a play of unbalanced forces. This is so in every instance.

Each sphere from an atom to that of a solar system has its point of equilibrium; it is here where all forces are equalized, where harmony reigns supreme. It is here we may place our seat, neither too high, nor too low, the one spot we may call our own, not our own in any sense of personal possession, but rather in the sense of having reached that resting-place of the Supreme. (John Garrigues, in the article “**An Inner Center of Equilibrium**”, which is available in our associated websites.)

## Four Axioms for People of Good Will



If you happen to know something good and elevated and wish to emit and distribute it among your fellow human beings, there is a form of illusion you need to avoid.

Do not think that your good-willing thoughts and idealistic propositions will be received with support and applause. Avoid that trap and save yourself from the pain of disillusionment.

You may receive solidarity here and there; but as a rule it is more likely that you will be unjustly attacked, ridiculed and misunderstood. This will be part of your inner training.

As you emit generosity and truthfulness, you challenge and irritate the routines of selfishness. Organized ignorance, which exists within and around each truth-seeker, will attack him into the extent that he becomes dangerous to it.

The energy and substance of love for truth are incompatible with the worship of appearances. You have to help build a different territory in its entirety; a whole atmosphere. As time passes, this building effort will show you those who can cooperate in the task. Along many phases and moments, however, each new level of "truthfulness emission" will provoke renewed reprisal from the blind energies of routine based on ignorance.

This will take place until the tide changes and the springtime of truthfulness becomes a fact. You have no reasons to count on that, though. It is not up to you to decide the time of the soul's victory. You can build the *foundations* of the new age. Once you have started working on that, consider that the letters received from Mahatmas and Masters of the Wisdom clearly indicate four points, among others.

- 1) The first one is that the sages who help mankind invite through their teachings every human being of good will to be a world reformer. The Karma of the planet is yours: it is your responsibility to change it.
- 2) The second point says that the reform of the world must begin by the reform of oneself. Each student is the microcosm of our mankind. The improvement of each part is the door and the instrument to the improvement of the whole.
- 3) The third point is that one's thought must be firmly concentrated in the *ideal of human progression and perfection*, if one wants to reform oneself and the world in successful ways.
- 4) According to the fourth item, one's fundamental strategy ought to include various incarnations, so that one learns to consciously live in the flow of eternities, every moment.

This is the best method to attain efficiency as a self-reformer and world-reformer, in the long and short term.

From the point of view of daily efforts, original theosophy says that the task of rescuing our civilization from self-destructive forms of ignorance has little to do with appearances.

Hatred and disrespect for truth disguise themselves behind the smiling mask of religious devotion, political correctness and friendly feelings. On a social scale, they do so with the help of expensive propaganda campaigns and "clever" public relations strategies. They want to establish hypocrisy as Law and honesty as unbearable.

Such a path leads nowhere.

It is the practice of sincerity and a severe sense of ethical responsibility that can defend life from the action of the whited sepulchres who are now rather influential in the banking system, in political parties and religious corporations. The One Law embraces all things and regulates the Karma of every community.

Falsehood is short-lived; truthfulness endures. Civilizations never cease to renew themselves.

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## The Rule of Constant Improvement

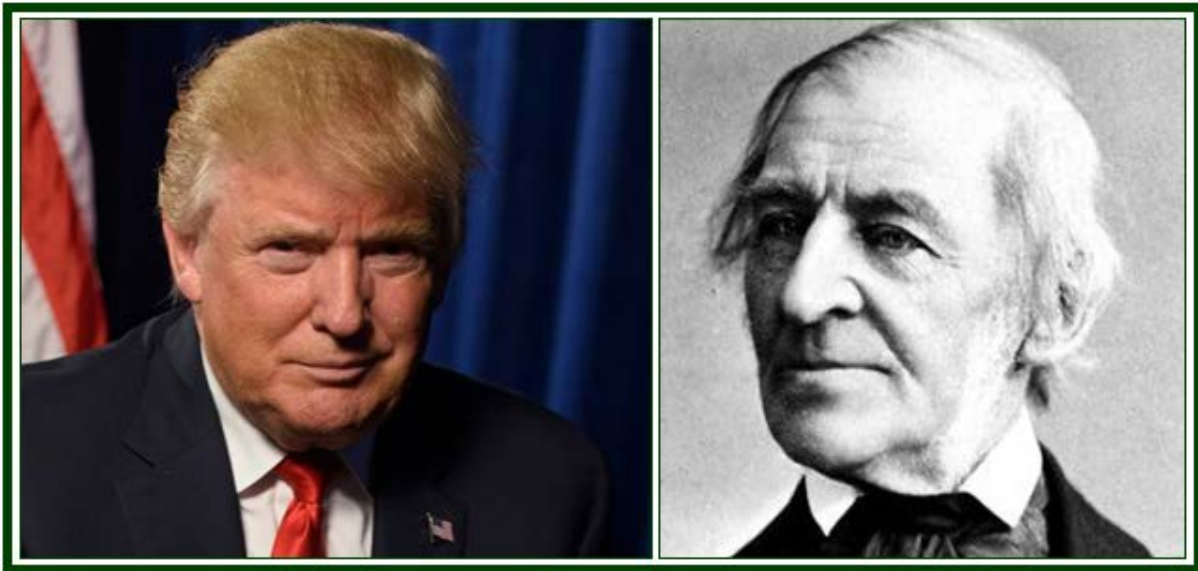
You cannot correct every aspect of your life in one day or discharge your whole duty in a couple of weeks.

It is within your reach, however, to regularly compare your actions - and the situations you live - to your highest ideal of human progression. It is your privilege to daily improve actions, habits, and ways of decision-making.

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# Each Success Leads to the Next One On Expanding the Limits of Human Creativity

Donald J. Trump



Donald J. Trump and Ralph Waldo Emerson (1803-1882)

**“What lies behind us and what lies before us  
are tiny matters compared to what lies within us.”**

Ralph Waldo Emerson

**T**hat thought by Ralph Waldo Emerson has always been an inspiration to me. It gives me energy to keep going full force because I know I still have a lot to accomplish. No matter what I may have achieved - or plan to achieve - I know it's "a tiny matter" compared to what I am capable of doing. Think about it: How can we be complacent with that kind of thought pattern going on? It would be impossible!

When I hear people say things like, "It's impossible to do more!" I always smile to myself and think, "I've just started!" - and it's just a great way to feel. I'd like you to have that feeling, too, because it's like having stepping stones in all the right places just waiting for you to see them.

Sometimes it helps to minimize your achievements to yourself so that you will be eager to do more. It's like saying, "Yeah, that was good, but I am just getting warmed up" as a way to keep yourself challenged. The best achievers are those who are self-motivated, who are naturally curious, and who don't need to be told what to do next. Strive to be that kind of

person. Entrepreneurs are driven by their own inner forces, and it's a great way of life as well as a great approach to life.

What lies within us? Hopefully, a lot of great ideas and plans for the future as well as the innate sense of our ability to achieve them. I think Emerson was alluding to this idea of hope in his statement. It's important for survival and it's important for success. Sometimes it is what keeps us going when the odds may not be on our side. Don't underestimate the power of some of the unseen or intangible forces in your life. Just because you can't see something doesn't mean it's not there. The first person to give you a chance should be yourself.

[From the book "**Think Like a Champion**", Donald J. Trump with Meredith McIver, Da Capo Press, USA, 2013, 204 pp., pp. 93-94. These are the first paragraphs of the chapter "Each Success Is the Beginning of the Next One".]

## **Hua Hu Ching: The True Teachers Dwell On the Divine Realm**



A classic painting of Lao Tzu: partial view

The classic Taoist book "Hua Hu Ching" says, in the version published by Hua-Ching Ni:

"Kind prince, the integral cultivation of immortal achievement must be built on a firm foundation of virtue. The opportunity to learn and practice such cultivation is Heaven's reward to those who are truly virtuous. All human beings are the descendants of the original spiritual inhabitants of this world many, many eons ago, but people have deviated from the accurate awareness of the divine nature of life and have lost the qualities of angelic beings. Only those who have restored the angelic qualities of their being and who have already

actualized the Integral Way may be instructed in the method used by the angels to enhance and integrate their energy in order to become immortal divine beings.”

According to the Hua Hu Ching, it is generally up to the teacher to find the disciple, and not the other way around.

The book says:

“An individual cannot search for the kind of teacher who is able to instruct him in immortal cultivation, for such teachers reside in the subtle, divine realm or in seclusion where they have an ordinary appearance and lead an ordinary life. It is the teacher who seeks out the student. The experiences an individual manifests are determined by the person’s inherent qualities. Therefore, if an individual is interested in receiving instruction from the divine realm regarding his spiritual evolution, he should express his virtuous qualities by extending service to the world. The immortals will then come to the one who is ready.” [1]

The higher philosophical teachings of ancient Taoism are theosophical and have much to teach modern students.

NOTE:

[1] “The Complete Works of Lao Tzu”, translation and elucidations by Hua-Ching Ni, first printing, July 1979, eighth printing, 1993, SevenStar Communications Group, Inc., Santa Monica, CA, USA, 214 pp., see p. 167, chapter 59.

## A Novel on Adeptship Blavatsky Discusses “Mr. Isaacs”

Helena P. Blavatsky wrote an article on the novel “**Mr. Isaacs, a tale of Modern India**”, by Mr. Francis Marion Crawford.

She says in the “Theosophist” of February 1883:

“A curious production, some might say, to come to our book table, and claim serious notice from a philosophical magazine like this. But it has a connection, very palpable and undeniable, with us, since the names of three members of our Society - Mr. Sinnett, Colonel Olcott and Madame Blavatsky - figure in it, and adepts and the rules and aspirations of their fraternity have a large share of the author’s attention. This is another proof of the fact that the Theosophical movement, like one of those subterranean streams which the traveller finds in districts of magnesian and calcareous formation, is running beneath the surface of contemporary thought, and bursting out at the most unexpected points with visible signs of its pent-up force.” [1]

Italian writer Francis Marion Crawford was born in 1854 and lived until 1909. His novel is available online thanks to *Internet Archive*. Readers who [click here](#) can see it in PDF, with several download options.

NOTE:

[1] “The Theosophist”, February 1883, pp. 124-126, and “Collected Writings”, vol. IV.



## The Role of Unplanned Events in Life

### Each Human Being Is an *Ambassador* to the Planet



The rule of the Law of Karma in every dimension of life does not mean that unexpected events have a marginal influence in one's existence.

There is an illusion according to which future events are easy to foresee and should take place as a well-disciplined extension of the past and the present, as we know them.

The workings of the law are more complex than that. Every "next moment" in life contains a countless number of possibilities. Right action will enhance the probabilities of brighter events in the long run: there is no guarantee of eternal satisfaction.

By learning about the law of the universe one's Karma accelerates. It is our attitude towards the unplanned aspects and events of life that can change for the better, so that we become wiser as we learn more about esoteric philosophy. As Voltaire describes in his classical tale "Zadig", the strength of unforeseen events is enormous at all time in everyone's existence.

Each human being is a sort of "ambassador" of his own higher self to the century and the civilization wherein he lives. His understanding of that century's karma and dharma is necessarily limited. As a *diplomatic representative*, he must have a correct behaviour. Surprises will happen: unplanned events will change his life in various ways, again and again. He must be humble before the victories, and practice some stoicism before defeats. By the study and observation of theosophical serendipity, one enhances his affinity with bliss.

## Self-Boycott and Related Obstacles: **Walking Into a Sacred Territory**



Self-boycott or resistance to change takes place in a number of self-renewing ways. Many people start noble projects only to abandon them after some time. They then jump into another good project. The periodical failure by waiver will serve the purpose of preserving the idea such truth-seekers have of themselves on a subconscious level.

When the deeper self-image of an individual is contrary to the substance of a clear victory in ethics and higher spirituality, the underlying “sense of self” will lead him away from the chosen goals.

As long as the student of theosophy subconsciously sees himself as a loser, a sufferer or a do-nothing, as someone who has limited intelligence or can only blindly follow another, he will find it difficult to be a winner.

The sources of emotional self-image are in the childhood. In the first years of one’s incarnation, the major trends from the previous lifetime, combined with prevailing collective karma, impress themselves in one’s lower self. The student of theosophy must remake his own destiny and his character. He is invited by eternal wisdom to be consciously born again in the same incarnation. This will happen in due time and gradually take place as a result of his own self-devised efforts. Yet there will be a fierce struggle against that, by his old “self”.

A blind and unreasonable sense of guilt, often subconscious, is a key factor in preventing people from improving themselves. Failure not only confirms a negative self-image, or preserves the negative traces in the pilgrim’s self-image; it is also a form of self-punishment for his “guilt”.

Large sections in the psychological world of many a citizen of good will believe the person is actually of no significant value; can make no difference in our world; and will be unable to help mankind in its evolution.

Feeling “unable to help mankind” seems to be the other side of a fake coin which also says that such individual cannot change his own future.

Improving oneself is necessary to help the world, and selflessly working for the good of all beings is probably the most effective way to walk into the sacred territory of bliss. Self-condemning prophecies, however, must be identified and defeated for that to occur. The task demands a strong will, and, strangely as it may sound, it requires self-forgetfulness.

## Thoughts Along the Road Observing the Sacredness of Daily Life



\* **T**he world needs less opinionators and more truth-seekers. So-called public opinion is largely governed by propaganda. Appearances are as deceiving as the unprincipled politicians who work at their level and have no noble objects.

\* Those who place popularity above ethics do much about nothing. He who places ethics above popularity may make slow progress, but his march ahead is real. They who listen to their own conscience make a difference in life.

\* Trees are among the best friends of the planet, and of each human being. There is much to learn from a wordless dialogue with them.

\* Silence enlightens sound, and sound should be able to point back to silence. Right action is realized and understood in silence. Most of our actions take place on silent levels of reality. Communion is a noiseless process, just as the perception of truth.

\* Nature has many different voices, and they all teach wisdom around the clock. A balanced heart is able to listen to most of them.

\* From a day to a decade or a century, the start of a new cycle constitutes the right moment for each individual to realize one fact: it is a high privilege for him to be the main responsible for his own future. By beginning a cycle, one inaugurates a trend.

\* Every small period of time contains the seed and substance of eternities. Each citizen lives in contact with the whole cosmos and maintains a living dialogue with it, as Astrology thoroughly demonstrates. The quality of such an interaction can be improved by a combination of various factors, among them good will, right action and the proper kind of introspection.

\* It is better to be defeated while trying to do one's best than obtain a victory after giving up the most correct form of action.

\* Life is bliss, as long as one focuses on its blissful aspects. However, "blissful" does not mean "easy". Blessings use to come in difficult moments, while pleasant situations are rather *tamasic* and lead to blind routine. He who lives in bliss renews himself all the time. He knows he must remain stronger than circumstances.

\* Human relations based on shared laziness and mutual indulgence are worse than useless. Suffering is the wakeup call that warns us about the existence of ignorance. The causes of ignorance must be identified and eradicated. In any nation or family, as well as theosophical associations, correct relationships must create stimuli for people to learn and improve themselves.

\* Life's energies flow in concentric circles. In order to properly understand events, people must look at reality from the deepest and highest point of view possible. While excluding nothing from its field of vision this kind of observation concentrates on the essential and altruistic aspects of life.

\* In order to attain peace in the future, one must accept its essence right now. Peace does not include fear of conflict.

\* The law of universal equilibrium enables ethical courage to win the battle in our souls. It is the light of harmony that makes a warrior fight best for a noble cause. While facing conflict, the pilgrim remains available to the feeling of quiet. It is his inspiring talisman, and his goal.

\* Many want to be born to universal wisdom, but those who are willing to die to ignorance are less numerous. It is not hard to find people who have an interest in attaining bliss, but few are those who want to pay the price for that. Well-informed pilgrims use to say to themselves: "I want to raise my average thoughts to the higher realms of reality. I will build and sustain a growing harmony among thoughts, feelings, actions and words in my life."

\* There is a time to confront obstacles, and a time to remain unseen, unheard, wordless, unperceived. There is a silence that produces insight, and another one which is harmful for our learning. In balanced forms of silence we harmonize all things. The right kind of soundlessness is both the heir and the parent of correct action. In silence operates the law of life. In it the eternal wisdom can be perceived as being in unity with us.

\* Any time, Life has immeasurable potentialities for sacredness. Our own limitations prevent us from seeing the seeds of wisdom everywhere. Karmic conditions, individual and collective, both help and hinder the truth-seeker. Silent meditation and examination of facts, if guided by a firm good will, can show us the opportunities for us “to be born again” on the blissful levels of life.

\* Psychological projections and the “mirror effect” are part of life, and many of them are healthy. Yet they must be understood and placed in a wider context. The right thing to do is to help goodness and discernment grow within oneself and renounce renewed forms of old ignorance every day, so that the light of the secret wisdom, which is present in the soul, becomes visible.

\* It is of no use for the unexperienced pilgrim to blindly project the best hopes of his soul into an organization or a leader. He would then worship a bureaucracy and a mask. These would become but the mirrors of his own illusion.

\* Hurry provokes a waste of time. Eastern traditions are well acquainted with this principle, and they intensely cultivate calmness.

\* Only one who is free from the addiction to high speed can actually have discernment as to what is right and not right to do. Living in a materialistic society based of haste and anxiety means living surrounded by people who waste their time and dedicate their lives to superficiality. Slowly one sees the enduring truth.

\* Happy is him who helps prepare the springtime of wisdom.

\* New life is created from within and slowly emerges in external scenarios. It begins in the invisible realms of the world. After the subtle structure of the new life is established and confirmed, it can finally become visible and change outward facts. This is a law of nature.

\* Every great change must be prepared in advance in reduced or microcosmic dimensions. That which is karmically destined to take place in large scale will first occur in small scale, and then get to its true proportions.

\* We should examine the lens through which we look at life. One’s dominating point of view defines one’s karma and dharma on each level of perception. How do we see our past? Do we take lessons from it? How do we relate to our vision of the future, and what conscious and subconscious ideas of future do we have?

\* It is necessary to develop the strength of will necessary to pursue sacred goals and walk towards them on the physical plane, as well as in the realms of emotion and thought.

\* We must be sure that our relation to our own body is as correct as possible. Are we aware of the fact that such *vehicle* is not eternal and deserves proper care? Do we direct our thoughts

and regulate our emotions so as to produce little pain or no pain to ourselves and others? Are we a healing factor in Life?

\* It is our duty to remember: the essence of whatever we do in the world will come back to us sooner or later.

## The New Texts in Our Websites



This is the monthly report of our associated websites.[1] The following items were published in English and Spanish languages between 20 December 2016 and 22 January 2017:

(The more recent titles above)

1. **Derrotando Visiones Negativas** - *Carlos Cardoso Aveline*
2. **Donald Trump as a Mirror** - *Carlos Cardoso Aveline*
3. **A Global Karmic Fever** - *Carlos Cardoso Aveline*
4. **Plutón: Dos Mil Años de Lucha** - *Carlos Cardoso Aveline*
5. **Pluto: A Struggle of Two Thousand Years** - *Carlos Cardoso Aveline*
6. **Thoughts Along the Road - 10** - *Carlos Cardoso Aveline*
7. **Helena Blavatsky y la Literatura Mundial** - *Carlos Cardoso Aveline*
8. **The Succession of a Russian Sorcerer** - *Carlos Cardoso Aveline*
9. **The Magic of the End of the Year** - *Carlos Cardoso Aveline*
10. **The Aquarian Theosophist, December 2016**

NOTE:

[1] [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.HelenaBlavatsky.org](http://www.HelenaBlavatsky.org), [www.CarlosCardosoAveline.com](http://www.CarlosCardosoAveline.com), [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com), [www.AmazoniaTeosofica.com.br](http://www.AmazoniaTeosofica.com.br), [www.Vislumbres.com](http://www.Vislumbres.com) and [www.HelenaBlavatsky.net](http://www.HelenaBlavatsky.net).

## Farias Brito, On the Just Man Virtue Brings Balance, Strength and Serenity



The truth is that in the middle of the profound doubt that dominates us, amidst the general uncertainty that surrounds us, one sole thing gives us strength: virtue. There is no need to demonstrate this, for one feels it, and in order to show it, we have but to ask each one to listen to his own conscience.

In the first place everything is clear for a clear conscience. Secondly nothing exceeds the courage given by the resolution to fulfil one's duty; and for this reason a just man fears nothing.

Virtue brings balance and strength, vigour and serenity; it is the complete awareness of oneself, the subjective harmony, the light in the moral world.

For this very reason the just man is strong; for this reason the man who follows the way of duty is changeless; and, in a certain perspective, one can even say he is not subject to suffering; for, even when despotism defeats him and tyranny kills him, his well-being proceeds because nothing can destroy the independence of his soul.

(Farias Brito)

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Brazilian philosopher **Raimundo Farias Brito** died one hundred years ago on 16 January 1917. The above words were translated from the book "**Farias Brito, o Homem e a Obra**", by Jonathas Serrano, Cia. Editora Nacional, SP, RJ, RS, Brazil, 1939, 319 pp., see pp. 106-107. The book is available at our associated websites.

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# A Fragment on Astrology

## The Clock Indicates, It Does Not Influence, the Time

Helena P. Blavatsky



The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate “the evil stars”.

This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as everything is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two extreme views induce the “rationalist” to reject “Astrology” as a remnant of the uncivilized condition of our ancestors, since as a matter-of-fact student he refuses to recognize the importance of the saying, “Real philosophy seeks rather to solve than to deny”.

It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or



unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course.

The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects.

One who has carefully followed the teachings of Occultism, as recently given out, concerning *Devachan* and future re-births, knows that every individual is his own creator or his own father, *i.e.*, our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations.

Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature - the *Akasha*, the objective aspect of the UNMANIFESTED LIFE.

All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual - which event is the aggregate result of the causes already produced - gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe", so also can no astrologer, no more than the planet, *influence* the human destiny.

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The above lines open the article "**Astrology**", first published by "**The Theosophist**" in its June 1884 edition, pp. 213-214.

Boris de Zirkoff, the editor of HPB's "Collected Writings" (vol. VI), says it is not confirmed that the author of the text is Helena Blavatsky. It is, however, relatively safe to ascribe it to her. Longer paragraphs have been divided into smaller, in order to facilitate a contemplative reading.

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