

incarnation, the fundamental patterns are the same. The life of the child emerges from the deep memory of cycles completed long before, and such subconscious remembrance constitutes the basic foundation of the new existence.[1]

There is a certain confluence between Psychoanalysis and Theosophy. It is not by chance that Psychology recognizes the central importance of the early years in one's life. According to Theosophy, childhood contains the updated material of the soul's learning in previous existences.

The beginning of a lifetime is the map of the treasure. Yet in its limited horizon Psychoanalysis ignores the process of reincarnation.

While their work is effective in studying the life of the child, the majority of psychoanalysts have no real knowledge of classic theosophy and do not know that the elimination of suffering depends above all on the work of Antahkarana, the *living bridge* or *ladder* between the lower self and the spiritual soul. In the future, psychoanalysts may expand their views.

It is easy to see that the way we look at childhood evolves. The images we have of the past and the future change according to the situations of the present. The citizen's relation to the inaugural part of his incarnation get both wider and deeper all the time as he learns more about life, and about himself.

One should learn to look with detachment at the moments of courage and fear that marked his childhood, especially on the subconscious, supra-conscious and non-verbal levels. The main feelings of enthusiasm or confusion, the positive guiding lights and the most important decisions in childhood remain influential across the various phases of one's life. Such a *karmic heritage* contains the key to the meaning of one's previous incarnation, and it helps define the facts and potentialities of present and future times.

As we interpret and decode the central feelings of childhood, we liberate them from blindness and from automatism, and see in them wider, sacred meanings.

The relation we had during infancy with the *authority*, the relation with other persons and our accumulated image of ourselves are factors we must carefully examine, for if seen as *patterns* they have a decisive importance in more than one lifetime. Yet they also evolve and change at each new existential situation.

The lower self, which contains the immortal soul, is no doubt the hero of the journey.

Imperfect, precarious, it lives the supreme adventure of present incarnation. It tries to meet the challenges before him. It follows the guidance coming from his master, the higher self. Like Hercules, human beings are semi-mortals for they die in their lower and physical half, but live permanently as spiritual souls.

The act of being born is, therefore, a continuously creative process. At each decisive moment in life, the meanings of the same childhood experiences get renewed. When you are 20 years old, you have a certain view of your first years as a child. Once you are 40, 60 or 80, the same period is seen in different ways and the lessons transmitted are deeper.

As the pilgrim proceeds along the line of time, some barriers dissolve, seeds germinate, walls fall down and new buildings of inner knowledge are made. Each cycle of 24 hours breaks a new level of the protective amniotic sac which prevented a wider perception. Just as his brother, the Sun, the pilgrim is born again, layer by layer, every day. (CCA)

NOTE:

[1] See [“The Cosmic Creation in Every Foetus”](#) and [“The Process Between Two Lives”](#). Think about the contents of [“Whether the Blessings Of Devachan Are Mayavic”](#).

Attaining Contentment



Misinformed is he who leaves aside what he can do for himself, in order to praise or criticise the actions of another person.

A well-balanced individual interacts with the external world and says what he must about other people’s mistakes or accomplishments, provided that this is useful or necessary.

Yet his priority is creative action.

Don’t waste time, therefore, with collateral effects or events that are beyond your reach.

Focus on that which depends on you. Obtain an enduring contentment by performing the actions you consider most valuable.

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The Healing Effect of Inner Peace



If you see a significant number of problems in the world around you, there are a few decisive things you can do.

The first measure to take is not to add to the mass of accumulated negative thinking and destructive feeling that is often easy to find.

In order to avoid excessive negativity, you must keep your thinking positive.

See all the dangers, and get ready for them if necessary; but stick to positive thoughts, dwell on constructive feelings, say thanks to Life for being able to learn. Humbleness makes courage become wiser.

A second thing to do is to commit to act as you think, as much as you can.

The idea is to connect words, thoughts, feelings and actions under the inspiration of one basic feeling, *respect for all life*.

By disconnecting from ignorance you can connect to ethics, to balance, and to bliss. As you study real theosophy and seek for universal wisdom, you transcend narrow issues that lead nowhere.

You will not be alone in the decision to leave ignorance aside. Many others are innerly awakening to common sense and to sane creative thoughts. Thus everyone becomes stronger than circumstances.

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Read "[On the Cult of Books](#)", by Jorge Luis Borges.

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Thoughts Along the Road

An Accurate View Depends On Having the Right Purpose



* The truth-seeker must examine the premises and foundations of his opinions. He will constantly discover new layers of maya or illusion in the viewpoints of others and his own views of life.

* A sense of full responsibility for one's own thoughts and feelings is necessary in esoteric philosophy. However, a large portion of human actions occur by automatic or semi-automatic decisions based on mere habit, obedience, desire for applause or emotions like fear, ambition, attachment and rejection.

* The loss of illusory views may seem too painful to those who prefer believing, instead of learning. In fact, being able to walk towards truth and leave ignorance gradually aside is one of the deepest forms of happiness available to humans.

* He who listens to his conscience has no reason to fear the future.

* By sowing that which we would like to harvest, we develop a powerful source of peace within our own aura.

* Whoever is a friend of eternal law finds contentment.

* An accurate view depends on having the right purpose.

* An intention that is noble and free from wishful thinking gives us the patience necessary to look at things and situations without distorting them. This makes it possible to examine life from various elevated points of view. From above one sees better, with wider horizons.

* An excess of visible kindness in daily life is often seen as a sign of weakness, and invites people to develop a distorted idea of things. On the other hand, a constantly rigorous attitude

generates a frozen image which is equally false. As every habit tending to automatic repetition, the mask of severity prevents a creative interaction with life.

* The decisive factor in determining one's attitude at any moment must be the vision of what is correct, and not merely a blind attachment or rejection. Whatever one does must be dictated by the voice of conscience. Applause and short term comfort are not the priorities. The intention of the true student of philosophy is kind, indeed, yet his goal is not "to be seen as kind".

* Rigor is necessary in order to be helpful. There is no worse obstacle along the way than hypocrisy. Severity is as unavoidable as the love for truth in itself, or the feeling of altruism.

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Baltasar Gracián, On Transcendent Wisdom



I mean in everything. *'An ounce of wisdom is worth more than a ton of cleverness'* is the first and highest rule of all deeds and words, the more necessary to be followed the higher and more numerous your post. It is the only sure way, though it may not gain so much applause. A reputation for wisdom is the last triumph of fame. It is enough if you satisfy the wise, for their judgment is the touchstone of true success.

(Baltasar Gracián)

[From "**The Art of Worldly Wisdom**", by Baltasar Gracián, Shambhala Publications, 1993, USA, 132 pp., see p. 38. Spanish thinker Baltasar Gracián lived between 1601 and 1658.]

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The Book of Destiny

**There is No Reason to Waste Time in Life,
For Living is Establishing Our Future Karma**

Malba Tahan



An Editorial Note:

The following story is reproduced from the book “**Maktub - The Book of Destiny and Other Stories**”, by Malba Tahan, Charles Frank Publications, Inc., New York, 1965, 120 pp., pp. 9-14.

“Malba Tahan” is the literary name of Mr. Júlio César de Mello e Souza (1895-1974), a Brazilian author. Often situated in Arab countries, Tahan’s fictional works teach popular wisdom in a way that stimulates universal ethics and inter-religious understanding.

The philosophical tenets taught in the short story are valid in one’s family, in social and political life and the relation among countries as well. On the individual plane, each person can indeed help improve the Karma and Destiny of mankind as a whole. (CCA)

The Book of Destiny

Once, many years ago, as I was returning from Baghdad, where I had been selling carpets and skins, I stopped at a caravanserai near Damascus. There my attention was arrested by the strange behavior of an old Arab of Hedjaz. He was talking excitedly to the merchants and pilgrims, gesticulating and swearing by Allah all the time; he was chewing a strong mixture of tobacco and hashish; and whenever he heard someone making an unfavorable remark about him he would exclaim, clutching his ragged turban in both hands:

“Mak Allah! O Mussulmans, I was a powerful man once - I have had the Book of Destiny in these hands!”

“The poor devil”, people would say. “He was gone soft in the head. May Allah have mercy on him!”

I confess, however, that I was irresistibly attracted by this stranger with the ragged turban. I drew near him and spoke to him gently, and after some hours, succeeded in gaining his confidence.

One evening, when we were by ourselves, he told me:

“I know they think I am mad. They refuse to believe me when I tell them that I have had the destiny of all humanity in my own hands. Yes, sir, the destiny of the human race.”

I stared at the man in astonishment. The repetition of the statement that he had been the Master of Destiny showed only too well that the old Arab was completely out of his mind. The stranger, however, seemed not to notice my fears and suspicions.

“According to the teachings of Alcoran - the Book of Allah - all our lives are written in the great Book of Destiny. There is a page for every man, and on it is written all, both good and bad, that is to happen to him. Everything that happens upon the earth is inevitably determined in the Book of Destiny, be it the falling of a dry leaf or the death of a Kalif.”

Before I could say a word, he continued, shaking his head sadly:

“I once rescued an old sorcerer from death at the hands of the Sheik Abu Dolak, after that ruthless Bedouin had sacked an encampment of the Morebe tribe with terrible slaughter and destruction. This sorcerer gave me, as a mark of gratitude, a unique talisman - a small black stone, in the shape of a heart, that he had found many years earlier in the tomb of a Mussulman saint.”

“This marvelous stone would enable whoever possessed it to go freely into the famous cavern where, by the will of Allah, the Book of Destiny is kept.”

“I traveled for many years, to the top of the Masirah mountains, beyond the Desert of Dahna, in order to reach the enchanted cavern. A kind jinnee, who was guarding the entrance of the cave, let me in but told me that I was allowed only a few minutes inside the cavern.”

“It was my intention to alter whatever was written on the page concerning me, and to make myself a rich and happy man. All I had to do was to add, with the pen I had brought with me, that I should be happy and loved by all and that I should have good health and great wealth.

But I remembered my enemies too. I realized how easy it would be for me to do harm to them all. Moved by the basest feelings of hate and vengeance, I looked for the page of Ali Ben-Homed, the merchant. I read what was going to happen to that rival of mine, and, seized by an uncontrolled anger, I added to his destiny that he would die in poverty and the greatest sufferings.”

“I altered the life of the Sheik Zalfah el-Abari by writing on his page that he would lose all his wealth, become blind and die of hunger and thirst in the desert.”

“And thus without mercy, I went on ruining and killing all my foes.”

“What about your own life?” I asked, gazing at him with wonder. “What did you write on the page allotted by Destiny?”

“Ah, my friend”, moaned the poor devil wringing his hands in despair, “I did nothing for myself. I was so eager to bring adversity upon my enemies that I completely forgot myself. I distributed sorrow and misfortune liberally, but I did not take for myself the smallest share of happiness. When I remembered myself and thought of making my own life happy, the time assigned for me to remain in the cavern was over. All of a sudden, there appeared a fierce jinnee who seized me, snatched the talisman from my hand and threw me out of the cave. I fell among the rocks with such force that I lost consciousness. When I recovered my senses, I found myself injured and hungry near an oasis on the Omah desert. I was miles away from the caver. Without the precious talisman, I could never again find the way to the enchanted cave in the Masirah mountains.”

And sighing, he concluded in a low, hoarse voice:

“So I lost the only opportunity I ever had to make myself rich, respected and happy.”

I still do not know whether this strange story was true or not.

It is certain, however, that the sad experience of the old Arab from Hedjaz teaches us an important lesson, for how many people there are in the world who are so busy making other people’s lives miserable that they neglect the good that they could do to themselves.

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In order to investigate the mystery of one person being able to help change the Karma or *Book of Life* of the whole mankind, read the articles “[A Lever to Move the World](#)” and “[The Center of Pascal’s Sphere](#)”.

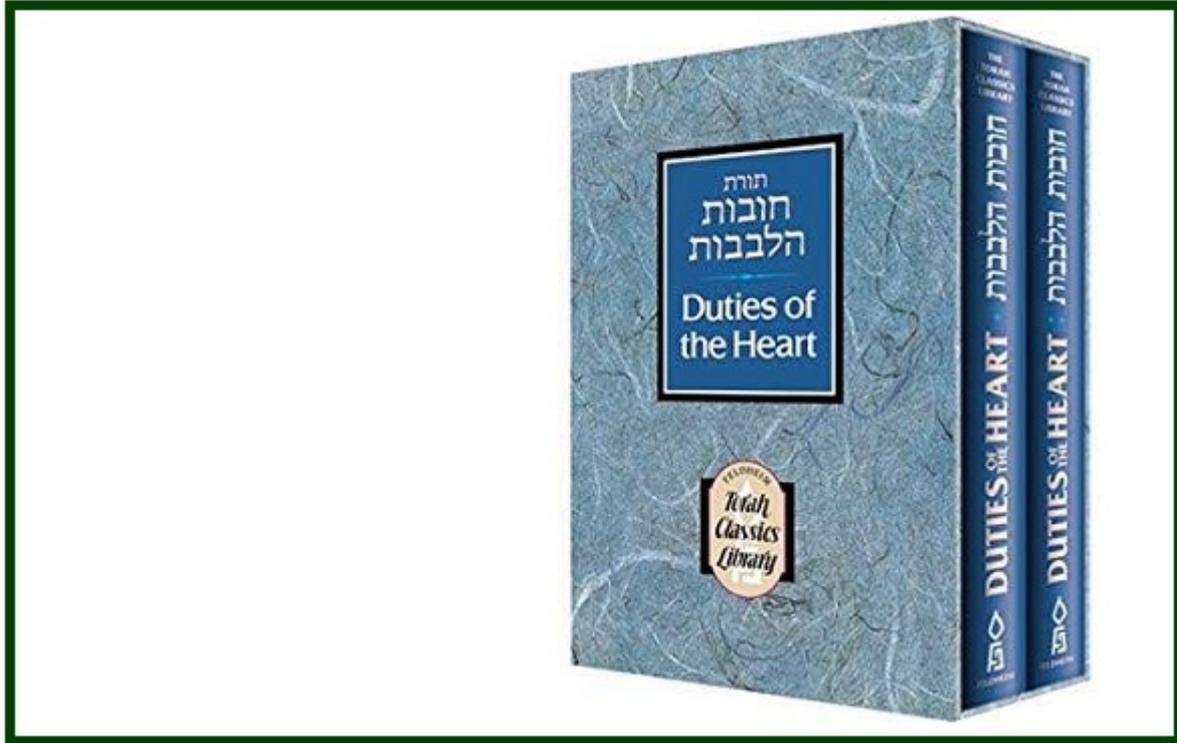
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H. P. Blavatsky As I Knew Her **A Book by Alice Leighton Cleather**

***** [Click to see the work in PDF](#) *****

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Abstaining From Wrong Action



“The plain meaning of abstinence is bridling selfish desire and voluntarily refraining (...) from something that is in your power and that you have the opportunity to do. It has been said that one who abstains is one who has the power and does not use it.”

(Bachya ibn Paquda)

[From “**Duties of the Heart**”, by Rabbi Bachya ibn Paquda, Feldheim Publishers, Jerusalem - New York, 1996, two volumes, see vol. II, p. 787.]

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H.P. Blavatsky: a Great Betrayal How Treason Took Place In the Theosophical Movement

[Click to see the book by Alice Leighton Cleather](#)

“Alice Cleather is an example of ethics and loyalty to truth in the history of the theosophical movement.”

(The Editors of “The Aquarian Theosophist”)

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E-Theosophy at YahooGroups: **Expanding Universal Wisdom**



The e-group E-Theosophy is coordinated by the editors of “The Aquarian Theosophist” and its associated websites.

The goals of E-Theosophy are to stimulate the search for eternal wisdom and to promote the study of the original teachings of modern theosophy. It also aims at creating mutual help mechanisms among planetary citizens.

E-Theosophy sees the theosophical movement as an on-going pedagogical experience. Therefore the failings of the movement must be identified and corrected.

E-Theosophy recognizes no boundaries in human thought or in the theosophical movement. It takes as its main reference the works of Helena P. Blavatsky, but this is not an excluding choice. Her books are seen as only a key to the right understanding of universal literature.

[Click here and join E-Theosophy e-group](#)

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The Aquarian Invites You to Read
The Real H. P. Blavatsky
A Revealing Book by William Kingsland

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The Writings of an Eastern Master - 29

Letters to the Chela S. Ramaswamier



S. Ramaswamier: partial image, expanded, taken from the group photo published at “The Aquarian Theosophist”, October 2012, p. 5

Editorial Note:

Number twenty-nine of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 48, 49 and 50 in “**Letters From the Masters of the Wisdom - Second Series**”, addressed to Mr. S. Ramaswamier.

In his Foreword to these documents, C. Jinarajadasa says:

“The letters which follow were received by a very devoted Theosophist, the late S. Ramaswamier of Tinnevely. He received his first letter from the Master M. on Sep. 28, 1881. Next year he travelled to Sikkim and there he met his Master face to face on October 8. His account of the meeting will be found in Appendix A.”

“I do not know where the original letters are now. He died in 1893, devoted as ever to his Master and the T.S. In December, 1894, a son of his published the letters, with a facsimile of one of them, in an attack on the T.S., which bore the title “*Isis Further Unveiled*”. I reprint these letters from this pamphlet.”

In a footnote to letter 48, C.J. mentions the “thread ceremony” of S. Ramaswamier, as a disciple. Traditionally, the thread ceremony or *Upanayana* is the ceremony in which a guru accepts a disciple and starts working towards the long term goal of his *second birth*, or initiation.

We reproduce Letter 49, although signed by Master K.H., since it is co-signed by Master M :. In the letter 50, the Master makes one more attempt to stimulate Olcott’s feeble loyalty to Blavatsky.

(CCA)

Letter 48 ¹

Greetings to my faithful chela. He is accepted even from now, so that he may consider himself as an accepted chela of mine. Upasika has all the instructions. Let my chela Rama B. Yogi ² follow the instructions he will receive from her. I bless you, son.

M :.

Letter 49 ³

You cannot go to Tibet. I am not the only master there, nor is M :. Chohan. You must first show that you deserve it by labouring in that direction for two or three years. You must be prepared to do anything told to you, anything you are ordered through her. If you *have faith* in us - *others have not* - are you *prepared to do all* and everything to *prove* our existence? ⁴

K.H.

Approved M :.

¹ Received probably on September 28, 1881, when he saw a materialisation of his Master at Crow’s Nest. (C. Jinarajadasa)

² “Ramaswami” was his ordinary name, Iyer being the Brahminical caste ending. He had a secret name given to him at his “thread ceremony” which was Rama Bhadra, and it is by this sacred name he is here addressed as Rama B. (C. Jinarajadasa)

³ Received September 1882. (C. Jinarajadasa)

⁴ Mr. Ramaswamier however insisted on going, as is described in Appendix A. (C. Jinarajadasa)

Letter 50 ⁵

Ramaswamier will don the robes of a regular Vedantin ascetic - even to the top-knot if necessary, and send his useless clothes to Bombay. He must travel from town to town along the line of Allahabad, and preach Theosophy and Vedantism. Everyone must know he is my chela, and that *he has seen* me in Sikkim. He must let Upasika know of his movements constantly, and finally join her at Allahabad - as also receive my orders through her. His whole aspiration and concern must be directed towards one aim - *convince the world of our existence*. To Olcott Sahib he will say verbally the following: My master, among other messages already delivered to whom they concerned, told me - say to my faithful son and worker, that great was his patience, but also great will be the reward. Tell him that he but too often mistakes Upasika. She is all he *thinks* her to be, and nothing what he *suspects* her of. Let him understand the riddle. She has never *deceived* him - only left him ignorant of many things in accordance with m orders. Henceforth, in order to facilitate his comprehension, let him know that whenever an order is delivered to him through her, it must be prefixed with the words "Chohan Rimbochey"; whenever these words are omitted, the order does not emanate from me but from her. Tell him to have faith, hope and trust. More anon. Dress yourself as a pilgrim from to-day, and tell your friends you have received direct orders from me - how or in what way it is no one's business. *Silence, discretion* and courage. Have my blessings upon your head, my good and faithful son and chela. ⁶

M .:

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The above text transcribes Letters 48, 49, and 50 in "**Letters From the Masters of the Wisdom - Second Series**", TPH, Adyar, fourth edition, 1925, pp. 94-97. Click to see the whole book "[Letters From the Masters of the Wisdom - Second Series](#)".

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Regarding H.P. Blavatsky's master, see the article "[The Maurvan Dynasty](#)". Regarding some of the main theosophists active when Helena Blavatsky lived in India, click to read the article "[A Photo From the 1880s](#)".

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Click and read the article
Helena Blavatsky in World Literature
In the Last 25 Centuries, There Has Been
Nothing Comparable to the Books by HPB

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⁵ Received about September 30, 1882. (C. Jinarajadasa)

⁶ Mr. Ramaswamier did as ordered and four T.S. Lodges at were founded by him on his way to Bombay after seeing his Master. (C. Jinarajadasa)

