

United by the practice of mutual respect and by an honesty of purpose, sincere citizens point to the same essential direction even when they think differently.

As a result, they correct their mistakes while friendly pointing out the errors of each other through constructive criticism. They are not afraid of seeing their own failures. They know that learning is more important than looking like wise people in front of others.

The authentic *action fronts* of the theosophical movement generate awareness regarding the cosmic law of unity and equilibrium. Each *front* of selfless action builds a magnetic field of elevated thoughts. The magnetism of bright forces is sustained by those friendly souls who anonymously establish a feeling of loyalty to the One Life, of which all are part.

In other words, self-respect is the foundation of good-will towards those around us.

In the spontaneous collectivity of noble souls, each one wishes peace and well-being to others. Such a community includes human beings and beings that are not human. In it, the search for individual happiness is inseparable from altruistic work.

Our friends and readers from around the world are invited to take practical steps to help expand the telepathic field of humanitarian forces. The power of right thought is virtually unlimited. This is the right time to say No to ignorance, and Yes to Wisdom.

Effective action is developed through one's spiritual soul. Actual communion starts from within. Thanks to small steps in the right direction, the long journey to wisdom takes place.

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The Goal of Life According to Paul Carton

The purpose of life consists in learning to keep [*its*] five learning instruments in good physiological and psychic order, so as to gradually liberate the mind from the prison of matter, from slavery, from the desires of the beast and the bondage of animal passions, in order to gradually prepare and deserve life on the intellectual and moral level and ultimately purely spiritual life in the field of supra-terrestrial, unitive life.

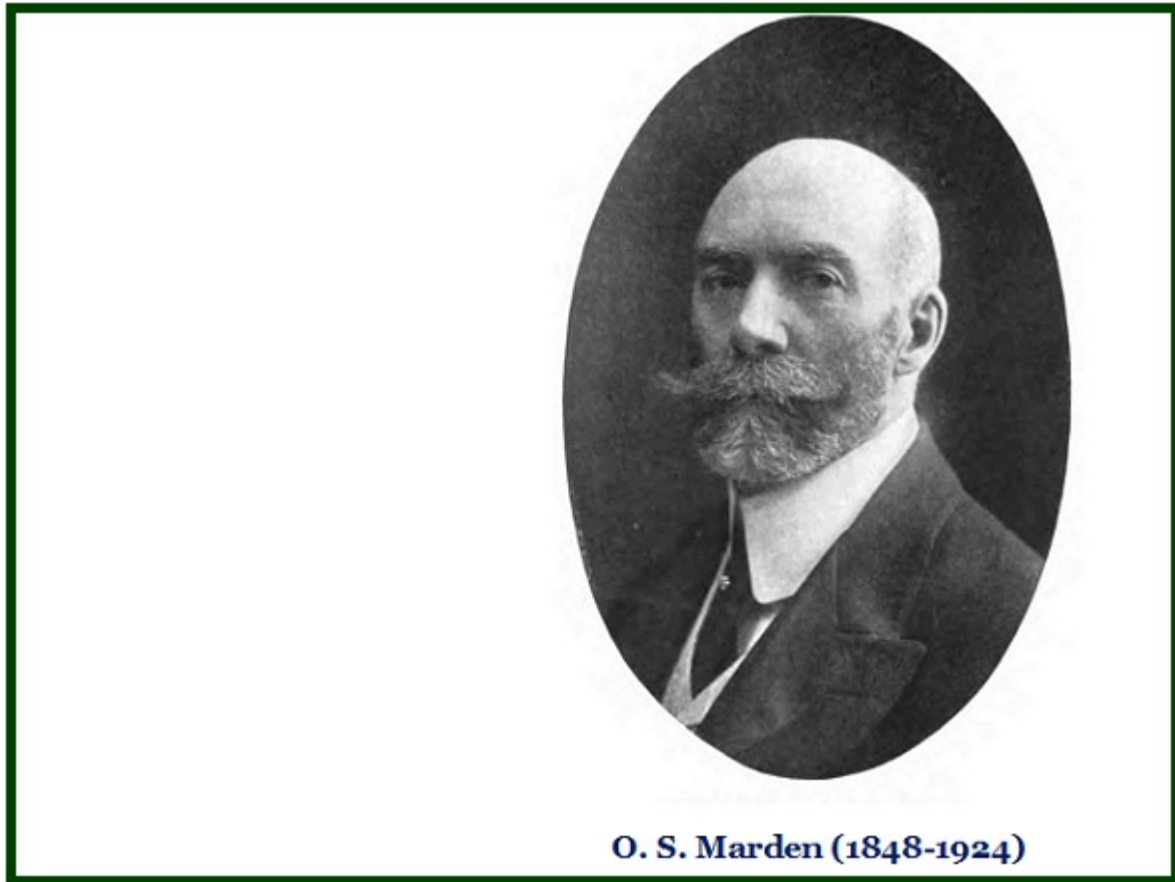
This work of progressive ascent is led by providential or supernatural attraction and by the action of will, which helps this attraction when the individual purpose is good, and which makes it less effective and which delays it, when the individual purpose is bad. That's why it was said, "Support me, that I may have the spirit of good will!" (Ps. LI; 14)

(Paul Carton)

[From the book "La Science Occulte et Les Sciences Occultes", Paul Carton, Librairie le François, 91, Boulevard Saint-Germain, Paris, 1935, 430 pages plus Table Alphabétique, see p. 95.]

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Our Thoughts Are Our Servants **They Give Us Exactly What We Expect of Them**



A man was not intended to be a puppet of circumstances, a slave to his environment, he was intended to *make* his environment, to *create* his condition.

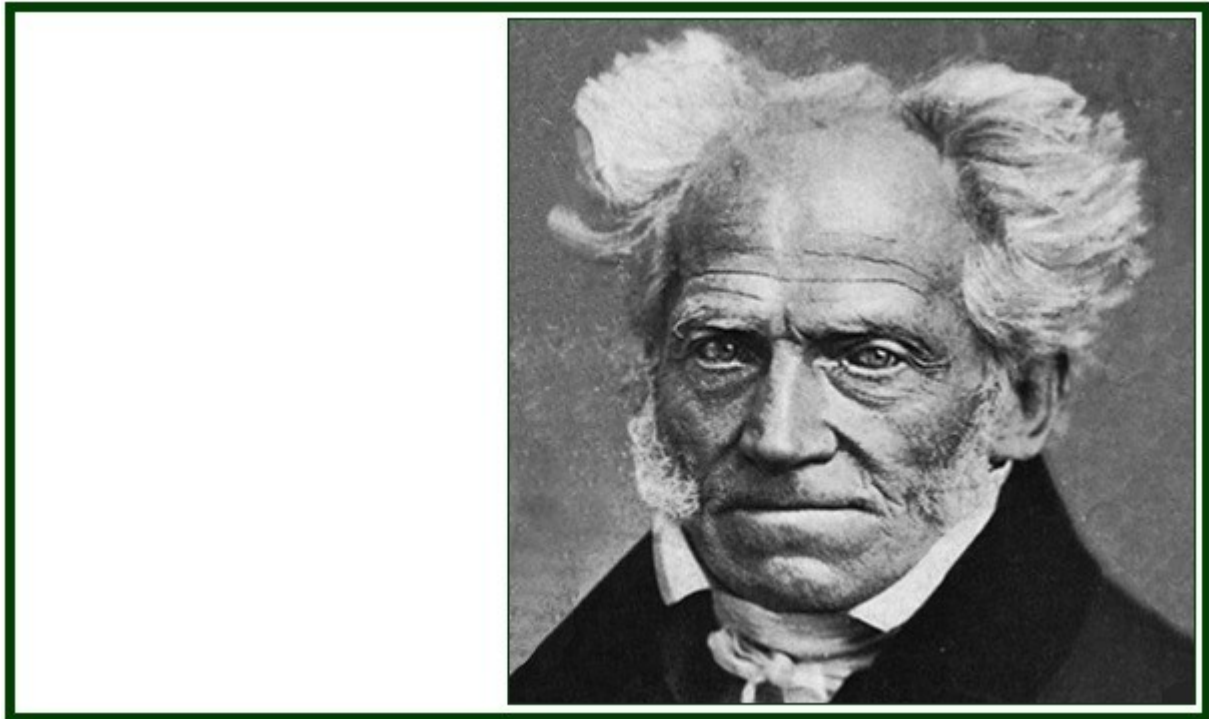
Nothing comes to us without cause, and that cause is mental. Our mental attitude creates our condition of success or failure. The result of our work will correspond with the nature of our thoughts, our habitual mental attitude. To produce, the mind must be kept in a positive, creative condition. A discordant, worrying, despondent, poverty-facing mental attitude will quickly render the mind negative, and will produce a troop of mental enemies that will effectually bar our way to success and happiness.

Our mental faculties are like servants. They give us exactly what we expect of them. If we trust them, if we depend upon them, they will give us their best. If we are afraid, they will be afraid.

(O. S. Marden)

[From the book "The Miracle of Right Thought", by Orison Swett Marden, General Books LLC, 63 pp., TN, USA, 2010, p. 19.]

Arthur Schopenhauer: **Three Fragments on a Wise Life**



1) The first and foremost rule for the wise conduct of life seems to me to be contained in a view to which Aristotle parenthetically refers in the “*Nichomachean Ethics*”, [and which] may be rendered, *not pleasure, but freedom from pain, is what the wise man will aim at.*

The truth of this remark turns upon the negative character of happiness - the fact that pleasure is only the negation of pain, and that pain is the positive element in life.

2) Suppose that, with the exception of some sore or painful spot, we are physically in a sound and healthy condition: the pain of this one spot will completely absorb our attention, causing us to lose the sense of general well-being, and destroying all our comfort in life. In the same way, when all our affairs but one turn out as we wish, the single instance in which our aims are frustrated is a constant trouble to us, even though it be something quite trivial. We think a great deal about it, and very little about those other and more important matters in which we have been successful. In both these cases what has met with resistance is *the will*; in the one case, as it is objectified in the organism, in the other, as it presents itself in the struggle of life; and in both, it is plain that the satisfaction of the will consists in nothing else than it meets with no resistance. It is, therefore, a satisfaction which is not directly felt; at most, we can become conscious of it only when we reflect upon our condition. But that which checks or arrests the will is something positive: it proclaims its own presence. All pleasure consists in merely removing this check - in other words, in freeing us from its action; and hence pleasure is a state which can never last very long.

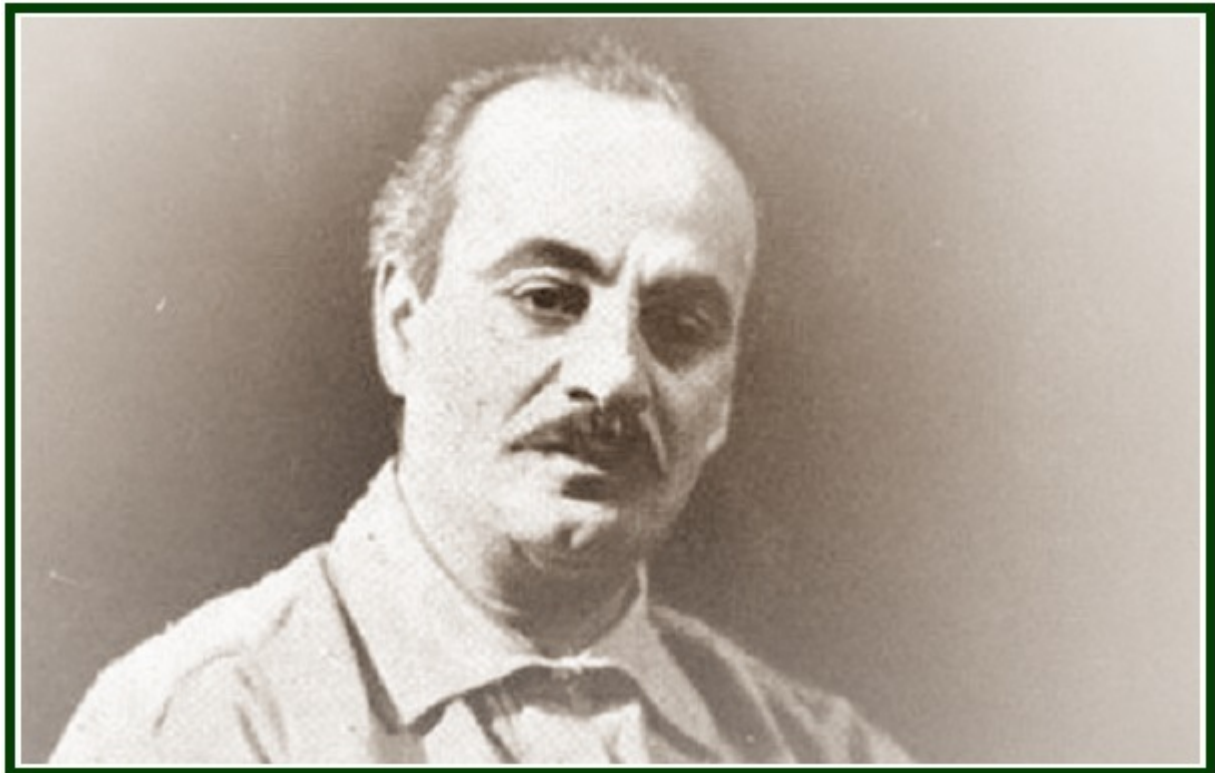
3) This is the true basis of the above excellent rule quoted from Aristotle, which bids us

direct our aim, not towards securing what is pleasurable and agreeable in life, but towards avoiding, as far as possible, its innumerable evils.

(Arthur Schopenhauer)

[From the book "The Wisdom of Life and Counsels and Maxims", by Arthur Schopenhauer, translated by T. Bailey Saunders, Prometheus Books, New York, 1995, see pp. 7-8 of the second part., "Counsels and Maxims".]

Gibran's Confession: **How I Became a Madman**



You ask me how I became a madman. It happened thus: One day, long before many gods were born, I woke from a deep sleep and found all my masks were stolen, - the seven masks I have fashioned and worn in seven lives, - I ran maskless through the crowded streets shouting, "Thieves, thieves, the cursed thieves."

Men and women laughed at me and some ran to their houses in fear of me.

And when I reached the market place, a youth standing on a house-top cried, "He is a madman." I looked up to behold him; the sun kissed my own naked face for the first time. For the first time the sun kissed my own naked face and my soul was inflamed with love for the sun, and I wanted my masks no more. And as if in a trance I cried, "Blessed, blessed are the thieves who stole my masks."

Thus I became a madman.

And I have found both freedom and safety in my madness; the freedom of loneliness and the safety from being understood, for those who understand us enslave something in us.

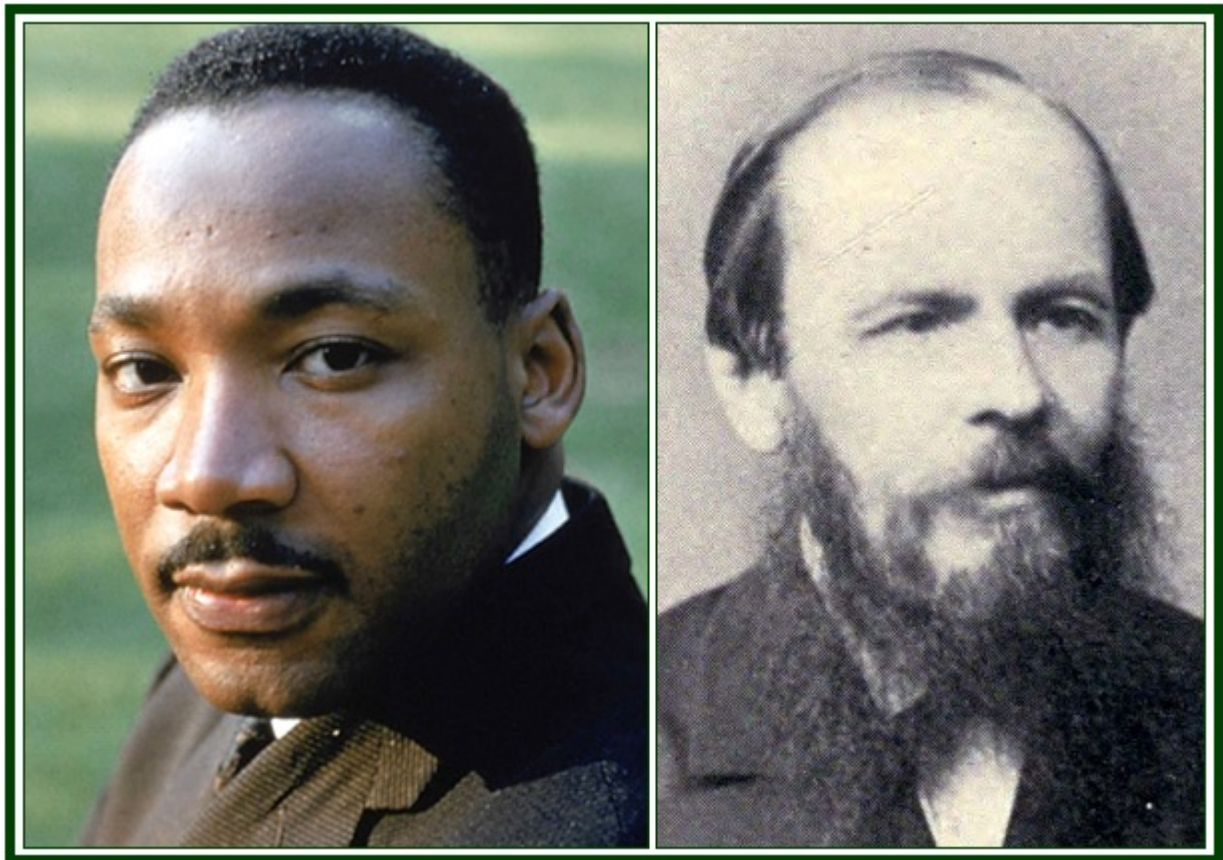
But let me not be too proud of my safety. Even a Thief in a jail is safe from another thief.

(Kahlil Gibran)

[From the book “The Madman, His Parables and Poems”, by Kahlil Gibran, Alfred A. Knopf, New York, 1968, 71 pp., see pp. 7-8.]

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Unmasking the ‘*Progressive*’ Social Movements Whose Aim is Destruction



Martin Luther King and the Russian writer Fyodor Dostoevsky

In his 1872 novel “Demons”, Fyodor Dostoevsky anticipates the occurrence of socialist revolutions and condemns the search for social improvement on the basis of violence and hatred.

Also translated as “The Devils” and “The Possessed”, the Russian novel is a severe criticism of those political movements which seem to believe that “liberation” is the same as “destruction”, and according to which the policy of hatred is the best thing to do at any time.

Dostoevsky was right, as usual.

The Russian writer offered the public a powerful warning against the mistakes soon made by Leo Tolstoy and others who believed that populism is enough for nations to attain happiness.

However, by denouncing “progressive” nihilism in social affairs Dostoevsky also added magnetism to the problem. His prophecy was in part a self-fulfilling, negative anticipation.

The Russian thinker refused himself the sacred chance and privilege to point out mainly the right path, instead of paying too much attention to the danger, and planting unfortunate images in people’s subconscious.

He did not think of a healthy future with enough strength, yet he did his best. Hypnotism and psychic suggestion are part of life and should be left aside as much as possible. If one wants to have a sane future, inevitably one must think about it, visualize it as healthful, work for it and dream about it.

Of course, extreme Left and extreme Right are twin brothers in disguise. It is rather easy to see in the 21st century that to every form of *right-wing hysteria*, a form of *left-wing hysteria* directly corresponds. The same applies to schizoid views of life and psychotic wishes to physically eliminate *adversaries*. Adolf Hitler and Joseph Stalin had much in common.

Regarding mentally unbalanced attempts to control entire nations and society as a whole, narrow-minded Left and Right are both happy to wash brains and try to dominate minds on a large scale. They are inclined to use fear as a weapon at conscious as well as subconscious levels of psychological warfare. They have no future and soon destroy themselves, as Nazism and Fascism did.

Literature often anticipates social events. Since the 18th century some of the best writers and artists have alternated between prophecies of collective horror and suffering - like Dostoevsky or Orwell -, and prophecies of naïve socialism and utopia, like Tolstoy and Gorky. As a result, it is only logical that in the 21st century we have to face a few serious problems before strengthening our ability to think in correct ways of our common future, and before building enough good karma for the next centuries.

It is always easy to demolish and destroy. It is not difficult for pain to become frustration, and for frustration to turn into active hatred. Then comes the lust for violence, which feeds on itself. The whole process is unintelligent and worthless.

Collective hatred and mass psychosis can and ought to be avoided. Political moderation paves the way to true liberty of thought. Free and independent thinking is the opposite of blindly repeating aggressive slogans, however fascist or “progressive”.

Help is available everywhere, once the right purpose is established in one’s soul. The goals adopted, both conscious and subconscious, define the course of Karma. Martin Luther King offers us a healthy point of view to look at society. His dream of unity in diversity is both Christian and Theosophical. [1] In Eastern philosophies the constructive social thought of [Vinoba Bhave constitutes another key.](#)

Regarding the significant obstacles along the road to brotherhood, Sigmund Freud can help citizens understand the recurrent nightmares present in human subconscious.

As soon as citizens make the firm decision to morally improve themselves and their civilization, hundreds of positive factors and helpers of all kinds will become visible, from different centuries and nations, and the task will become easier.

The victory of justice and brotherhood will take place as soon as the necessary number of honest citizens exists.

NOTE:

[1] The famous 1963 speech “I Have a Dream”, by Martin Luther King, is easy to find on the Internet.

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Read more:

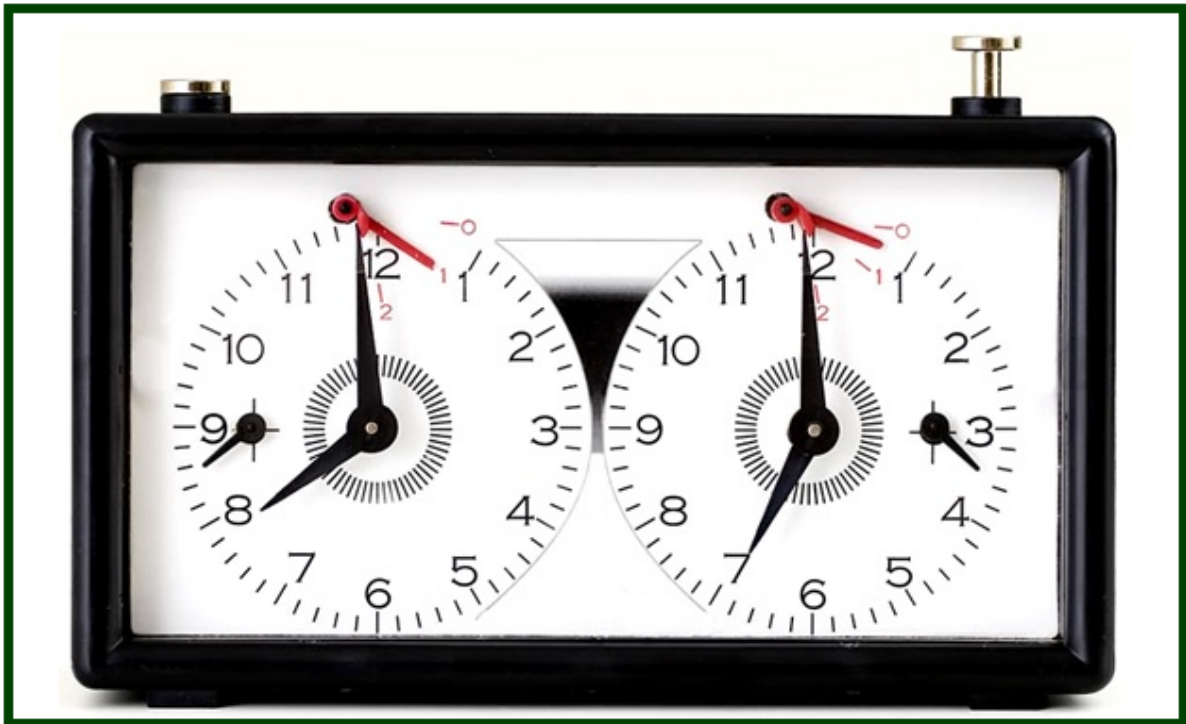
* [“Getting Rid of Rousseau’s Delusion”](#). * [“Political Left, Ethics and Brotherhood”](#).

* [“The Philosophical Value of Democracy”](#). * [“Freedom From Mind Manipulation”](#).

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Thoughts Along the Road

The Duty of the Theosophical Movement Is To Help Start Another Historical Cycle



* **T**here are two aspects in learning. One is acquiring, the other is letting go. In order to obtain celestial wisdom, one must renounce earthly astuteness.

* The pilgrim can only go ahead on the path if he leaves behind the landscape he is familiar with. We all have much to unlearn. Identifying and rejecting illusion is as important as

absorbing eternal knowledge. The awakening of intelligence shows all things, beautiful and ugly: a karmic choice is unavoidable at every step.

* No amount of *elegant excuses* can legitimize disrespect, hatred or intentional violence. We stand with goodness, with truthfulness and altruism. Inner peace and moderation result from wisdom. Law and Ethics are of the essence.

* The whole world is in peace, as long as we are in peace. In other words: into the extent that we are connected to our spiritual soul, we are also in unity with the silent and occult harmony of the One Law that rules Life everywhere. This sort of peace transcends conflict. It heals the disease of naiveté. It unmask illusion. It reduces the source of pain. It teaches people how to leave aside the lack of discernment.

* Daily discipline gives the universal perception of things a chance to go down to earth and to exist in peace and simplicity, in humble silence, in a kind of nothingness and meaninglessness that promises the plenitude of totality. The unthought firmness of discipline reiterates that which we already know to be good. Correct habits give us a stable basis for the higher search and learning. An unchanging soil is needed by those who study the sky.

Defeating the Illusions of Naiveté

* Theosophy is not separate from daily life or social events. The state of human soul decisively influences the destiny of the outward world.

* In different moments of History, various countries take the lead and show the way. The very country that seems the most highly civilized in one circumstance may become the main center of disorder a little later. Social decay becomes unavoidable as soon as spirituality is dismantled and despised and its moral values are abandoned for no apparent reason.

* Students of theosophy are invited to examine how conscious has the theosophical movement been of its responsibility for the future of our civilization. And how loyal it has been to Truth and to its Search, since Annie Besant started talking to false masters and abandoned good sense in the beginning of the 20th century.

* The true theosophical movement - much smaller than the nominal one - stands at the higher and causal level of Karma. It has its own responsibilities in the history of a civilization, which Helena Blavatsky defines in the closing lines of her book "[The Key to Theosophy](#)".

* Let us hope the theosophical movement can help start a new historical cycle based on ethics and sincerity. Morality sustains civilized society. Its absence destroys it all. Let us work so that the social and political frauds (among them the illusions of hatred, money-addiction, sex-addiction and drug-addiction) will be duly unmasked in every country as long as that depends on true theosophists and people of good will. May we all help that happen in time to avoid unnecessary pain.

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A Few Words by Martin Luther King

“There will be neither rest nor tranquility in America until the Negro is granted citizenship rights. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.”

(Dr. Martin Luther King in his 1963 "[I Have a Dream](#)" speech, easily available online.)

Isis Unveiled: **Passages From H.P. Blavatsky That Refer to Mesmer and Mesmerism - 5**



Between the “micrograph” of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established

There are scientists and *scientists*; and if the occult sciences suffer in the instance of modern spiritualism from the malice of one class, nevertheless, they have had their defenders at all times among men whose names have shed lustre upon science itself. In the first rank stands Isaac Newton, “the light of science”, who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the fire-philosophers in general.

No one will presume to deny that his doctrine of universal space and attraction is purely a theory of magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the “soul of the world”, the great universal, magnetic agent, which he called the divine sensorium.¹ “Here”, he says, “the question is of a very subtle spirit which penetrates through all, even the hardest bodies, and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other, and adhere together when brought into contact. Through it, electrical bodies operate at the remotest distance, as well as near at hand, attracting and repelling; through this spirit the light also flows, and is refracted and reflected, and warms bodies. All senses are excited by this spirit, and through it the animals move their limbs. But these things cannot be explained in few words, and we have

¹ “Fundamental Principles of Natural Philosophy”.

not yet sufficient experience to determine fully the laws by which this universal spirit operates.”

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, like Du Potet, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those “who see and do not perceive”, on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, “which is the Book of life, and out of which the dead are judged according to their works.” It is, in short, the MEMORY of GOD!

“The oracles assert that the impression of thoughts, characters, men, and other divine visions, appear in the æther..... In this the things without figure are figured”, says an ancient fragment of the *Chaldean Oracles* of Zoroaster.²

Thus, ancient as well as modern wisdom, vaticination and science, agree in corroborating the claims of the kabalists. It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events - effects of long-forgotten causes - are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory - the despair of the materialist, the enigma of the psychologist, the sphinx of science - is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals - to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for “micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part”,³ they went to the vast repository where the records of every man’s life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life - as the landscape is revealed to the traveller by intermittent flashes of lightning - is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

The well-known fact - one corroborated by the personal experience of nine persons out of ten - that we often recognize as familiar to us, scenes, and landscapes, and conversations, which we see or hear for the first time, and sometimes in countries never visited before, is a result of the same causes. Believers in reincarnation adduce this as an additional proof of our antecedent existence in other bodies. This recognition of men, countries, and things that we have never seen, is attributed by them to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.

² “Simpl. in Phys.”, 143; “The Chaldean Oracles”, Cory.

³ Draper: “Conflict between Religion and Science”.

They affirmed that though this psychological phenomenon was one of the greatest arguments in favor of immortality and the soul's preexistence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reincarnation. As Eliphas Levi beautifully expresses it, "nature shuts the door after everything that passes, and pushes life onward" in more perfected forms.

The chrysalis becomes a butterfly; the latter can never become again a grub. In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then *oozes* out of its earthly prison, and as Paracelsus has it - "confabulates with the outward world", and travels round the visible as well as the invisible worlds. "In sleep", he says, "the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars". Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep.

The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory. In heavy and robust sleep, dream-less and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in "spirit".

To this the physiologists can have but one objection. They will answer that in natural sleep - perfect and deep, "half of our nature which is volitional is in the condition of inertia"; hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them little else than a poetical myth. Blumenbach assures us that in the state of sleep, all intercourse between mind and body is suspended; an assertion which is denied by Dr. Richardson, F. R. S., who honestly reminds the German scientist that "the precise limits and connections of mind and body being unknown" it is more than should be said. This confession, added to those of the French physiologist, Fournie, and the still more recent one of Dr. Allchin, an eminent London physician, who frankly avowed, in an address to students, that "of all scientific pursuits which practically concern the community, there is none perhaps which rests upon so uncertain and insecure a basis as medicine", gives us a certain right to offset the hypotheses of ancient scientists against those of the modern ones.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. We are perfectly aware that many learned, as well as the unlearned, will object to such a novel theory of the distribution of the life-principle. They would prefer remaining in blissful ignorance and go on confessing that no one knows or can pretend to tell whence and whither this mysterious agent appears and disappears, than to give one moment's attention to what they consider old and exploded

theories. Some might object on the ground taken by theology, that dumb brutes have no immortal souls, and hence, can have no astral spirits; for *theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing.*

But if we study Plato and other philosophers of old, we may readily perceive that while the “*irrational soul*”, by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit - wrongly termed *soul*, by the Church - is immortal by its very essence. (Any Hebrew scholar will readily appreciate the distinction who comprehends the difference between the two words *ruah* and *nephesh*.)

If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul’s visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body. Brierre de Boismont gives repeated instances of this fact. The organs of sight, smell, taste, touch, and hearing are proved to become far acuter in a mesmerized subject deprived of the possibility of exercising them bodily, than while he uses them in his normal state.

(Transcribed from H. P. Blavatsky’s book [*Isis Unveiled, vol. I*](#), pp. 177-181. In order to make a contemplative reading easier, longer paragraphs have been divided in shorter ones.)

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Previous parts of the present compilation can be seen in the former issues of “The Aquarian”, starting in [March 2020](#). The series goes on.

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The New Items **In Our Websites**

On 7 July we had 2710 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in [Italian](#), 17 items were in [French](#), 187 in [Spanish](#), 1243 in [English](#) and 1260 in [Portuguese](#). [1]

The following items were published in English, French and Spanish between 11 June and 7 July 2020, with the more recent titles above:

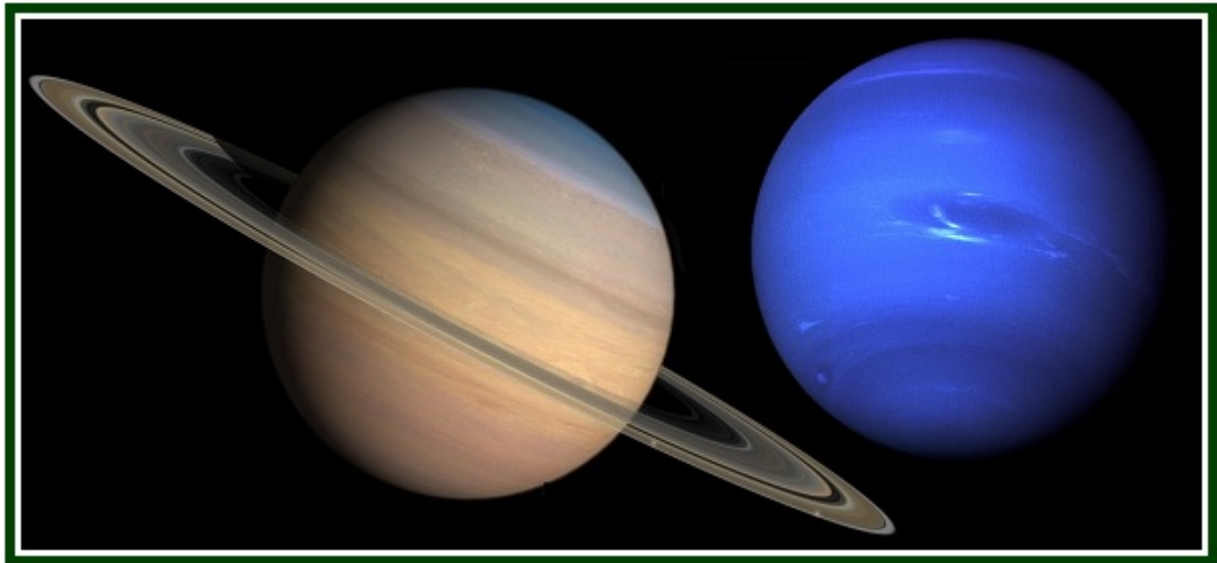
1. **Thoughts Along the Road - 47** - *Carlos Cardoso Aveline*
2. **La Ley de la Simetría** - *Carlos Cardoso Aveline*
3. **Los Estudiantes de Blavatsky en la Sociedad de Adyar** - *Carlos Cardoso Aveline*
4. **Blavatsky Students in the Adyar Society** - *Carlos Cardoso Aveline*
5. **Jules Verne on the Ethics of Knowledge** - *Carlos Cardoso Aveline*
6. **The Lesson of the Sun in Gemini** - *Carlos Cardoso Aveline*

7. **The Mystery of the Templars** - *Helena P. Blavatsky*
8. **La Constitution Uni-Trinitaire de L'Homme** - *Paul Carton*
9. **The Aquarian Theosophist, June 2020**

NOTE:

[1] These are our associated websites: www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.TheosophyOnline.com, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.AmazoniaTeosofica.com.br, www.TheAquarianTheosophist.com, and www.AmazonTheosophy.com.

A Healing Process Is Now Taking Place



Saturn and Neptune: realism and a noble ideal

For some time now Jupiter, Saturn, Neptune and Pluto have been paving the way from the astral sky for a healthy change in human souls.

H.P. Blavatsky wrote that [Neptune](#) does not really belong to our local system. Transmutational [Pluto](#) and mystical Neptune are considered “ambassadors of the galaxy” in our solar system. So is the *broad mind master* [Uranus](#).

[Saturn](#), the lord of Karma and discipline, and [Jupiter](#) - the master of optimism - deserve careful contemplative attention.

A renewed sense of duty is slowly being born again. Yet one must not forget that the *healing* aspect of the birth of a new cycle is largely invisible in its first phases. At all levels - physical, emotional and spiritual - the act of being born again is often a dramatic event. Most healing processes are both dangerous and painful.

The *alchemy of rebirth*, individual and collective, is no simple issue, since it requires high karmic temperatures and the transmutation of substances. In view of that, citizens of goodwill might prefer to think of the best and the highest - with sober realism and discernment.

