

Look well, therefore, to this day.
Such is the salutation of the dawn.

(Kalidasa)

[The Indian poet and dramatist Kalidasa lived in the fifth century before Christian Era. Among other places, the above poem is available at “The Theosophist”, Adyar, India, February 1949 edition, p. 303. The magazine was then edited by C. Jinarajadasa.]

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This is Something That Few Have Discovered About the Spiritual Path



Francis of Assisi and Helena P. Blavatsky

One can only derive real benefit from theosophical knowledge as long as one sincerely tries to benefit others. An altruistic philosophy can't even start being understood in the absence of altruistic action.

Therefore, an active participation in disseminating the messages from the philosophy of fraternity and helping the theosophical movement in other ways is more important than it seems.

The stable adoption of a humble attitude and the decision to help build a better future require more than just selflessness. Courage is needed, and often great courage.

The individual awakening to consciousness and objective action are two inseparable factors which require overcoming shyness. One must put aside the wrong kind of shame. It may be necessary to forget a few false friends who think that “friendship” means an obligation to say

whatever they wish to hear, or who attack any ideas that, though correct, might threaten the average selfishness of emotional comfort.

Learning without action is not learning. It is but an accumulation of data, something that a personal computer can also do. Every true action in Theosophy is pioneering, because it puts aside the world of automatic or thoughtless appearances.

It is by acting altruistically that the pilgrim learns in depth. While sharing with others whatever has benefitted him, he grows indeed: even if his testimony is rejected by most people and few understand him.

There is of course a previous stage of learning, in which the mental accumulation of data seems to play a central and useful role. This can last up to ten years and often a lifetime. Such is a normal fact, but one must know for sure that it has little or nothing to do with real wisdom. An extra warning ought to be received: beyond the initial steps in study, there is for those who avoid taking risks the danger of becoming theosophical parrots. Vanity and attachment to comfort are to be avoided.

The sooner the pilgrim is capable of transcending the initial stage of mere information, the better. He and his learning process are the first to be benefitted from making further progress, for mere information does not replace knowledge, and knowledge depends on one's living.

Above all, the illusion of benefiting oneself without working to the benefit of others must be unmasked starting from the first contact of anyone with theosophy. Francis of Assisi and Helena Blavatsky are right: it is by helping people that one receives help. It is by elevating others that we elevate ourselves. Small steps prepare larger ones, and one's rebirth takes place every day.

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See the article "[A Prayer for Those Who Heal](#)".

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[Click to see the book](#)

H. P. Blavatsky As I Knew Her

By One of Her Pupils

Alice Leighton Cleather

The books by Alice Leighton Cleather have decisive things to say to the esoteric movement in the present century. Ms. Cleather was a loyal and ethical person.

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Thoughts Along the Road

The Law of Equilibrium

Guides the Dance of the Universe



The perfect balance of Justice

* Justice is an eternally creative force, not a mechanistic condition.

* As soon as we published a photo with scales protecting our blue planet - a symbol of the law of universal justice that guides all life - a friendly reader commented with a single question: "Are the scales in your photo balanced?". To this we answered: "Yes, they are. However, one should not forget that Justice is always dynamic, being a *regenerative action*, not a static condition."

* The Law of Equilibrium presides over an eternal movement across the Cosmos, a constant work of balancing life, like in the act of riding a bicycle. The perfect equity of right proportion flows in life in unison with the boundless dance of the universe.

The Use of Law and Regulations

* No amount of laws and regulations can replace the tacit and unwritten levels of mutual good will. Ultimately no social contract can be put into words. It must be a common feeling, a shared moral value.

* "When laws are intricate and punishments severe", says Laotse in the "Wen-tzu", chapter 87, "then the people become devious". And the sage adds: "When prohibitions are many, little

gets done.” While laws are important, good-will and the common decision to have respect for the Spirit of the laws are central and decisive factors. When people wish to take advantage of subtleties to act with dishonesty without formally breaking the law, regulations have to become exhaustive, detailed and too complex.

* Obeying the law and sharing its spirit regardless of its imperfections is the first step out of painful complications, for chaos is no good. The second step is to produce a stronger “legal consciousness” in the whole community, as Ivan A. Il’in writes: an inner sense of duty regarding basic laws and common good. It then becomes easier to take the third step, which is making sure that the laws are simple, just, intelligible and strong.

* Victory depends on acknowledging one simple fact: that effective laws need morality and “legal consciousness”. In other words, ethics sustains society, and ethics must be taught by example.

The Day the Axe Came Into the Forest

* An ancient Turkish proverb says that when the Axe came into the Forest, the trees commented: “The handle is one of us.” The adage has a profound meaning. The wooden handle of the axe seems to say something to the woodcutter who fells trees. The apparent message is that he must act with moderation, for self-restraint leads to bliss. The forest supports everyone, if it is preserved - but there is no civilization without forests. [1]

Preserving the Origin and the Future

* The view we have of our origins is one of the main factors in the formation of our attitude regarding the future. A narrow or shallow view of the past causes a precarious understanding of that which is yet to come. A bright view of one’s origin inspires a luminous future.

* The balance between the view of the past and the nature of future is an aspect of the Law of Karma. Such an equilibrium is present on all levels of life, both individually and collectively. The view that a country has of its past secretly determines the future of the nation, because it defines the nature of the actions in the present.

* Love and respect for our past enables us to work for a better future. When someone sees his origin as a process involving more than one incarnation of his spiritual soul and including therefore higher levels of consciousness, then the future of the individual becomes much wider and deeper.

* The view that a theosophical lodge has of its origins and of the lineage to which it belongs is a decisive factor in the source of legitimacy and higher magnetism of the association. Founded in 2016, the Independent Lodge of Theosophists, for instance, has adopted as an important part of its origin and patrimony the life-example and the writings of the Viscount de Figanière (1827-1908). [2]

* In one’s family and any other aspect of life, a spiritual view of the past is inseparable from a spiritual understanding of the present, and establishes the spiritual substance and structure of the future.

NOTES:

[1] See “[The Prayer of the Woods](#)”.

[2] Largely forgotten since the beginning of the 20th century, Figanière was a personal friend and disciple of Helena Blavatsky. He is the author of various classical books and of articles published by Blavatsky in the magazines she edited. Figanière also happened to live for years in Russia in a house belonging to Blavatsky's family.

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Nick Young: **The Collectors of Memories**

When all has been stripped from us; everything we have worked for taken; forsaken by all whom we love; abandoned by the world; what do we have?

Memories....

For it was the times your breath was taken by true beauty.
When you had the privilege to witness acts of selflessness amongst humanity.
Rare moments you experienced pure love.

These are that which will stay with you forever, painted upon the canvas of your soul.
Let us be collectors of memories. Ourselves providing them for others at every opportunity and grasping hold to our own as they are given to us, for they belong with our soul.....

(Nick Young)

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Nick Young lives in Raleigh, North Carolina, USA. The above text was first published on the Facebook group "[Theosophy and Future](#)" on 25 July 2020.

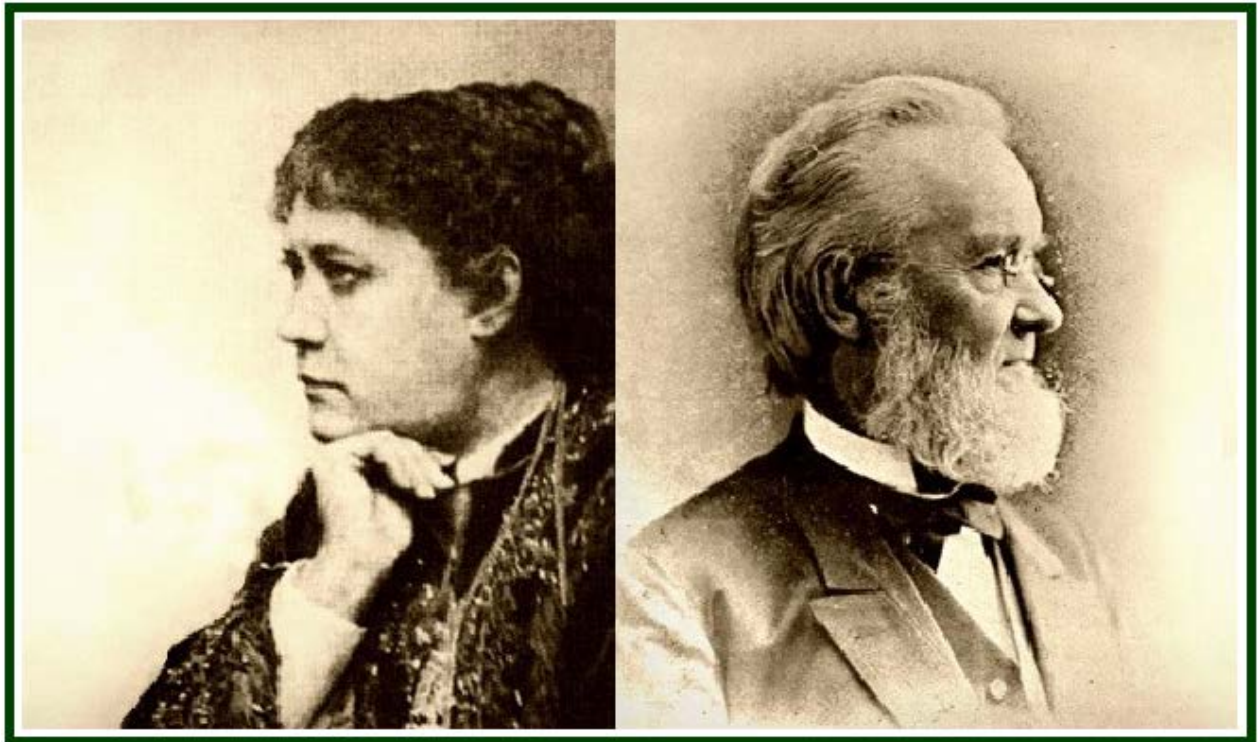
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Some of our Facebook groups and pages:

- * [The Aquarian Theosophist](#), page; 10 153 followers.
- * [Theosophy and Future](#), group; 1 146 members.
- * [Art and Theosophy](#), page; 4 350 followers.
- * [E-Theosophy](#), page; 9 932 followers.
- * [Carlos Cardoso Aveline](#), page; 9 428 followers.
- * [Helena Blavatsky](#), page; 5 876 followers.
- * [Independent Lodge of Theosophists](#), page; 716 followers.
- * [Teosofía en Español](#), page; 4 556 followers.
- * [Teosofía Iberoamericana](#), Spanish language group; 924 members.

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Isis Unveiled:
Passages From H.P. Blavatsky That
Refer to Mesmer and Mesmerism - 6
The Science of Psychometry



H. P. Blavatsky (1831-1891) and J. R. Buchanan (1814-1899)

Eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places.

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact.

Thus a manuscript, painting, article of clothing, or jewelry - no matter how ancient - conveys to the sensitive, a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it. A bit of ore will carry the soul-vision back to the time when it was in process of formation. This faculty is called by its discoverer - Professor J. R. Buchanan, of Louisville, Kentucky - *psychometry*.

To him, the world is indebted for this most important addition to Psychological Sciences; and to him, perhaps, when skepticism is found felled to the ground by such accumulation of facts, posterity will have to elevate a statue. In announcing to the public his great discovery, Professor Buchanan, confining himself to the power of psychometry to delineate human character, says:

“The mental and physiological influence imparted to writing appears to be imperishable, as the oldest specimens I have investigated gave their impressions with a distinctness and force, little impaired by time. Old manuscripts, requiring an antiquary to decipher their strange old penmanship, were easily interpreted by the psychometric power..... The property of retaining the impress of mind is not limited to writing. Drawings, paintings, everything upon which human contact, thought, and volition have been expended, may become linked with that thought and life, so as to recall them to the mind of another when in contact.”

Without, perhaps, really knowing, at the early time of the grand discovery, the significance of his own prophetic words, the Professor adds: “This discovery, in its application to the arts and to history, will open a mine of interesting knowledge”.¹

The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world. It proves that every occurrence in nature - no matter how minute or unimportant - leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular disturbance, the only inference possible is, that these images have been produced by that invisible, universal force - Ether, or astral light.

In his charming work, entitled *The Soul of Things*, Professor Denton, the geologist², enters at great length into a discussion of this subject. He gives a multitude of examples of the psychometrical power, which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix, or, as he is usually called, Sulla the Dictator. A fragment of marble from the ancient Christian Church of Smyrna, brought before her its congregation and officiating priests. Specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago.

In many cases Professor Denton verified the statements by reference to historical records. More than this, a bit of the skeleton, or a fragment of the tooth of some antediluvian animal, caused the seeress to perceive the creature as it was when alive, and even live for a few brief moments its life, and experience its sensations. Before the eager quest of the psychometer, the most hidden recesses of the domain of nature yield up their secrets; and the events of the most remote epochs rival in vividness of impression the flitting circumstances of yesterday.

¹ J. R. Buchanan, M.D.: “Outlines of Lectures on the Neurological System of Anthropology”. (HPB)

² W. and Elizabeth M. F. Denton: “The Soul of Things; or Psychometric Researches and Discoveries”. Boston, 1873. (HPB)

Says the author, in the same work:

“Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy photographing everything. What a picture-gallery is hers!”

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the “Soul of the World”, and Mr. Denton “the Soul of Things”. The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles.

It is now admitted that the universal æther pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold any one in the field of vision long enough to describe it.

The psychometer is clairvoyant; that is, he sees with the inner eye. Unless his will-power is very strong, unless he has thoroughly trained himself to that particular phenomenon, and his knowledge of the capabilities of his sight are profound, his perceptions of places, persons, and events, must necessarily be very confused. But in the case of mesmerization, in which this same clairvoyant faculty is developed, the operator, whose will holds that of the subject under control, can force him to concentrate his attention upon a given picture long enough to observe all its minute details.

Moreover, under the guidance of an experienced mesmerizer, the seer would excel the natural psychometer in having a prevision of future events, more distinct and clear than the latter. And to those who might object to the possibility of perceiving that which “yet is not”, we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more?

According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note.

Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections

of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.

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Transcribed from H. P. Blavatsky's book [*Isis Unveiled, vol. I*](#), pp. 182-184. In order to make a contemplative reading easier, longer paragraphs have been divided in shorter ones.

Previous parts of the present compilation are published in the former issues of "The Aquarian", starting in [March 2020](#). The series goes on.

Readers have in the associated websites two books by Joseph Rodes Buchanan: "[Manual of Psychometry](#)" and "[Moral Education: Its Laws and Methods](#)". Blavatsky's article "[Moral Education, by Prof. Buchanan](#)" is also [available](#).

The Alchemical Fire of Tao

A Few Explanatory Verses of Taoist Philosophy



True intent arouses real knowledge;
 Conscious knowledge also spontaneously responds.
 The three join as one,
 And at once body and mind are settled.

The empty room produces light;
 In quietude yang is restored:
 Gather it and diligently refine it,
 Transforming it into violet-gold frost.

In the spiritual opening the light of wisdom arises;
Essence appears, and feelings about objects vanish.
Clear and bright the jewel that glows in the dark;
Everywhere is bright and clean.

Volatility transmutes into true essence;
The human mind changes into the mind of Tao.
Without refinement by the spiritual fire,
How can gold be separated from the ore?

[From the book “The Inner Teachings of Taoism”, by Chang Po-Tuan, Commentary by Liu I-Ming, Translated by Thomas Cleary, Shambhala Publications, Inc., Boston & London, 1986, 118 pp.; see “Explanatory Verses”, pp. 32-33.]

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From the Notebook of an Unpopular Philosopher

Helena P. Blavatsky

To Show Anger

No “*Cultured*” man or woman will ever show anger in Society. To check and restrain every sign of annoyance shows good manners, certainly, but also considerable achievement in hypocrisy and dissimulation. There is an occult side to this rule of good breeding expressed in an Eastern proverb: “Trust not the face which never shows signs of anger, nor the dog that never barks.” Cold-blooded animals are the most venomous.

Non-resistance to Evil

To brag of it is to invite all evil-doers to sit upon you. To practise it openly is to lead people into the temptation of regarding you as a coward. Not to resist the evil you have never created nor merited, to eschew it yourself, and help others quietly to get out of its way, is the only wise course open to the lover of wisdom.

“Love Thy Neighbour”

When a parson has preached upon this subject, his pious congregation accepts it as tacit permission to slander and vilify their friends and acquaintances in neighbouring pews.

Brave as a Lion

The highest compliment - in appearance - paid to one’s courage; a comparison with a bad-smelling wild-beast - in reality. The recognition, also, of the superiority of animal over human bravery, considered as a virtue.

[Click to see the full article](#)

[‘From the Notebook of
an Unpopular Philosopher’](#)

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Eternal Wisdom in Daily Life

A Few Excerpts from Orison S. Marden



1. The Needle and the Polar Star

Pure grit is that element of character which enables a man to clutch his aim with an iron grip, and keep the needle of his purpose pointing to the polar star of his hope.

Through sunshine and storm, through hurricane and tempest, through sleet and rain, with a leaky ship, with a mutinous crew, it persists; in fact, nothing but death can stop it or subdue it, and it dies still struggling.

How long and how hard can you stick to one thing? Your success in life will depend largely on this. (85)

2. Doing the Hardest Thing First

“Do the hardest thing first” is the motto hanging above the desk of a very successful business man. This man has told me that that single short sentence has wrought a revolution in his life.

“One day I suddenly realized”, he said, “that I had fallen into the habit of putting off unpleasant duties and evading disagreeable or difficult tasks, until the ghosts of them blocked my path at every turn. I put up that motto where I could not help seeing it, and set myself to bring each day’s work in line with it. The first day I began on the duties I had kept pushing aside, the long-deferred, long-overdue tasks that had been put out of sight in favour of the easy, pleasant things. When at length I had cleared my path, I made it a rule to begin each morning at the biggest, toughest job in the whole day’s work before me. I gave my freshest efforts to the kind of work I had previously put off the longest, and before a great while I found that what used to loom up before me like a mountain of difficulty, when handled with energy and determination, was really very simple and comparatively easy. It is to the forming of this habit to do the hardest thing first, more than to anything else, that I owe what is called my success.”

A great many people fail in life for no other reason than that they shrink from doing the hard, disagreeable things. They pick out the things they like, the easy things first, and leave the disagreeable, difficult tasks until the last. In the meantime they are tortured with anticipation of the drudgery to come later. (202-203)

3. Giving Up Postponement

[*The principle of*] doing the hardest thing first does not mean that it is always possible or advisable to pick out the difficult things in our work and do them out of their order. It simply means that one should not skip the hard things - put them off - when it is time to do them. Every hour we postpone only makes it more difficult to get up courage to tackle them.

The man who goes through life picking the flowers and avoiding the thorns in his occupation, always doing the easy thing first and delaying or putting off altogether, if possible, the hard things, weakens his character so that he does not develop the strength that will enable him to do the hard things when they are actually forced upon him.

Only recently a prominent public man was criticized throughout the newspaper world as one not having enough character to keep his promises. He had not the stamina to make good when to do so proved difficult. He hadn't the timber, the character fiber to stand up and do the thing he knew to be right, and that he had promised to do. The world is full of these jelly-fish people who have not lime enough in their backbone to stand erect, to do the right thing. They are always stepping into the spotlight in the good-intention stage, and then, when the reckoning time comes, taking the line of least resistance, doing the thing which will cost the least effort or money, regardless of later consequences. They think they can be as unscrupulous about breaking promises as they were about making them. But sooner or later fate makes us play fair or get out of the game. (204-205)

4. On Having Character

I know a man who has formed the unfortunate habit of picturing to himself the agreeable and the disagreeable side of things, and of following whenever it is possible the agreeable side, regardless of whether it is the right or the wrong course to pursue. The result is the man has no character or stamina.

He is pleasant and agreeable, but lacks vigour, and has never accomplished anything worthwhile. His life has been a busy but an unprofitable one. Everything he has done has been characterless. I knew him as a boy at school, and what he was then he is now. He always skipped the hard problems at school, and he has been skipping them ever since. As a consequence, he has practically no standing in his community. No one would think of looking to him for aid in an emergency.

Why is it that so many people who are ambitious to get on in the world and to make the most possible of themselves should shrink from the discipline, the training which is absolutely necessary to enable them to get the most out of their lives? Just because things are distasteful to them, or require much effort or constant application, they shrink from them.

One would think that a youth who starts out with a vigorous resolution to make the most out of the material given him and to reach the highest possible round in life's ladder, would firmly resolve never to forego any experience, to omit any discipline or training or opportunity which could help him along or advance his interests. Instead, however, on every

hand we see young men playing with the spoon, putting off taking their medicine, because it is disagreeable. They know it will help them, but they dread taking it.

Now, the only way to grow, to become strong and vigorous, the only way to get that training and discipline which will give character, firm fiber and stalwart resisting timber, is to take your medicine without hesitation. A disagreeable draught will not be nearly so nauseous if taken quickly. (205-207)

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The above excerpts are reproduced from the book “**Making Life a Masterpiece**”, by Orison Swett Marden, Elibron Classics, 2005, Thomas Y. Crowell Co. Publishers, New York, 1916, 329 pages. The numbers of pages are indicated between parentheses at the end of each fragment.

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The Law of Justice Writes Straight With Crooked Lines



Truth always prevails, even if it is ignored.

However unknown or overlooked by most people, truth relentlessly guides events with the silent help of the Law of Equilibrium.

Truth heals. Truth saves. It is both the guide and the destination.

However, misinformed pilgrims have many opinions, and little knowledge. He who clings to illusion does not know what love of truth is. He thinks that the truth he ignores - or the truth

he does not want to know - does not exist. “Only that which I decide to believe can be a true fact”, he says to himself subconsciously, and thus he painfully deceives himself.

Such inexperienced souls follow the path of suffering, because they see charming fantasies as more powerful than the reality of facts.

The sensible citizen knows that appearances are deceiving. He understands that every detail of life is occultly governed by truth.

The Law of Justice writes straight with crooked lines.

In other words, whenever the direct presence of truth is not accepted and someone or some society pretends that it does not exist, the Law utterly prevails anyway. It does so through unseen operations and it teaches everyone in indirect, often harsh ways, following its own time.

Truth is a bitter medicine. It is also unavoidable. However, it is psychologically rejected by fearful children, by adults with childish souls, and by those who suffer from the disease of personal pride.

Seeing the beauty of truth is an unspeakable pleasure. Such a contentment can be felt by anyone with common sense. It is shared by humble citizens and by those who transcend themselves, and are therefore capable of loving.

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See also the article “[Cleaning the Lenses of One’s Telescope](#)”.

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The New Items **In Our Websites**

On 14 August we had 2732 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in [Italian](#), 17 items were in [French](#), 189 in [Spanish](#), 1252 in [English](#) and 1271 in [Portuguese](#). [1]

The following items were published in English and Spanish between 10 July and 14 August 2020, with the more recent titles above:

1. **An Unsolved Mystery** - *Helena P. Blavatsky* [a short story]
2. **Anotaciones Sobre el Karma** - *Carlos Cardoso Aveline*
3. **Thoughts Along the Road - 48** - *Carlos Cardoso Aveline*
4. **My Library** - *Lin Yutang*
5. **Los Sabios Inmortales Obedecen Humildemente la Ley** - *Carlos Cardoso Aveline*
6. **The Family of a Theosophist** - *Carlos Cardoso Aveline*
7. **The Hermetic and Alchemical Writings of Paracelsus, Volume II** - *Paracelsus* [book]
8. **The Hermetic and Alchemical Writings of Paracelsus, Volume I** - *Paracelsus* [book]

9. **The Lesson of the Sun in Cancer** - *Carlos Cardoso Aveline*
 10. **An Independent System of Training** - *Carlos Cardoso Aveline*
 11. **The Aquarian Theosophist, July 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.

Theosophy and the Book of Life



An Eastern Master of the Wisdom wrote:

“Learn (...) *to catch a hint through whatever agency it may be given*. ‘Sermons may be preached even through stones’. Do not be too eager for ‘instructions’. You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate.” [1]

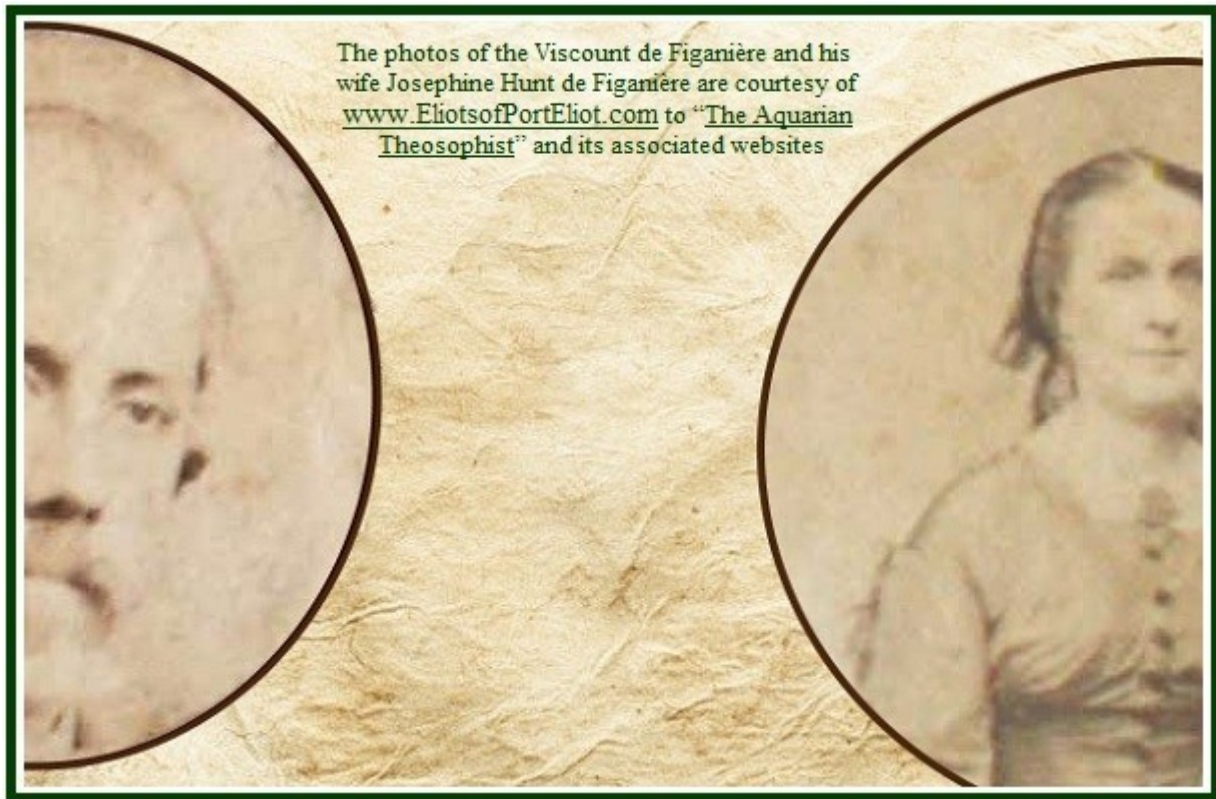
Therefore words, beliefs or rituals separate from one’s inner life are useless. The original teachings of theosophy give us the basic tools for learning. Life itself is the book to be studied. Nature, on its various levels of consciousness, is the Teacher.

Once the classic written teachings of Theosophy are directly experienced, even in an imperfect way, an intelligent reading of the life-lessons can begin; and this reading will be independent from the world of appearance.

NOTE:

[1] See the text “[Of Sermons Through Stones](#)”.

Viscount de Figanière: **The Higher Aspects of Marriage**



The Viscount de Figanière (1827-1908) and his wife Josephine Hunt de Figanière: in a couple, each one is the half of a whole.

A Note from the Editors:

Human couple is at the center of both family and civilization. The philosophical aspects of the love that generates life are not ignored by Masters of the Wisdom, and one of them wrote:

“...Where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles - the microcosmal reflection of the first condition of Creation.” [1]

We reproduce a fragment from a novel by the Viscount de Figanière on the topic.

The Higher Aspects of Marriage

The meeting and communing of two souls made for each other (by no means a common thing in this life, and when the meeting does take place it is often when engagements have made it too late, for a thorough communion) is in truth the most powerful talisman which can

