

The Aquarian Theosophist



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www.Esoteric-Philosophy.com, www.HelenaBlavatsky.org and www.FilosofiaEsoterica.com.

...One must identify, observe and eliminate subconscious forms of selfishness.

Preparing 2025: A Noble Purpose Leads to Frankness and Direct Language



There is much to happen between 2015 and 2025.

Business as usual is not the right policy for theosophical associations and movements aiming at the good of mankind. It is the time now to make a clear effort for the planetary awakening of a new ethics, which is eternal ethics in fact.

Social superficialities must not be at the top of the agenda. Transcending sophisticated hypocrisy and abandoning mental laziness are also decisive factors. New, young theosophists are necessary, and they demand frankness and courage. Older, experienced theosophists must have the degree of sincerity that is usually ascribed to young people.

A direct language is needed that comes from the heart, together with an impersonal view of things and an essential harmlessness which is not necessarily apparent to all, for sincerity may be seen as aggressiveness by those who do not look beneath the surface. A firm decision to Try one's best entitles one to help accelerate the rebirth of ethical beauty in our societies.

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On the need for a direct language, see the article "**Modern Language and Theosophy**", which is easy to find in our websites.

The World as a Mirror of the Soul

There Is No Separation Between

One's Inner Life and the External Universe



One of the central tenets in classical theosophy refers to the correspondence between the external or objective world and the inner, subjective one.

In accordance with this principle, it is not correct to say that some topics are "spiritual" (as meditation and devotion, for instance) and other subjects are "non-spiritual", like social justice, environmental protection or ethics in public life. There are, instead, some *spiritual ways to look at all aspects of life*; and other ways of looking at anything which are not spiritual.

According to Brazilian poet Mário Quintana (1906-1994), it is wrong to think that “some topics are poetical, and some are not”. There are points of view that are poetical, and other viewpoints that are not. Poetry, like spirituality, is more in one’s way of looking than in the things one looks at.

Although much depends on the point of view we adopt to look at life, it is also true that we must avoid naïve idealizations. Our critical thinking and courage to question must be preserved. The absence of change and of movement is the same as death. There’s a long evolution ahead and the world around us, just like ourselves, is far away from anything similar to perfection.

A spiritual way of looking at life must include therefore a certain rigor and an effort toward a noble goal. Perfection is not expected; however, both life and the law of karma require constant improvement.

When the truth-seeker understands the principle of dynamic correspondence between the inner and outer factors of life, he perceives that the point from which he looks at the universe is determined by the way his soul organizes itself. He recognizes the external world as an expression of his own state of mind and a mirror to the situation of his soul.

And yet, this is not enough.

The learner must take into consideration that the reverse is also true. His state of mind in part reflects the facts in the world around. The psychological layer of the universe has a level of consciousness which records and preserves the representation of external facts, and adapts itself to them. The Yoga Aphorisms of Patanjali teach that “the mind adopts the form of that which it observes” (Sutras I-04, II-11 and others).

Thanks to this two-way communication, there can be no separation between the external world and the internal realms of life. Although they are distinctly different from one another, they inevitably interact all the time.

Self-knowledge is necessary to understand the universe. And by studying the universe we expand the knowledge of ourselves. This is the reason why the mystic treaty “Light on the Path” makes the following recommendations to those who seek for truth:

- * “Seek out the way.”
- * “Seek the way by retreating within.”
- * “Seek the way by advancing boldly without.” [1]

It is due to the principle of dynamic communication between the inner and outer worlds in one’s soul and in one’s individual aura that the original theosophy examines both “objective” and “subjective” aspects of life, and discusses topics like honesty in public life, nature preservation, ethics in the theosophical movement, reforestation, divine wisdom, esoteric philosophy, religions, and compared philosophies.

While we examine so many themes, which appear to point to different directions, we must investigate how to avoid mental dispersion. Our duty is not to automatically eliminate certain topics, labeling them as *non-spiritual*. The right thing to do is to pay attention and to preserve

detachment as to the facts observed, and then identify the essential patterns underlying them all. The inner and noble substance of every field of knowledge is the same.

As we learn to grasp the essence of things, we can have a wide view of life, and keep free from mental dispersion.

The student who has a deep view of reality transcends superficial concepts like “inner” and “outer”, and achieves peace and silence without the childish illusion of denying life’s diversity. This is possible by looking at everything from the point of view of the individual’s heart, which is inseparable from the law of the universe. In the September 1974 edition of “Theosophy” magazine, one can see this question:

“How does study of what is ‘out there’ contribute to knowledge of the Self, which is obviously a very internal matter?”

And an anonymous student of esoteric philosophy answered:

“Ultimately, ‘within’ and ‘out there’ are both figures of speech, since the Self has no location, except relative to the physical conditions of our embodied existence, which appear to us as we perceive them with organs of sense. *The Voice of the Silence* instructs the disciple to ‘look inward: thou art Buddha’, but this ‘inward’ implies a *stand* to be taken by the learner. He is to seek for the moving principles in all things. These, being universal, are not the changing aspect of events, but those meanings which persist and continue to apply to other and higher forms and relationships.”

The “Theosophy” text goes on:

“For example, the principles relevant in a mathematical problem do not apply alone to that particular problem. The repeated discovery of this fact confers a synthesizing kind of knowledge - a realization of unity within diversity. Similarly, we discover that the inner self of man, in all its varied disguises, is not separate from the nature we perceive as ‘out there’. Man’s links, even identity, with the moving spirit of nature can be comprehended through the capacity of the self-conscious mind to recognize and know itself. This is the province of the mind as it functions in man, as a part of nature. Many of the forces which comprise human nature correspond to what is going on ‘out there’ - the seasonal cycles of growth, the storms, the adjustments and readjustments, some gradual, some cataclysmic, all containing in their completeness the full expression of the nature of the cause. H.P.B. notes in *The Secret Doctrine* the remarkable consistency with which events occur in cycles of seven in both nature and man. [2] But where, in nature, are the distinctively human powers? The power of choice, of initiative, of ideation? These include the power, not only to know, to do, to be, but also to reflect on the significance of all these acts - their implications, their effects - on all planes. In this capacity lies the power to identify with the whole universe, and yet ‘remain separate’ - to realize that the self is neither within nor without, not in any place, but in all places. The full development of this power in man is the capacity to ‘act for and as the Self of all creatures’. It is the attainment of those perfected men known as the Masters of Wisdom, the elder Brothers of humanity, who are not separate from nature but are its most fully self-conscious embodiment. Those who try to live in this way identify themselves to that extent with this side of nature and become knowers of both themselves and it.” (pp. 341-342)

An understanding of these facts emerges naturally as long as there is personal detachment and a growing width of horizons.

NOTES:

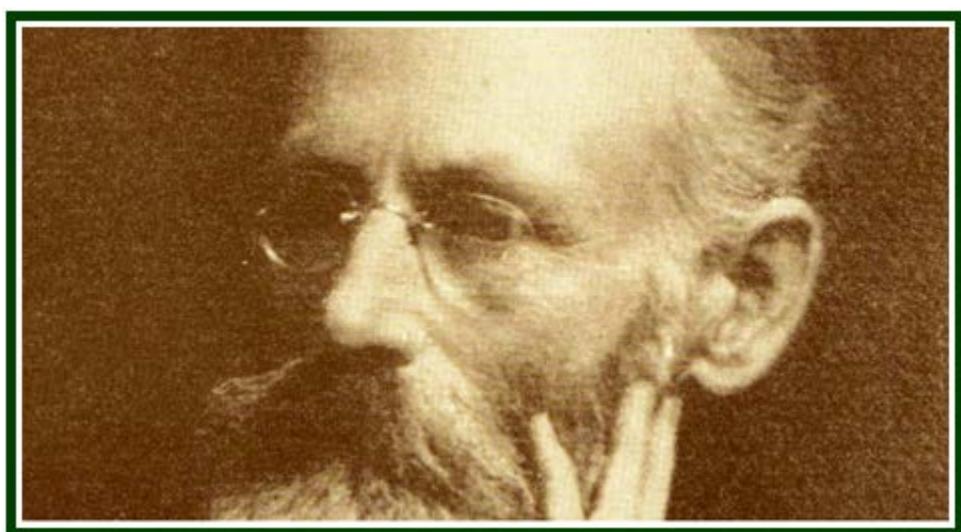
[1] Rules I-17 to I-19 in “Light on the Path”, by M.C., Theosophy Company, India. See pp. 4-5.

[2] “The Secret Doctrine”, H. P. Blavatsky, Theosophy Co., Los Angeles, vol. I., p. 586; vol. II, pp. 622-623.

The Power of the Movement

The Union and the Strength of Theosophists Come From the Original Teachings

Steven H. Levy, M.D.



Robert Crosbie (1849-1919) founded the ULT in 1909

For enthusiastic individuals devoted to the spiritual progress of humanity in general and the welfare of their neighbors in particular, it may seem that we are living in the most inspiring times and motivating conditions in the last 2000 years.

A wonderful opportunity seems to be ahead for the true servant of humanity despite the obstacles. Yet, personal experience and the lessons of history have often proved that learning and progress require more than inspiration and motivation.

These are necessary at the beginning of any effort. However, the cycle of learning and spiritual progress is a spiral that reaches new heights only when inspiration and motivation are followed by focused study, persistent research, diligent practice, application of new skills to the welfare of others, individual reflection and interpersonal communication for the purpose of extracting and assimilating some pearl of spiritual wisdom. None of these stages can be overlooked or ignored. Fortunately, humanity has never been without friends who have tread this path before.

H.P. Blavatsky was one such friend. She was the messenger who brought the message of the Esoteric Philosophy from the Great Founders of the Theosophical Movement who preserved it in its pristine purity down through the ages. Her writings, and those of her close colleague and co-worker William Q. Judge, are the most modern and complete public expression of occult truths which were once preserved and taught secretly in ancient mystery schools and sacred temples. Many Theosophists hold H.P.B. and W.Q.J. in high esteem as knowledgeable teachers, experienced guides, and wise friends. They had, and still have through their combined writings, the ability to reach across time and space in order to help others through all the stages of learning and spiritual progress. In the East, such an instructor of the human heart and mind is called a Guru. The closest English term that comes to mind is “mentor”.

Around June 25th, the United Lodge of Theosophists Day, associates of U.L.T. around the world commemorate the life, work, and devotion of Robert Crosbie to the Cause of Theosophy.

His most important contributions to the Modern Theosophical Movement were his resuscitation of focus on the original writings of H.P.B. and W.Q. Judge, and a means for their study, application, and promulgation through the founding of the United Lodge of Theosophists in 1909.

His success reminds Theosophists of what one person can accomplish alone, if necessary. More importantly and relevant to this present historical moment, his life and work illustrate a very important lesson for all Theosophists to grasp. In the present rising cycle of the Theosophical Movement, which began in the 20th Century and will reach even greater activity in the 21st Century, work for humanity is best accomplished by independent individual devotion.

However, there must be unity among Theosophists in order for there to be progress. The unity among individual Theosophists does not depend on outer organizations. So membership in any Theosophical Organization is not an obstruction. The powerful influence of Theosophists does not come from bureaucracies. Serving as an officer of any Theosophical organization is not necessarily an obstacle. Their real bond of unity is an inner similarity of aim and purpose. Their real power comes from the teachings.

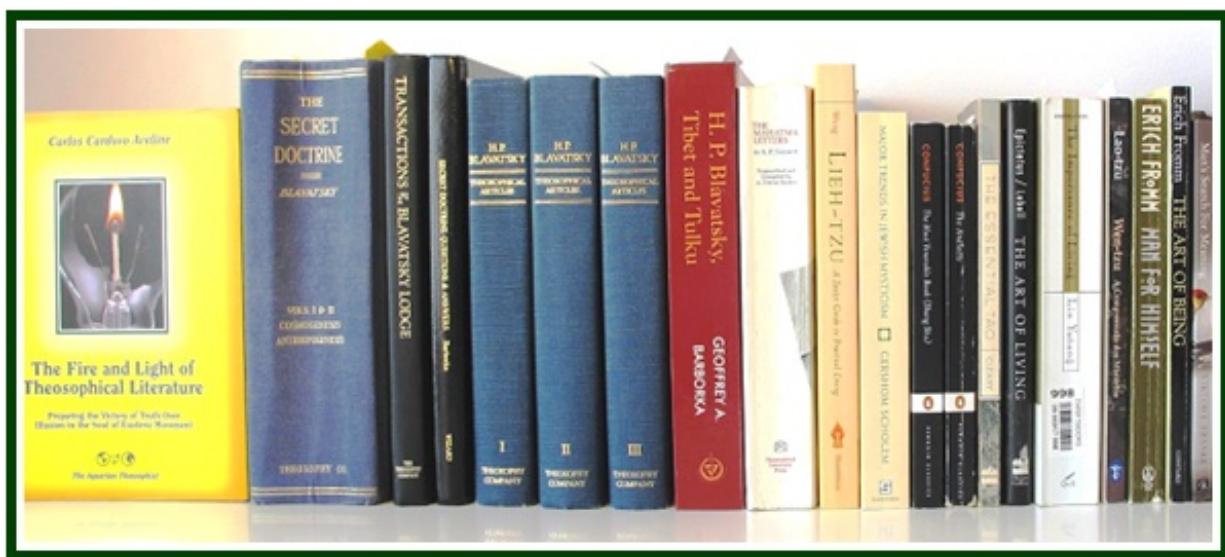
The success and influence of U.L.T. cannot be measured by the numbers of enrolled associates or the numbers of individuals who attend lodge meetings.

The success of U.L.T. depends on the devotion of its associates to the lines laid down by the Great Founders of the Theosophical Movement and their ability to promulgate to others the real basis of unity among Theosophists.

Who is an associate of U.L.T.? The only qualifications to be an associate of U.L.T. are a recognition of individual sympathy with its aims and purposes, and the assumption of personal responsibility and obligation for achieving those aims and purposes. Whoever meets these requirements, regardless of their Theosophical affiliation, is an associate of U.L.T., in the light of its Declaration, even though they might not be enrolled as such. This is an important esoteric aspect of the Movement in the 21st Century.

The great challenge and work of the Theosophical Movement in the 21st Century will be the continued dissemination of the fundamental principles of the philosophy of Theosophy until they have reached every household, and the acceptance of the teachings of Esoteric Philosophy as a whole. It is perhaps too much to expect Religion or Science to accept Occult truths *en masse* by the end of the century; and until they do so we cannot expect the current generations to completely abandon their unfounded prejudices and superstitions. Yet, it is not beyond the scope of reasonable hope to expect that most Theosophists will reach that level of acceptance through individual study and personal responsibility. And that is something to work towards together.

A Course in Theosophy Weekly Lessons Due to Start on June 25



The e-group “**A Course in Theosophy**” starts its first series of lessons on 25 June 2015.

Organized by “**The Aquarian**”, “**E-Theosophy**” and their associated websites, the course offers weekly lessons and an opportunity for students to interact in the group while examining philosophical questions.

The approach to the original teachings of Theosophy combines theoretical, practical and contemplative aspects. The process of altruistic work as a key to a deep learning will be a central topic, for mere intellectual curiosity is an obstacle in learning esoteric philosophy.

The law of Karma, the process of reincarnation, the science of ethics, the bridge between lower self and higher self, the daily practice of students and the connection between feeling, thinking and acting are thematic priorities.

The course will examine and investigate the best ways to distinguish right and wrong in life and in theosophical literature. It is considered necessary to perceive the difference between true theosophy and pseudo-theosophy, or the path of the heart and the path of appearance.

Those interested can join the Course in Theosophy directly through the link:

https://groups.yahoo.com/neo/groups/A_Course_in_Theosophy

(The editors)

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The Alchemical Purification



Mental and emotional purity as taught in Theosophy has nothing to do with the superstitious attitude of religious dogmatism, whose actual results are generally the opposite of what one desires.

Purity of thoughts and feelings is a practical necessity for those who want to look at reality in a lucid way. Impure emotions distort mental perception.

Purification is alchemical and profound. It is a synonym to concentration. It results from the impersonal, unselfish adoption of a clear-cut goal in life: the search for eternal wisdom.

The Secret of ‘Tomorrowland’

A Film on the Theosophy of the Future



“Tomorrowland” is a 2015 American science fiction adventure film directed by Brad Bird, and co-written and produced by Bird and Damon Lindelof.

The film stars George Clooney, Hugh Laurie, Britt Robertson and Raffey Cassidy. It shows the large-scale karmic effects of human thoughts.

Widespread negative feelings and selfish ideas will lead to the almost certain destruction of our civilization. However, it can still be reversed, even in the last minute. This can be done by the power of positive thinking of someone who feels impersonally responsible for the fate of mankind and refuses to give up optimism.

The challenge is present in the original teachings of theosophy. The use of right thought regarding the future constitutes a decisive tool for changing the collective karma of mankind. The issue of “who’s responsible for the future” is discussed in the book “The Fire and Light of Theosophical Literature” [1]. Our associate websites have various articles on it. [2]

Other aspects of the film have a deep theosophical interest.

“Tomorrowland” suggests the existence of a collectivity of wise souls (a sort of Shangri-La). The Wise Immortals need the cooperation of idealistic citizens (“disciples” and “aspirants to disciples”) who practice self-sacrifice and work solely for the good of mankind.

Taking into consideration that it is a fictional work, the imagery of “Tomorrowland” regarding probation, teachers and learners is essentially compatible with the process of discipleship as described in “The Mahatma Letters”. One instance among many is that, unlike his main disciple, the spiritual Teacher doesn’t get one day older while the decades pass by. Besides, the teacher can instantly materialize anywhere when especially needed.

Before its conclusion, “Tomorrowland” shows a widespread awakening of the ethical and humanistic consciousness around the globe, which will be enough to avoid the catastrophic end of civilization. In this consists the main goal of the modern theosophical movement. Helena P. Blavatsky wrote that the victory of human spirit and of universal brotherhood must take place before the end of the present century.

A Disney Production aiming especially at young people, “Tomorrowland” is a must for people of all ages, including experienced theosophists and newcomers to esoteric philosophy.

NOTES:

[1] “The Fire and Light of Theosophical Literature”, Carlos Cardoso Aveline, “The Aquarian Theosophist”, 255 pp., 2013.

[2] See for instance the articles “Meditating on Peace in the Middle East” and “Meditation on the Awakening of Mankind”, which are also published in Portuguese and Italian, in our websites.

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The Power of Good Will: A Vow

Aum, shanti.

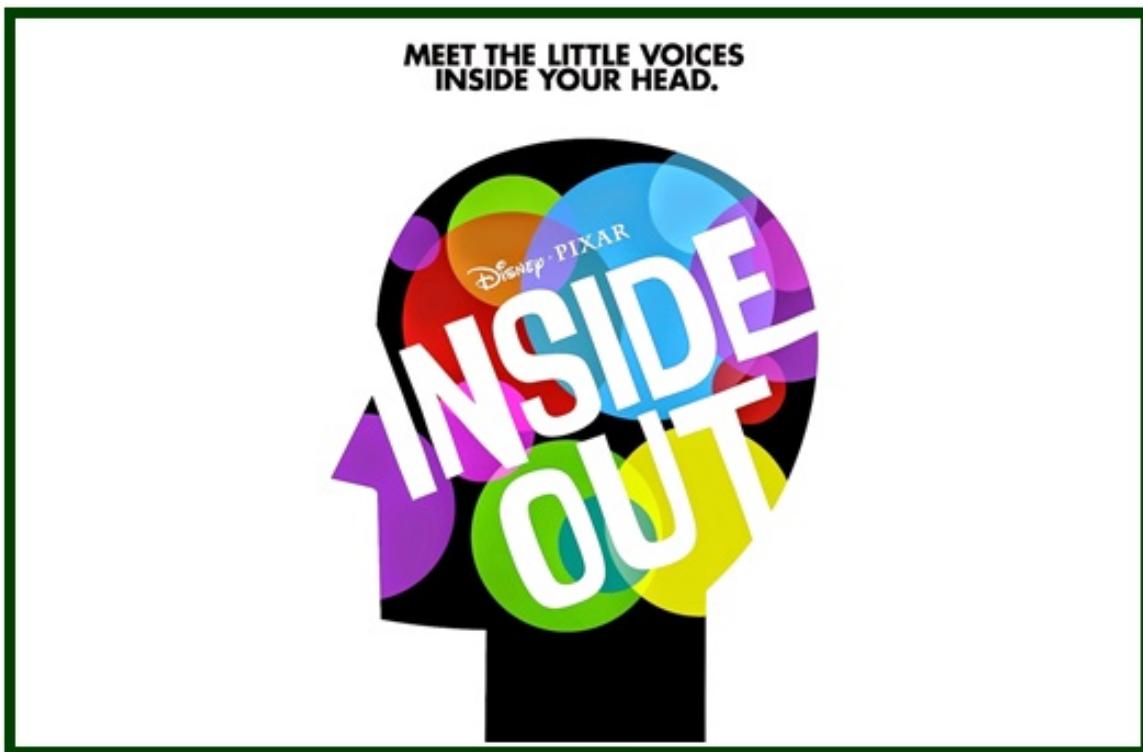
May each planetary citizen of good will become an unconditional center of peace to all. Every obstacle can serve to strengthen one’s resolution to do one’s best, in each occasion and circumstance.

An Approach to the Five Kleshas

Ignorance, Avidya, causes the illusion of believing one has a “self” that is separate from life. And this is Asmita.

The egocentrism provokes Raga (blind attraction) and Dvesha (blind repulsion). Such a pair of blind opposites constitutes and stimulates Abinivesha, the fear of transcendence, the instinctive avoidance of detachment and liberty. These are the five Kleshas, or afflictions, according to Raja Yoga. A calm understanding of their workings liberates a sincere student from his own ignorance. However, the process is gradual. There is no miracle: there must be merit.

‘Inside Out’: Disney Teaches About Levels of Consciousness



The animated movie “Inside Out”, released in Europe and the United States in June, is truly a theosophy class taught by Disney-Pixar. The movie follows the steps of the extraordinary film “Tomorrowland”.

“Inside Out” is the story of how the emotions of the 11-year-old girl Riley get to organize themselves. While the obstacles to emotional integration are many, the resultant line of all probationary factors leads to ethics and self-knowledge. Among the characters of the movie one finds the main human emotions.

Portuguese theosophist Joana Maria Pinho watched “Inside Out” with her 8-year-old son. She says that at the beginning of the story Joy has the command of individual consciousness and tries to control the other emotions. Later on, Joy gets lost in the mind of the girl during an attempt to recover some important memories. When the adventures get more dramatic, Joy has to work together with her companion Sadness to re-establish the unity and the understanding of individual consciousness, which were severely threatened by suffering.

Joana writes:

“By the end of the movie, we come to the conclusion that happiness results from the ethical integration of the various emotions. Like theosophy teaches, the healthy memories build themselves through the right relation among various levels of consciousness.”

While well written and presented in a fascinating way, the narrative stimulates both children and adults who watch it to *think*. It has a direct relation to the teaching on the seven principles of human consciousness, which is central to classical theosophy. [1]

One finds in the movie this tenet of classical esoteric philosophy:

“Lies destroy the train of thoughts.”

Indeed, the action of thinking can only occur in the presence of sincerity towards oneself and the others. Voluntary falsehood makes it impossible to think. If someone is disconnected from his inner conscience, he can talk and associate ideas without really thinking.

By deceiving others, he deceives himself, and loses his deeper sense of reality. To think is to seek for an understanding of truth. This is the reason why the “Island of Sincerity” plays a central and decisive role in the topography of the soul.

“Inside Out” is available also as a book. It is a pleasant and effective way through which Disney stimulates self-knowledge in everyone.

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NOTE:

[1] See for instance the article “Respect for the Lower Self”, which is published in our websites.

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Examining the Value of Opinions

One thing is to adopt the teachings of esoteric philosophy in general and abstract terms. Another one is to build daily habits that entitle us to live up to the theosophical ideal. One’s strength depends on connecting the two factors.

Similarly, having opinions about facts is not the same as understanding reality.

How many of “our” thoughts are indeed our own? And how many of them have been merely adopted by us? Some people express opinions about almost every subject, but do little research. How many among our views of reality have been duly questioned and examined?

It is the duty of a truth-seeker to regularly reexamine his points of view so as to widen his horizon and increase the ability to learn.

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Helena Blavatsky: On the Karma of Christian Persecution Against Judaism



The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed and taught by all the ancient peoples.

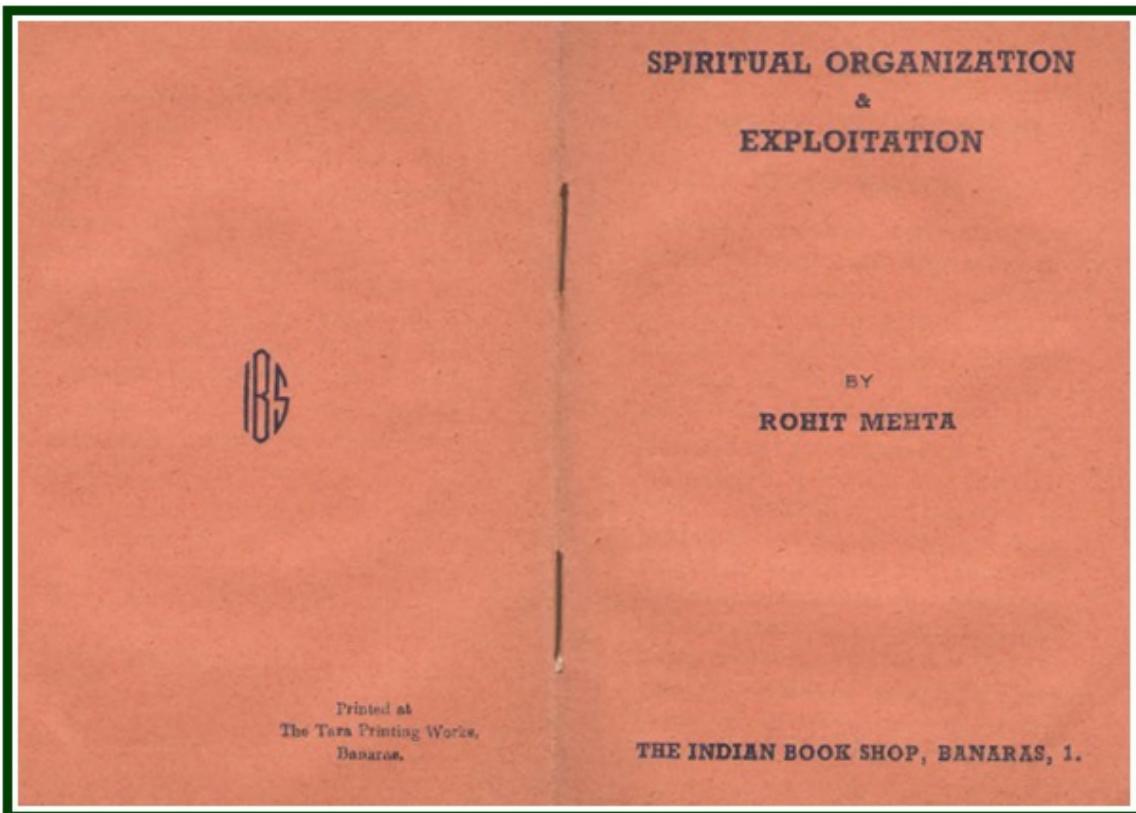
The punishment of the Christians for despoiling the Jews of their records and refusing the true key to them began from the earliest centuries. And thus is it that we find the holy Fathers of the Church laboring through an impossible chronology and the absurdities of literal interpretation, while the learned rabbis were perfectly aware of the real significance of their allegories.

So not only in the *Sohar*, but also in other kabalistic works accepted by Talmudists, such as *Midrash Berasheth*, or the universal *Genesis*, which, with the *Merkaba* (the chariot of Ezekiel), composes the *Kabala*, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession.

(Helena Blavatsky in “Isis Unveiled”, Theosophy Co., Los Angeles, Volume II, p. 424.)

The 2015 Editorial Note to R. Mehta's Pamphlet

Spiritual Organization & Exploitation



Mr. Rohit Mehta was born in 1908, in India. He died in the 1990s after a long and fruitful life dedicated to the theosophical Cause. The 22 pp. pamphlet reproduced here was printed in 1955, in Banaras.

As we publish it, in June 2015, “**Spiritual Organization & Exploitation**” is rare and difficult to find in paper. It is, however, an extremely important tool for those who want to understand the problems to be faced by the theosophical movement in the 21st century, and which could well have been solved before.

In reading the essay, one must take into consideration that Mr. Rohit Mehta uses in it a few typically “Krishnamurtian” terms. One of such words is “conditioning”, and it deserves a commentary.

Jiddu Krishnamurti did not realize that all life is always conditioned by the Law of Karma.

He ignored for instance that every aspect of the work of the Masters of the Wisdom for mankind unfolds in strict obedience to Law and is duly conditioned by it, a fact which has been well documented in the Mahatma Letters and elsewhere. Krishnamurti students, however, insist in saying or implying that any and every form of *conditioning* is negative.

One must consider therefore that as Mr. Rohit Mehta uses the term “conditioning”, he actually means “unduly limiting”.

After a long introduction, the lucid, sobering pamphlet discusses from page 14 the neurotic relationship linking pseudo-leaders and would-be disciples, under the appearance of beautiful *humanitarian* and *theosophical* ideals.

The lesson that entitles us to avoid such a trap involves common sense and vigilance.

It seems indeed that whenever the pedagogical process involved in philosophy is not duly observed and discussed, both “gurus” and neophytes subconsciously try to use and manipulate each other, in pursuit of narcissistic advantages of a subtle nature. Unmasking such a process is an unavoidable task and the duty of every earnest student.

[Click Here to Read “Spiritual Organization & Exploitation”, in PDF](#)

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Thoughts Along the Road Observing the Sacredness of Daily Life



* Along the path to divine wisdom, one must identify, observe and eliminate subconscious forms of selfishness.

* By getting rid of pseudo-religious falsehoods and other forms of mental rubbish, we expand the feeling of respect for truth.

* An outward solitude comes together with the inner sense of togetherness regarding all beings and universal life.

- * Appearances are deceitful. In fact, happiness results from altruism, and the opposite of altruism generates mainly suffering.
- * In the secret compass of one's soul, the needle pointing to the North is a sense of impartial Justice for all.
- * In theosophy as in life, one often speaks better with actions than with words. The enlightened word is modest, it is in harmony with actions, and it does not try to replace them.
- * Don't be naive. Remember that the more you walk along the path to wisdom, the more you are able to see illusion around you, and within yourself.
- * Adopt as your own the highest ideal you know of, and then examine your daily life from its point of view. Have patience. Improvement cannot be sudden. Little by little one approaches the sacred goal.
- * An occult osmosis inevitably takes place across the 24 hours of the day. Through it, everything we do, think and feel causes a direct and silent impact on the people and the situations that are important to us.**[1]**
- * Quietism is no theosophy. Action and contemplation must go together. Karma Yoga, the practice of selfless action, protects the right practice of Jnana Yoga, the conscious perception of universal truths.
- * Simplicity, detachment, vigilance and self-organization regarding the external aspects of life: these are four decisive factors. They enable us to transcend externalities in a responsible way and to develop a lasting contemplative practice.
- * The wider one's horizon, the more accurate one's action. A long-term view allows us to be more effective here and now. Thus, while ill-informed people waste time, those who study Eternal Duration know that each minute counts.
- * Before you say something of importance, you must decide in your heart to act accordingly, for part of your very soul accompanies your breath as you speak. Make sure, then, that when your words are tested by karma you will be ready to act as one who lives up to them.
- * Patience and audacity, just as prudence and courage, are equally necessary along the path; and discernment, in order to know when to use one or the other, and how, and how much. By trying one's best one learns many a lesson.
- * In order to obtain serenity, it is necessary to develop a certain indifference regarding the superficial ups and downs of life around us. This is a natural process. It results from having a wide view of space and time.
- * The key to mutual understanding is in self-knowledge. The primordial "other" in one's psychological world is his higher self. Let him build a strong, truthful relation with his soul, and he will naturally have respect for himself, and for the others. By remembering it, we become more responsible regarding our feelings, thoughts and actions.

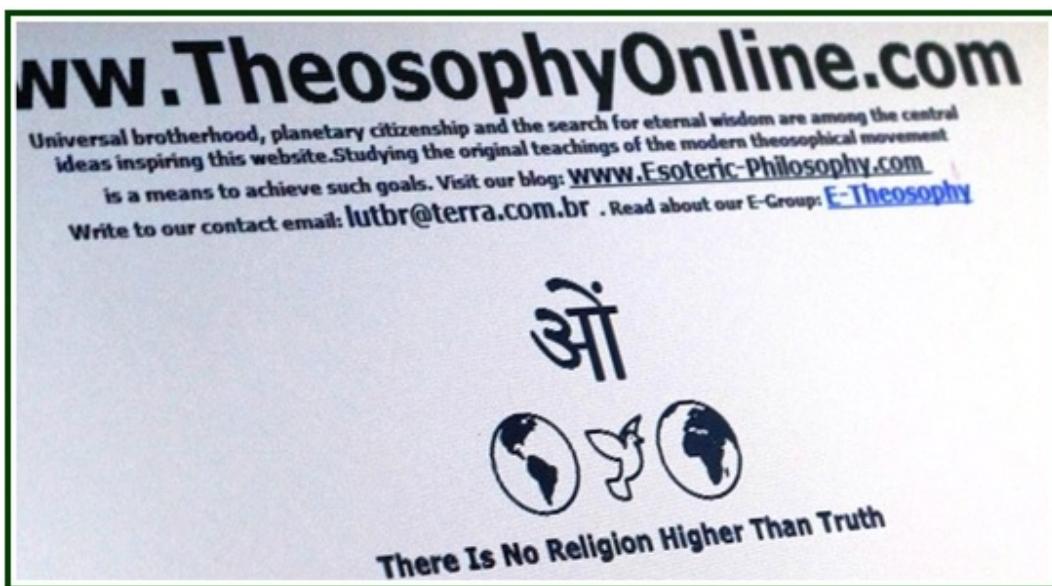
- * Different moments bring us special opportunities to this or that form of right action. On the other hand, each and every instant is always the correct occasion for the practice of full attention, and for the calm listening of the wordless voice speaking from our conscience.
- * Wisdom is about self-sacrifice. The search for personal “political” power is a symptom. It indicates that one’s relations to his immortal soul need improvement. The problem is only aggravated by trying to hide the love for power. Vanity, pride and illusion must be seen and confessed along the way to truth.
- * Use your brain and think in advance. Build your whole life as a work of art, rather than as an endless succession of separated short time cycles, which will be then suddenly interrupted sometime, as if it were a surprise. The wise thing to do is to work on that which does not die, is not born, and crosses the ocean of time undisturbed.
- * Detachment protects the pilgrim. Each stumble, however painful, brings us useful lessons along the path, and every moment of victory creates the possibility of some illusion. Wisdom comes from looking at victory with humbleness and facing defeat with a calm courage. It will be necessary to constantly renew your love for truth as you realize that the way to happiness is indeed steep and narrow, and surrounded by various kinds of make-believe.
- * Each aspect of our view of things interacts with every other. Wishful thinking produces bad results. The comfortable acceptance of a falsehood in any department of life will distort one’s ability to see with clarity in all the other dimensions of reality. If one wants to attain wisdom and happiness, the courage to accept uncomfortable facts and learn from them is therefore essential.
- * The uncertainties of outer life suggest that the individual must find stability in himself in the first place. This in time will enable him to see a sort of stability in the external world as well. The laws of nature operate in every level of consciousness. They are constant, and they preside over all levels and aspects of life.
- * There is a water that purifies physical objects, and another water that purifies the soul. Each step in the direction of sacred knowledge places severe tests before the student. As a result, the pilgrim is forced to regularly identify and fight new forms of ignorance in his consciousness, for life renews itself every minute, and wisdom includes detachment.
- * Due to the law of symmetry every acquisition implies some sort of loss or renunciation. For every lesson one learns along the path to wisdom, there is an *anti-lesson* which one has to *unlearn*. Each new element of wisdom must eliminate, as it is adopted, at least one corresponding element of ignorance. [2]
- * Better than using time in a casual way is to have clear priorities and to organize one’s agenda for the year, the day and the month. Our planning must be flexible enough so that we can deal with the unknown and the unexpected, and develop creative answers to new facts. An effective agenda is a living, on-going process.

NOTES:

[1] See in our websites the texts “The Process of Occult Osmosis” and “Telepathy, the Silent Conversation”.

[2] Read the article “The Law of Symmetry”, in our websites.

The New Texts in Our Websites

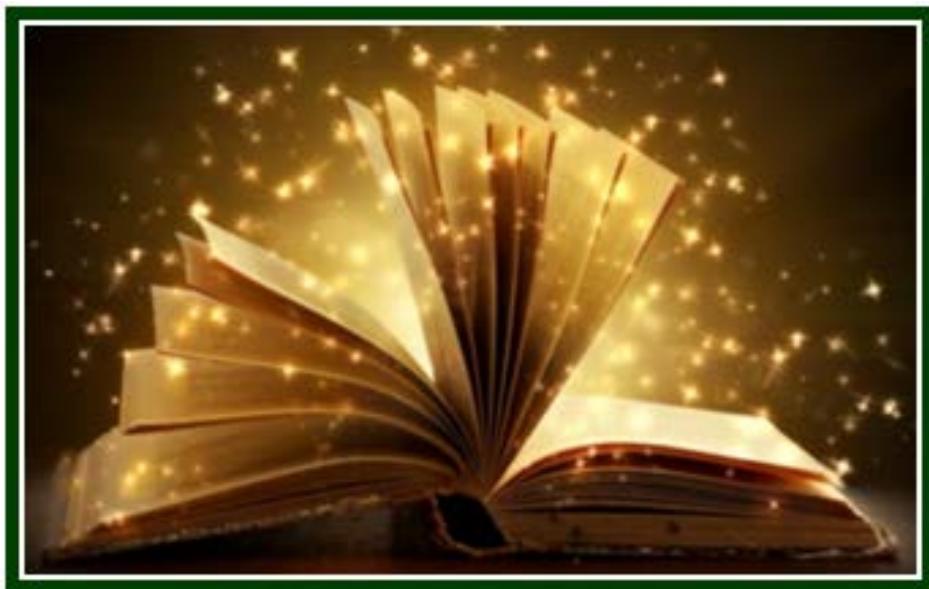


This is the monthly report of www.TheosophyOnline.com and its associated websites. The following items were published between May 22 and June 21:

(The more recent titles above)

- 1. Il Potere di Cambiare il Mondo - Carlos Cardoso Aveline**
- 2. The Pedagogy of Theosophical Wisdom - Carlos Cardoso Aveline**
- 3. La Coppia Come Centro della Civiltà - Carlos Cardoso Aveline**
- 4. Perché Studiare la Storia Teosofica? - Carlos Cardoso Aveline**
- 5. The Experimental Path - Carlos Cardoso Aveline**
- 6. Il Mistero di Alessandro Cagliostro - Carlos Cardoso Aveline**
- 7. La Dichiarazione della L.U.T. - La Loggia Unita dei Teosofi**
- 8. A Course in Theosophy - The Editors**
- 9. Spiritual Organization & Exploitation - Rohit Mehta**
- 10. Su Cosa È la Teosofia - Un Paramahansa dell'Himalaya**
- 11. The Art of Studying Theosophy - Carlos Cardoso Aveline**
- 12. Of Work and Love - Kahlil Gibran**
- 13. Cagliostro Era un Ciarlatano? - Helena P. Blavatsky**
- 14. The Psychoanalysis of Religions - Carlos Cardoso Aveline**
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Writing the Book of Life



See your mortal soul or lower self as an occult book on which every action of yours is recorded for your spiritual soul to read about it.

How worth reading is the book? How best to edit and proofread it, so that the higher self, your real Master, finds it more useful?

Be vigilant. There can be no difference, or separation, between living and writing down your actions in the astral pages of the Book of Life.

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