

The last time the blue planet (slowly) crossed the territory of Aries was between 1861 and 1875. In 1875, the theosophical movement was created, as part of a long-term project to bring universal brotherhood (a Neptunian vibration) to mankind. It will be interesting to see what innovations will take place in the theosophical movement once Neptune is in Aries again.

It is not granted that Neptune brings immediate peace as soon as it enters Aries, and the blog “Aquarian Diary” writes:

“You may have noted that the [North American] Civil War occurred between 1861 and 1865 when Neptune was in Aries. The American Civil War started on April 12, 1861. Remarkably, Neptune entered Aries the very following day on April 13 of 1861. We should in no way jump to conclusions about one astrological event alone, as there are a myriad of ever-changing variables to consider.” [1]

The blue giant is a *visitor* to our solar system, and not properly a native member of the local village, according to Blavatsky. Some astrologers call it “an ambassador” from the galaxy, just as Uranus and Pluto.[2]

Neptune is hardly understood, except when looked at from higher levels of perception. However, it is impossible not to see that it relates to universal compassion and cosmic unity.

In the absence of the higher self and its spiritual discernment, the Neptunian energy of *transcendent unity* generates mere confusion (and conflict) in the eyes of the misinformed. Neptune is the ruler of Pisces. It is the main territory of dreams, of universal beauty, of self-sacrifice, of the Christ-energy, of generosity, and - in literature - of romanticism.

With Neptune in Aries, the ideal dream of a brotherly humanity ceases to be the passive victim and takes the initiative. The *practical* actions inspired by it, however, are far from perfect since spiritual discernment is still scarce in our humanity. Generous initiatives, combined with limited amounts of discernment, are tantamount to a painful yet fruitful learning. Hence the creation of the theosophical project in [September 1875](#) under the influence of Neptune in Aries.

As we approach 2025, blind materialism seems to be at the highest point among us. However, the signs of a powerful idealistic rebirth in human souls are already visible around the world for those who have the eyes to see. By focusing on that which is true, good, and morally beautiful, each citizen makes the difference in the awakening of the nations that we need.

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NOTES:

[1] See the article “[The Stunning Transit of Neptune in Aries: 2025-2039](#)”.

[2] Read “[Neptune, a Mystery In Front of Us](#)”. On Neptune, see also the good books by Haydn Paul, Marilyn Waran and Steven Forrest. The book by Patricia Morimando, however, concentrates on the painful lower aspects of the Neptunian influence and basically ignores the existence of a higher self in humans, being therefore not quite worthwhile.

Watch and meditate:

* [Video: The Mystery of Neptune.](#)

* [The Lesson of the Sun in Pisces.](#)

* [The Lesson of the Sun in Aries.](#)

Reincarnation, a Doctrine of Hope

The All-Inclusive Law of the Cycles of Souls

Steven H. Levy



Reincarnation offers a doctrine of hope for all beings and all human beings regardless of the suffering, degradation, primitive and chaotic conditions that obstruct the conduct and progress of their lives.

In order to understand the all-inclusive scope of reincarnation, two questions should be answered. Why is it necessary to reincarnate or, in other words, do we have a choice? What is the purpose and opportunity provided through reincarnation?

Deity is ultimately unmanifested and unknowable for human beings. Yet, it is the eternal and omnipresent rootless root and causeless cause for all that manifests. All that manifests partakes of spirit - the basis of all degrees of life, force and intelligence in nature - and matter - the basis of all forms through which spirit can operate. These are not two independent realities. They are two interdependent aspects, so to speak, of the one absolute Reality.

In the light of Theosophy, all the different beings are alive, conscious, and intelligent in their own degree and evolving under law for the purpose of acquiring experience. The universe manifests for the experience of soul. No being is left out of this progressive march through experience to wisdom. This is true for all the beings of the mineral, vegetable, animal and human kingdoms.

“Man” is an immortal, individual, self-conscious, intelligent, thinking being subject to the same law that guides the operations in every department of visible and invisible nature and the evolution of every other being. That universal law is the periodical, or cyclic, return of that which has occurred before. Re-embodiment in new forms of preexisting substance occurs throughout nature. Reincarnation, as a doctrine, refers specifically to the re-embodiment of

the immortal Thinker, the real “Man”, in a continuing series of physical human forms. This doctrine provides for unlimited possibility of re-embodiment for the Thinker, and unlimited hope for the progressive spiritual, mental, and physical development of humanity. Simply stated, it is necessary to reincarnate because it is an aspect of the universal law of cycles.

However, the question of why Reincarnation is a doctrine of hope may also be addressed from the perspective of the opportunity provided and the purpose for living - whether it be one life or many lives.

According to Theosophy, the universe periodically comes forth into manifestation from the one eternal unmanifested Reality in a sevenfold manner of differentiation. This provides the universe as a whole, as well as every human being - the microcosm of the macrocosm - a sevenfold nature. These seven principles make up the spiritual, mental or psychic, and spiritual nature of the human being. Every incarnation, as well as the long series of incarnations for the immortal Thinker, provides for progress along those lines.

There is an opportunity for the development of the physical body with its organs of sensation and action, as well as the function of the brain - a necessary instrument for the thinker on this objective physical plane of matter. There is an opportunity for development of the acuteness of our powers of sensation physically and psychically, the purity of motives, feelings, and aspirations, and the range, depth and clarity of thought, will, imagination and memory. There is the opportunity to develop spiritual qualities of altruism, selflessness, intuition, discernment, and compassion. Every moment of the day, every task, every experience provides a higher purpose in the light of this threefold opportunity for individual development.

As the individual Thinker aspires to take the responsibility and opportunity provided in each incarnation to become more self-consciously united with their divine nature which is inseparable from the one absolute Reality, and as the individual chooses to live the life necessary for the fulfillment of that higher purpose, the law of karma or action and reaction works in such a manner that each succeeding incarnation becomes less material, although it will have its difficulties and challenges. In choosing to become a conscious co-worker for the progress of nature, nature responds and the individual finds more favorable opportunities, conditions, circumstances and help for the fulfillment of that purpose.

Simple stated, why we incarnate is for the purpose and opportunity provided by reincarnation to perfect the temporary visible physical and invisible principles of the personality - the vehicle and instrument for the immortal Thinker in any one life, while gaining more experience and self-conscious realization of the unity of life and a truer realization of the Self.

In the light of Theosophy, there is also the opportunity and purpose provided by reincarnation to raise the nature of the matter in the various lower kingdoms of nature and the conscious intelligent lives in all those forms of being. No speck of matter is left out. No degree of intelligent being - no matter how apparently insignificant to us - is left out of the possibility of hope for progress.

Reincarnation is an all-inclusive doctrine of hope for humanity. No one life can give the opportunity to live up to the full nobility and potentiality of a human being - individually or collectively. No one life can give the full opportunity to raise up the heart and mind of

humanity which is struggling for freedom, wisdom, and contentment in its long journey towards perfection.

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Steven H. Levy, M.D., is a lifelong North-American theosophist and lives in Philadelphia. A contributor to “**The Aquarian Theosophist**”, Steve is a member of “**E-Theosophy**” at **Google Groups**. Click to see **other texts by him**.

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New Items in Our Websites

On 08 December we had 3275 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in Russian, 32 items in French, 320 in Spanish, 1444 in English and 1452 in Portuguese.^[1]

The following items were published in English, Spanish and French between 10 November and 08 December 2023. The more recent titles are above:

1. **El Teósofo Acuariano 025, Diciembre de 2023**
2. **Un Elogio a los Idiotas** - Carlos Cardoso Aveline
3. **Respectez Mystiquement Votre Organisme** - Jean des Vignes Rouges
4. **L'Énergie de la Volonté** - Jean des Vignes Rouges
5. **The Letter of the Maha-Chohan** - A Mahatma of the Himalayas
6. **La Tension Volontaire dans la Prière** - Jean des Vignes Rouges
7. **La Création Intellectuelle** - Paul Carton
8. **A Two-Minute Meditation** - Carlos Cardoso Aveline
9. **The Aquarian Theosophist, November 2023**

NOTE:

[1] These are some of our associated websites: www.TheosophyOnline.com, www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, www.TheAquarianTheosophist.com, and www.RussianTheosophist.com. See also our blog at [The Times of Israel](http://TheTimesofIsrael.com).

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Read more:



[According to Thy Faith](#) (by O.S. Marden).

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Making Dreams Come True

Your Next Step is Right Where You Are, in the Thing You Are Doing Today

O. S. Marden



**“Every great soul of man has had its vision
and pondered it, until the passion to make
the dream come true has dominated his life.”**

**“You will be what you will to be;
Let failure find its false content
In that poor world ‘environment’,
But spirit scorns it, and is free.”**

**“The human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal,
Though walls of granite intervene.”**

Washington, in a letter written when he was but twelve years old, said: "I shall marry a beautiful woman; I shall be one of the wealthiest men in the land; I shall lead the army of my colony; I shall rule the nation which I help to create."

General Grant, in his "Memoirs", says that as a boy at West Point, he saw General Scott seated on his horse, reviewing the cadets, and something within him said, "Ulysses, some day you will ride in his place and be General of the Army."

Everyone knows how those boyish visions were realized by the mature men.

The late J. Pierpont Morgan's fortune was built largely by the dynamic forcefulness of his thought, of his mental visualizing, the nursing of his youthful visions. He was a man of varied and esthetic tastes, but he concentrated upon finance and he became the world's master in its science.

Ancient Greece concentrated on beauty and art, and she became the great beauty model and art teacher of the world. The Roman Empire concentrated upon power - and became mistress of the world. England concentrated on the control of the seas and commerce, and she has become the ruler of the seas and the greatest commercial nation in the world. We are a nation of money-makers because Americans have concentrated largely upon the dollar. They think in its terms; they dream dollars; they hate poverty and they long for wealth.

Whatever an individual or a people concentrates upon it tends to get, because concentration is just as much of a force as is electricity. The youth who concentrates upon law, thinks law, dreams law, reads everything he can get hold of relating to law, steals into courts, listens to trials at every chance he gets, is sure to become a lawyer.

It is the same with any other vocation or art, - medicine, engineering, literature, music; any of the arts or sciences. Those who concentrate upon an idea, who continue to visualize their dreams, to nurse them, who never lose sight of their goal, no matter how dark or forbidding the way, get what they concentrate on. They make their minds powerful magnets to attract the thing on which they have concentrated. Sooner or later they realize their dreams.

What could have kept Ole Bull from becoming a master musician? Who or what could keep back a boy who would brave his father's displeasure, steal out of his bed at night, and go into the attic to play his "little red violin", which haunted his dreams and would not let him sleep? What could keep a Faraday or an Edison, whom no hardships frightened, from realizing the wonderful visions of boyhood?

If you can concentrate your thought and hold it persistently, work with it along the line of your greatest ambition, nothing can keep you from its realization. But spasmodic concentration, spasmodic enthusiasm, however intense, will peter out. Dreaming without effort will only waste your power. It is holding your vision, together with persistent, concentrated endeavor on the material plane, that wins.

There are thousands of devices in the patent office in Washington which have never been of any use to the world, simply because the inventors did not cling to their vision long enough to materialize it in perfection. They became discouraged. They ceased their efforts. They let their visions fade, and so became demagnetized and lost the power to realize them. Other

inventors have taken up many such “near” successes, added the missing links in their completion and have made them real successes.

“Get thy spindle and distaff ready, and God will send the flax”, saith the proverb. If we would only take God’s promises to heart, and do our necessary part for their fulfillment no one would be unsuccessful or unhappy. If we were to send out our desires intensely; to visualize them until our very mentalities vibrated with the things we long for, and to work persistently in their direction, we would attract them.

Everywhere there are disappointed men and women who have soured on life because they could not get what they longed for, - a musical or art education, the necessary training for authorship, for law or medicine, for engineering, or for some other vocation to which they felt they had been called. They are struggling along in an uncongenial environment, railing at the fate which has robbed them of their own. They feel that life has cheated them, when the truth is they have cheated themselves. They never got the spindle and distaff ready that would have drawn to them the flax for the spinning of a happy and complete life web. They did not insistently and persistently send out their desires and longings; they did not nurse them and positively refuse to give them up; above all, they did not put forth their best efforts for their realization.

Three things we must do to make our dreams come true. Visualize our desire. Concentrate on our vision. Work to bring it into the actual. The implements necessary for this are inside of us, not outside. No matter what the accidents of birth or fortune, there is only one force by which we can fashion our life material - mind.

The bee and the snake draw material from the same plant. The one transmutes it into deadly poison; the other into delicious honey. The power that changes the stuff into a new substance is within the bee and the snake.

Of two boys or two girls in the same wretched environment, one picks up an education, trains himself or herself for place and power, while the other grows up a nobody. It is all in the boy or the girl. Each has similar material to work in. One transmutes it into gold; the other into lead.

Two sailors force the same breeze to send their boats in opposite directions. It is not the wind, but the set of the sail that determines the port.

The power that makes our desire, our vision, a reality is not in our environment or in any condition outside of us; it is within us.

There is some unseen, unknown, magnetic force developed by a long-continued concentration of the mind upon a cherished desire that draws to itself the reality which matches the desire. We cannot tell just what this force is that brings the thing we long for out of the cosmic ether and objectifies it, shapes it to correspond with our longing. We only know that it exists. The cosmic ether everywhere surrounding us is full of undreamed of potencies and the strong, concentrated mind reaches out into this ether, this sea of intelligence, attracts to it its own, and objectifies the desire.

All human achievements have been pulled out of the unseen by the brain, through the mind reaching out and fashioning the wealth of material at its disposal into the shapes which matched the wishes, the desires, of the achievers.

All the great discoveries, great inventions, great deeds that have lifted man up from his animal existence have been wrought out of the actual by the perpetual thinking of and visualizing these things by their authors. These grand characters clung to their vision, nursed it until they became mighty magnets that attracted out of the universal intelligence the realization of their dreams.

Most revolutionary inventions have evolved from a flash of thought. The sewing machine, for example, started with a simple idea, which the inventor held persistently in his mind until through his efforts the idea materialized into the concrete reality. Elias Howe used to watch his wife making garments, sewing, sewing far into the night, and it set him thinking, questioning whether such drudgery was really necessary. As he watched her busy needle fly back and forth, he began to wonder if this same work which it took his wife so long to do could not be done with less labor and in half the time by some sort of mechanical contrivance. He kept nursing his idea, thinking what a splendid thing it would be if someone could relieve millions of women from this toil, which frequently had to be done at night after a day of hard work. He began to experiment with crude devices, clinging to his vision through poverty and the denunciation of friends, who thought the man must be crazy to spend his time on "such a fool idea". But at last his vision materialized into a marvelous reality, a perfected machine which has emancipated the women of the world from infinite drudgery.

The idea of the telephone was flashed into the mind of Professor Alexander Bell by the drawing of a string through a hole in the bottom of a tin can, by means of which he found that the voice could be transmitted. The idea took such complete possession of the inventor that it robbed him of sleep and, for a time, made him poor. But nothing could rob him of his vision or prevent him from struggling to work it out of the visionary stage into the actual.

I lived near Professor Bell, in the next room, indeed, while he worked on his invention. I saw much of his struggle with poverty, heard the criticisms and denunciations of his friends, as he persisted in his visionary work until the telephone became a reality, - a reality without which modern business could not be conducted.

All of Edison's inventions, those of every inventor, have been wrought out on the same principle that gave us the sewing machine and the telephone. They all started in simple ideas, in dream visions which were nursed and worked into actualities.

According to Darwin, the desire to ascend into the heavens preceded the appearance and development of the eagle's wings. It is said our different organs and functions have been developed from a sense of need of them, just as the wings of the eagle developed from a desire to fly.

The brain cells grow in response to desire. Where there is no desire there is no growth. The brain develops most in the direction of the leading ambition, where the mental activities are the most pronounced. The desire for a musical career, for instance, develops the musical brain cells. Business ambition develops that part of the brain which has to do with business, the cells which are brought into action in executive management, in administering affairs, in

money making. Wherever we make our demand upon the brain by desire that part responds in growth.

For years a poor country boy builds air castles of his future. He visualizes the great mercantile establishment over which he is to preside. The ridicule of his family and of young companions cannot daunt him or blur the bright vision he sees away in the distance. He continues to nurse his vision, and behold, out of the unknown, unexpected resources come, and soon he finds himself an office boy in a great mercantile house in the city of his dreams. He watches everything with an eagle eye; he absorbs information and ideas; he is alert, active, energetic, resourceful, and in a few months he is promoted, and then again promoted. He attracts the attention of the head of the establishment, who calls him into his private office, tells him that he has had his eye on him for many months and that he believes he is the youth he has been looking for to manage the business. He gives him a little stock; the business prospers still further under his management, and in a few years the new manager is made a full partner in the house which he entered as an office boy. This is the flowering out of his dream, the objectifying of his vision, the matching with reality of his youthful longings. His brain has been continually developing along the line of his vision, drawing to him the material to make it real.

A poor girl, the daughter of humble people in Maine who thought that to become a public singer was an unforgivable sin, could not in the beginning see any possible way to realize the dreams she held in secret, but she kept visualizing her dream, nursing her desire and doing the only thing for its realization her parents would allow, - singing in a little church choir. Gradually the way opened, and one step led to another until the little Maine girl became the famous Madame Nordica, one of the world's greatest singers.

No matter if you are a poor girl away back in the country, and see no possible way of leaving your poor old father and mother in order to prepare for your career, don't let go of your desire. Whether it be music, art, literature, business or a profession, hold to it. No matter how dark the outlook, keep on visualizing your desire and light and opportunity will come to enable you to make it a reality. Whatever the Creator has fitted you to do He will give you a chance to do, if you cling to your vision and struggle as best you can for its attainment.

Think of the Lillian Nordicas, the Lucy Stones, the Louisa Alcotts, the Mary Lyons, the Dr. Anna Howard Shaws, the thousands of women who were hedged in just as you are, by poverty or forbidding circumstances of some sort, yet succeeded in spite of everything in doing what they desired to do, in being what they longed to be. Take heart and believe that God has given you also "all implements divine to shape the way" to your soul's desire.

If you are a boy on a farm and feel that you are a born engineer, yet see no possible way to get a technical education, don't lose heart or hope. Get what books you can on your specialty. Cling to your vision. Push out in every direction that is possible to you. It may take years, but if you are true to yourself your concentration on your desire, your pushing toward it, will open a door into the light, and before you know it you will be on the road to your goal.

The Washingtons, the Lincolns, the Faradays, the Edisons, the men who have done most for their country and for humanity have had to struggle as hard as you are struggling to attain their heart's desire. The opportunities for boys and girls to bring out whatever the Creator has implanted in them are ten to one today to what they were one hundred, or fifty, or even

twenty-five years ago.[1] The great danger in our time is not lack of chance or opportunity but of losing our vision, of letting our ambition die.

Most of us instead of treating our desires seriously trifle with them as though they were only to be played with, as though they never could be realities. We do not believe in their divinity. We regard our heart longings, our soul yearnings as fanciful vagaries, romances of the imagination. Yet we know that every invention, every discovery or achievement that has blessed the world began in a desire, in a longing to produce or to do a certain thing, and that the persistent longing was accompanied by a struggle to make the mental picture a reality.

It is difficult for us to grasp the fact that ambition, accompanied by effort, is actually a creative power which tends to realize itself. Our minds are like that of the doubting disciple, who would not believe that his Lord had risen until he had actually thrust his finger into the side which had been pierced by a cruel spear. Only the things that we see seem real to us when, as a matter of fact, the most real things in the world are the unseen.

We never doubt the existence of the force that brings the bud out of the seed, the foliage and the flower out of the bud, the fruits, the vegetables from the flower. It is invisible. We cannot sense it, but we know that it is mightier than anything we see. No one can see or hear or feel gravitation, or the forces which balance the earth and whirl it with lightning speed through space, bringing it round its orbit without a variation of the tenth of a second in a century, yet who can doubt their reality? Does anyone question the mighty power of electricity because it cannot be seen or heard or smelled?

The potency of our desires, of our soul longings, when backed by the effort to make them realities, is just as real as is that of any of the unseen forces in Nature's great laboratory. The great cosmic ether is packed with invisible potentialities. Whatever comes out of it to you comes in response to your call. Everything you have accomplished in life has been a result of a psychic law which, consciously or unconsciously, you have obeyed.

Do not make the mistake of thinking that the way will not open because you cannot now see any possible means of achieving that for which you long. The very intensity of your longing for a certain career, to do a certain thing, is the best evidence that you have the ability to match it, and that this ability was given you for a purpose, even to play a divine, a magnificent part in the great universal plan. The longing is merely the forerunner of achievement. It is the seed that will germinate if nurtured by effort.

If, however, you stop at sowing the seed you will get just about as much harvest as a farmer would get if he should sow his seeds without preparing the soil, without fertilizing or cultivating it or keeping down the weeds. It is the blending of the practical with the ideal that brings the harvest from the seed thought. You must keep on struggling toward your ideal. No matter how black and forbidding the way ahead of you, just imagine you are carrying a lantern which will advance with you and give light enough for the next step. It is not necessary to see to the end of the road. All the light you need is for the next step. Faith in your vision and persistent endeavor will do the rest. There is no doubt that if we do our part, the Divinity that has created us, given us an appointed place and a work in the plan of the universe, will bring things out better than we can plan or even imagine.

Send out your wishes, cherish your desires, force out your yearnings, your heart longings with all the intensity and persistency you can muster, and you will be surprised to see how soon

they will begin to attract their affinities, how they will grow and take tangible shape, and ultimately become actual things. Fling out your desires into the cosmic ether boldly, with the utmost confidence. Therein you will gather the material which shall build into reality the castle of your dreams.

The trouble with us is that we are afraid to do this. We fear that fate will mock us, cast back to us our mental visions empty of fruition. We do not understand the laws governing our thought forces any more than we understand the laws governing the universe. If we had faith in their power, our earnest thoughts and efforts would germinate and bud and flower just as does the tiny seed we put into the earth.

Think how the seed must be tended and nurtured before it will give forth the new life. See how the delicate bud has to be coaxed by the sun and air for many months before it pushes its head up through the tough sod to the light. Suppose it were afraid to make the attempt and should say: "It is impossible for me to get out of this dark earth. There is no light here. I am so tender the slightest pressure will break me and stop my growth forever. The only way out of my prison is to push up through this tough sod, and it would take a tremendous force to do that. I would be crushed, strangled, before I got half way through."

But the sun beckons, coaxes, encourages. The bud is moved into attempting the "impossible", and behold, in a few days it rears its tender head above what it considered the great enemy of its progress. The dark sod, the very thing which it thought was going to make its future impossible, becomes its support and strength. The very struggle to get up through the soil has strengthened its fiber and fitted it to cope with the elements above, with the storms it must meet.

Just like this tender plant, you may be hemmed in by seemingly insurmountable obstacles; you may not see a ray of light through the sod of hard, forbidding circumstances, but hold your vision and keep pushing. In your struggle you will develop strength, you will find sunshine and air, growth and life. You may be shut in by an uncongenial occupation and tempted to lose heart and give up your dreams because you can see no way to better yourself. This is just the time to cling to them, and to insist that they shall come true. Without knowing it you may be just in the middle of the sod, and if you keep pushing where you are, in season and out of season, you will come to the sunlight and the air, to freedom.

There is no human being who doesn't have some sort of a chance. If your present position cramps you; if it does not give you room to express yourself, you can make room by filling it to overflowing, by doing your work as well as it can be done, by keeping your mind steadfastly fixed on the ladder of your ascent. In your mind you make the stairs by which you ascend or descend. Nobody else can do it for you. The master key which will unlock that cruel door that keeps you back is not in the hand of fate. You are fashioning it by your thoughts.

Your next step is right where you are, in the thing you are doing today. The door to something better is always in the duty of the moment. The spirit in which you do your work, the energy which you throw into it, the determination with which you back up your ambition - these, no matter what opposes, are the forces that unlock the door to something better. If you hold to your vision and are honest, earnest and true, there is nothing that can stand in the way of its realization.

I have never known a person who was dead-in-earnest in his efforts to gain his heart's desire who has not finally reached his goal. No great, insistent, persistent, honest longing backed by downright hard, conscientious work ever comes back empty-handed.

Desire is at the bottom of every achievement. We are the product of our desires. What we long for, strive for, the vision we nurse, is our great life shaper, our character molder.

Very few can realize the close coordination which exists between their visions, their mind pictures, and the actual accomplishments of their career. If I were asked to name the principal cause of the majority of failures in life I should say it was the failure to understand this, to grasp the relation of thought to accomplishment. The gradual fading out of one's dreams, the losing of one's vision, may be traced to this cause.

When we first start out in life we are enthusiasts. Our vision is bright and alluring, and we feel confident we are going to win out, that we shall do something distinctive, something individual, unusual. But after a few setbacks and failures we lose heart, and faith in our vision dies. Then we gradually awaken to the fact that our ambition is beginning to deteriorate. It is not quite as sharply defined as formerly. Our ideals are a trifle dimmed, our longings a trifle less insistent. We try to find reasons and excuses for our lagging efforts and waning enthusiasm. We think it may be due to over-work; because we are tired and need a rest, or because our health is not quite up to standard, and that by and by our former intense desire to realize our dreams will return. But the whole process is so insidious that before we realize it our fires, for lack of fuel, are quite burned out. Our grip on our vision was not strong enough. We did not half understand its mighty power, when firmly and persistently kept in mind, to help us to our goal.

What we get out of life depends very largely on fidelity to our visions. If we believe in them we will not let them die for lack of nursing. If we really have ability to match them, and are not self-deceived by egotism, petty vanity and conceit, no misfortunes, no failure of plans, no discouragements, no obstacles, nothing in the world can separate us from them. We will cling to them to our dying day.

The man who believes in his life vision, who is not a mere egotist or idle dreamer, who sees in his desire a prophecy of something which he is perfectly able to make come true, - he is the man who has ever made the world move. He flings his life into his effort to match his vision with its reality.

The world stands aside for such a one, for one who believes in his vision, who consecrates himself without reserve to its fulfillment. People know there is something back of the dreamer who has such faith in his life dream that he will sacrifice everything to make it come true.

How much of a grip has your vision on you? Does it clutch you with a force that nothing but death can relax, or does it hold you so lightly that you are easily separated from it, discouraged from trying to make it real?

Constant discouragements are a great temptation to abandon one's life dreams, to drop one's standards. One's vision is apt to become blurred in passing through great crises, in periods of general depression, in times of financial stress, but this is really the test of a strong character, - that he does not allow obstacles to divert him from his one aim. The man who is made of the stuff that wins hangs on to his vision, even to the point of starvation, for he knows that there

is only one way of bringing it down to earth, and that is by clinging to it through storm and stress, in spite of every obstacle and discouragement.

Never mind what discouragements, misfortunes or failures come to you, let nobody, no combination of unfortunate circumstances, destroy your faith in your dream of what you believe you were made to do. Never mind how the actual facts seem to contradict the results you are after. No matter who may oppose you or how much others may abuse and condemn you, cling to your vision, because it is sacred. It is the God-urge in you. You have no right to allow it to fade or to become dim. Your final success will be measured by your ability to cling to your vision through discouragement. It will depend largely upon your *stick-to-it-ive-ness*, your bull dog tenacity. If you shrink before criticism and opposition you will demagnetize your mind and lose all the momentum which you have gained in your previous endeavor. No matter how black or threatening the outlook, keep working, keep visualizing your life dream, and some unexpected way will surely open for its fulfillment.

Put out of your mind forever any thought that you can possibly fail in reaching the goal of your longing. Set your face toward it; keep looking steadfastly in the direction of your ambition, whatever it may be; resolve never to recognize defeat, and you will by your mental attitude, your resolution, create a tremendous force for the drawing of your own to you. If you have the grit and stamina to stick, to persevere to the end, if you persistently maintain the victorious attitude toward your vision victory will crown your efforts.

NOTE:

[1] "...twenty-five years ago". This text belongs to a book first published in 1916. (CCA)

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The above article reproduces chapter four of the book "**The Victorious Attitude**", by O.S. Marden. The volume was published in 1916 in the U.S.A. by Thomas Y. Crowell Company.

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Christmas Then and Christmas Now



Thoughts Along the Road

The Combination of the Immediate and the Eternal



Alexandre Dumas, père (1802-1870)

Reducing the Waste of Time

- * In the life of a pilgrim, the unwanted waste of energy is a profound source of lessons.
- * Your actions are your karma. Fortunately, the presence of loss of time in your life can be reduced by remembering one basic principle:
 - * *Both the rhythm and the substance of our actions result from the combination of many contrasting factors, whose interaction deserves a calm observation from a spiritual point of view.*
- * Among such factors, five can be mentioned here, but their order is highly changeable, for they act as if they were simultaneous: 1) Our short term and long term goals; 2) The time available; 3) The surrounding circumstances; 4) Our habits and patterns of behavior; and 5) Our ability to learn and to improve ourselves.
- * The magical side of life includes the fact that the Immediate and the Eternal are always together in human life. Their highly dynamic combination gives form to the vital energy of the pilgrim, every new second, and every new decade.

Alexandre Dumas' View of History

* Born under the sign of Leo on 24 July 1802, Alexandre Dumas, father, completed his lifetime when the Sun was in Sagittarius on 5th December 1870.

* Among various ways of reading his book “The Three Musketeers”, the work can be seen as a study in the motto “one for all, all for one”. The famous rule adopted by the legendary warriors of the King of France coincides with the central law of brotherly cooperation that unites those who want to seek for spiritual wisdom, and more especially if *discipleship* is involved. See the article “[One for All, and All for One](#)”.

* It is clearly an illusion to underestimate the importance of Dumas' books in human thought. While offering a generous amount of humor and adventure, his books have a septenary character. They include a message for the higher levels of consciousness. Ethics is very much the essence of his novels, but they can also be read as studies in sublime love, in morality, in physical courage, in loyalty versus disloyalty, in Psychology, and in the both subtle and brutal struggle for political power.

* In recent decades Claude Schopp has been leading a meritorious effort to show the true depth of Dumas' works. In an essay on Dumas' novel “The Last Cavalier”, Schopp calls our attention to the fact that, writing about his own novels, Dumas makes a comparison. “Balzac”, says Dumas, “composed a great and beautiful work entitled *La Comédie Humaine*. Our own work, begun at the same time as his, but which of course we shall not attempt to describe, can be entitled *Le Drame de la France*.”

* Immediately after quoting these words, Claude Schopp writes about that *larger book* formed by all of Dumas' historical novels taken as a whole. He says:

* “In *Le Drame de la France*, the forces at play, to keep the reader's interest (and Dumas has no other aesthetic credo than the Aristotelian to instruct while entertaining), must assume the different aspects of the human condition and find expression in all of the protagonist's emotions, his ‘loves, hates, shame, glory, joys, and pains’. In the poignant portrayal of a human being thrown into the very history he is constructing, most often as a blind instrument, the often-forgotten past is linked to the present, the ancient to the contemporary, as readers of novels meet historical characters. The writer restores to forgetful society a memory that can shed light on the obscurity of the present. The noise and furor of distant times find their echoes in the present furor, but no longer is it the Shakespearean idiot narrating. The narrator is a poet, a retrospective prophet who can distinguish order in chaos and uncover necessity where chance seems to reign. The [*larger*] book [*formed by Dumas' historical novels*] is, above all, the reading of another book whose author could be God. Beneath its unassuming legend, Dumas claims nothing less than to follow in the footsteps of prophets by finding in the past some signs for the future. His undertaking, whether or not he was fully conscious of it, deals particularly with the difficult birthing process of the modern world, from the beginnings of absolute monarchy to the advent of the Republic. A Dumas novel is never a novel turned only toward the past. Although the writer may long for bygone values, he never gives in to nostalgia for the good old days. He orients his historical narrative toward the present and the future, that is, toward the regeneration of mankind. The different epochs are like circles in which the writer places the reader to spiral up toward the social perfection he wishes to create. The past is not worth being restored unless it can help explain the present

and foreshadow the future. Thus we should never be surprised that most of Dumas' novels are set in the seventeenth and eighteenth centuries, the prehistory of the present." [1]

* It is easy to see, in esoteric philosophy, the valuable contents of the above lines.

Three Aphorisms from Helena Blavatsky

* "Occultism is not magic, though magic is one of its tools."

* "Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation."

* "Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson." [2]

NOTES:

[1] "**The Last Cavalier**", by Alexandre Dumas, Pegasus Books, New York, translated by Lauren Yoder, 2008, 753 pages. See the introductory essay by Claude Schopp entitled "A Lost Legacy", page xliii.

[2] From "**Collected Writings**", H. P. Blavatsky, TPH, USA, volume VIII, p. 14.

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A Blog in "The Times of Israel": **Ben Sira, Confucius, and the Future**

For some time an impression was created that humanity would be happier by getting rid of nations. It became a consensus for many that organized states and national borders were unnecessary. Multinational companies could successfully take care of our happiness, and they should do so. While governments are often corrupt and we have to waste precious time controlling them, big capital should be freed of any limits, since it is always altruistic and selfless. (...)

The practical achievements of such a sophisticated utopia can now be seen, and we may describe them as sevenfold:

- 1) The worship of indulgence has been causing a sort of moral collapse in society. That includes a largely silenced epidemics of mental depression and emotional disorders.
- 2) As a result of collective anxiety, political life is largely based on personal accusations and campaigns against adversaries, as organized hatred replaces balanced debate. (.....)

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[Ben Sira, Confucius, and the Future](#)

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The Notebook of Willpower

The Importance of Written Orders in the Education of Your Will

Jean des Vignes Rouges



A military custom consists of “reporting” every day, in other words, presenting yourself to your commander in a special room - the most beautiful in the barracks -, to receive orders: your instructions. It’s a good habit. So adopt it.

Where can you find this vigilant leader? In your “notebook of willpower”.

The very fact of buying a beautiful, well-bound notebook will almost solemnly and joyfully mark the beginning of a new era: one during which you will proceed to methodically educate your will. Such an object will materialize your promise to yourself, your oath.

You will write down many things as I often recommend to you: your resolutions, the list of the faults you must combat, the list of virtues to acquire in order of importance, the principles on which you will rely, the maxims to learn by heart, “key words”, formulas for suggestion, quotations, texts, questions like this one: “Was I calm today?” following which you will enter a sign of + or a -, depending on your assessment.

You will also briefly record the result of your examinations of conscience, and the firm promises that follow them.

All of this material will be carefully divided, of course, in chapters and paragraphs.

At the right time, every day, make it a duty to read again a page or two of this notebook. You will thus give yourself the illusion of returning from your “Colonel” and studying his orders in order to carry them out in the best possible way.

In fact, this “colonel”, this “regulation”, this “notebook of willpower”, it is the voice of your conscience which, you know, is made in part of social imperatives. So his authority is great. When you get into the habit of “transmitting the instructions” to yourself, your notebook will become a prestigious symbol. It will make you think of possible sanctions and rewards. It will be “the sacred rule” to follow.

This process has the great advantage of involving visual memory more actively in self-education. It is, in short, the equivalent of the “blackboard” used in schools. [1] We know that, according to the most authoritative teachers, the best classes are those where the most chalk is spent.

Indeed, any idea placed before the eyes of students for a long time in written form, or symbolized by a drawing, becomes embedded more deeply in his mind and occupies a place closer to the action phase. It seems that the fact of tracing the signs of language is already a kind of impetus toward the life given to the idea; a preparation, a training of the muscles.

So fill the pages of your notebook of the willpower. Once it is full, buy another one. But don't put the old one in the garbage bin. Read it again, often. He still has orders, congratulations, and reprimands too, addressed to you.

NOTE:

[1] This text is part of a book first published in the 1940s, when nearly every school used blackboards, and chalk to write on them. (CCA)

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Translated by CCA from the book «**Dictionnaire de la Volonté**», Méthode D'Éducation de la Volonté, Jean des Vignes Rouges, Éditions J. Oliven, Paris, 320 pp., 1945, pp. 54-55.

Jean des Vignes Rouges is the pen name of French military officer and writer Jean Taboureau, who was born on 29 April 1879 and lived up to 1970.

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