

But why do they have to face so many obstacles?

It is because they threw themselves vigorously forward, eager to grasp reality, and want to give it a form according to their vow and their desire.

So much so that we arrive at this observation: the need to overcome the obstacle creates the will. But, on the other hand, the will itself makes the obstacle emerge.

See a proof of this fact in the idiots who have no will. What is the problem with them? To avoid getting into trouble, they stop wanting. They suppress their desires by limiting themselves to grunting. Yet, by rejecting worries, they reject themselves.

We can see then that willpower and obstacle generate each other. They are inseparable. By wanting, you inevitably create difficulties, since the intention is to force reality to adapt to your will. By fighting to obtain such a submission on the part of reality, you develop your willpower.

Conclusion: whenever worries, problems and challenges block your path, accept them cheerfully and say:

“How lucky! Here is, finally, the possibility offered to me to overcome myself; in other words, to jump over this obstacle. Let us go!”

Thus the very dissatisfaction of seeing your path interrupted by an obstacle becomes the cause of the creation of yourself, by yourself.

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Jean des Vignes Rouges is the pen name of French military officer and writer **Jean Taboureau** (1879-1970).

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The article “**Obstacle, a Precondition of Willpower**” is a translation - made by CCA - of “**Obstacle, Condition de la Volonté**”. The original text was first published at the book «**Dictionnaire de la Volonté**», by Jean des Vignes Rouges, Éditions J. Oliven, Paris, 320 pp., 1945, pp. 213-214.

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Read more:

* **[The Notebook of Willpower](#)**, by Jean des Vignes Rouges.

* **[How to Strengthen One's Will](#)**, by Helena Petrovna Blavatsky.

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Living in Harmony With the Sky

There Is a Ladder We Need to Climb, in Order to Reach the Highest

Joana Maria Ferreira de Pinho



Theosophy ascribes special importance to the septenary character of the Universe and of Nature. In order to understand Life, we must consider this teaching side by side with other tenets, such as the doctrine of the cycles, the law of karma, reincarnation, the law of analogy and the fundamental unity of all things and beings.

As we expand the theosophical study, we realize how all these doctrines intertwine, showing that all existing things express the different facets of a single reality.

The human being, equally septenary, is subject to the same laws that govern stars, planets and oceans. It is relatively easy to identify and understand the orbital motion of the Earth. Today, everyone knows that the Earth rotates on its axis, providing alternation between day and night, in addition to carrying out a continuous movement around the Sun, a movement that regulates, among other things, the four seasons. The Earth is a faithful pilgrim.

Life is movement, and it is through these and other perpetual dances that the immortal soul manifests itself and the whole Universe evolves, makes progress and goes ahead.

Some people may see reflections of such planetary movements in their own individual realities.

On the other hand, to what extent can we define and identify the central factor in the trajectory of our lives?

Our individual pilgrimage is taking place in what manner, and around what central fact? Can we see that although a part of human nature necessarily turns on itself, it must travel at the same time around something much greater than itself?

We have a physical body, a kind of microcosm that resembles a planet. It is full of rich ecosystems, minerals, vegetables, animals and divine intelligences. In the psychological aspect of this microcosmic world, we experience astral winds, we face storms and enjoy calm moments. We deal with ebbs and flows that demand our patient understanding. Just as we go through days and nights, we experience our own autumns and springs. Life is a journey full of cycles to be understood and managed.

Plutarch taught:

“... The earth has given the body, the moon the soul, and the sun the understanding to the generation of man.” [1]

In our individual world, there is a Sun around which we must walk. There is also a Moon and an immense sky, full of stars to observe, and to which we must connect.

There are several texts published on our associated websites which examine the symbolism of the planets, the Sky, the Moon, the Sun, and the Stars. For example, Blavatsky wrote about the Sun:

“The sun should (...) not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man [2]. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.” [3]

In “The Meaning of the Christmas Star” [4], Carlos refers to the passage of “The Voice of the Silence” where Blavatsky writes: “the star which is thy goal burns overhead” and “the star that burns overhead is ‘the star of initiation’ ”.

The Moon relates to the emotional plane. [5]

In the article “The Sun and the Moon in One’s Soul”, Carlos writes that the Moon “represents the subtle energy of the lower self, or mortal soul” [6]. At the same time, the Moon teaches sacrifice, altruistic love and a feeling of respect for the past. [7]

We know that Life on Earth would be impossible without its natural satellite - the Moon. In the same way, it is not possible to make progress along the Path by mistreating one’s lower self.

Our physical body is a shelter to a divinity. For this reason it is a sacred space, just as our Earth and everything that exists in the Universe are divine.

The physical body is one of the main instruments of the Higher Self. It is through it, with all its systems (nervous, muscular, digestive, sensory, etc.) that we can express the spiritual Self. Through it we become able to feel, to think, to create and make choices that bring us closer to the ideal.

Jean des Vignes Rouges wrote in the article “**L’Énergie de la Volonté**”:

“... The strength of your vitality has its origin in a spiritual principle. But this spirit only manifests itself as long as it has an instrument at his disposal: the body. And the body must obey implacable natural laws.” [8]

When we talk about self-discipline in Theosophy, it is common to associate the topic with the need to control the lower self and establish a series of habits that help the student to purify and elevate thoughts and emotions through the exercise of the will. And that is correct. However, the will is strongly influenced by the physical body and the lower self. Jean des Vignes Rouges refers to the fact:

“At every moment of our life our Will is influenced by the state of our body.” [9]

A healthy body makes it easier to build a strong and effective will. At the same time, the will can be best exercised when your instruments and vehicles are in an excellent working state. The physical body of each of us, with its several levels of consciousness, is also an instrument of the higher will of the human being. At the same time, significant amounts of will and perseverance are needed to create new habits and expand self-discipline.

Students of theosophy are familiar with the idea of building habits that support the journey towards self-improvement and divine wisdom.

Right thought, right emotion, and right action are tasks that every sincere Theosophist aims to accomplish. However, looking at the generality of the theosophical movement, we see people willingly caught up in a game of words and using the teachings as if they were a collection of beautiful phrases, whereas the teachings were given to humanity as a living process and as tools to be applied to daily life. It is by transforming the teaching into a practice that the teaching becomes a reformer of the human soul. This has been the goal and commitment of the Independent Lodge.

Building a life dedicated to the ideal is perhaps a simpler task to undertake than one might think at first glance.

Perhaps a large part of the difficulty lies in the way one looks at oneself, fragmenting the Being, separating it into parts, working in dimensions considered superior and spiritual and ignoring all others. In my opinion, this is a mistake. We can be complete only by integrating the various layers of life, and establishing harmony among them, just as the Earth is in harmony with the Sun and the Moon.

All the aspects of our daily existence can be means of exercising will and tools to expand virtue, for they are all part of the Greater Life. For example, building good eating habits can be excellent to develop willpower, compassion, and gratitude.

Choosing to eat healthy foods, in adequate quantities, is not only a way of taking care of our body and preserving our health, it is a way of respecting the Home of the Higher Self. It is also a way to have a better mental clarity, which is so necessary if we want to understand ourselves and Life, and make the right decisions.

A vegetarian diet is free from the Karma caused by the cruelty against the animals. Choosing seasonal foods keeps us within our natural rhythms. Avoiding artificial flavors and color additives is a way to prevent a wide range of physical disorders, and it helps prevent moral disorders through the choice for authenticity. Something similar can be said about physical exercise, sleeping and waking times, etc. Even physical posture reflects what is in our soul, and what is in our soul can be modified by changing posture. None of these is easy, but you can always move forward and make progress little by little.

Everything is interconnected and hundreds of examples could be given about the communication that exists, sometimes invisible and silent, among the various dimensions of human nature.

At a meeting of the Lodge in 2024, Carlos addressed a text by Jean des Vignes Rouges [10], in which the French thinker defines the human being as “a walking package of habits”.

JVR states that it is by establishing a series of habits that we can educate our will in a deep way. Carlos compared the process to driving a car. Once good habits are in place, everything works as if we were driving a car. You don't need to carefully decide every detail. The actions flow. Taking this example as a reference, we can look at habits as tools that allow us to drive the vehicle whose name is “the lower self”. We use the steering wheel, the gears, the brake, the mirror, the lights, the accelerator, without thinking about the process of braking or accelerating. We are thus prepared for any unforeseen events that may arise and effectively concentrated on driving our vehicle and on the destination we seek to achieve. Good habits are our allies.

We are used to giving orders to the lower self, to dominate it through the use of brute force. We forget that more effective than that is giving the lower self adequate habits, and placing the lower self almost automatically under our control. Thus, self-control is not so much a procedure for using external force, although this type of force sometimes has to be used. It is above all a process of education.

For willpower to grow, to be effective and sustainable, it needs to be exercised with realism and a certain amount of humbleness. Willpower grows most of the time through apparently useless actions. Heroic manifestations of willpower are possible, but it is difficult to maintain the energy applied in this way for a long time.

Small changes in everyday life make all the difference in strengthening our will. Respect for our physical body and our lower self has a decisive importance in the cooperation among the various levels of consciousness. This coordination paves the way to the harmony that makes us complete beings.

We look at the higher world with veneration, gratitude and respect. We want to get closer to it. However, we must do more than contemplating our ideal. Beneath our feet, on the physical foundation of our existence, are the steps of the ladder we need to climb, in order to reach the highest. Sextus, the Pythagorean, taught: “To live, indeed, is not in our power, but to live rightly is.” [11]

NOTES:

[1] Words quoted by Helena P. Blavatsky in “[The Key to Theosophy](#)”, p. 97.

[2] “Six companions of the Sun”. Classical Theosophy teaches that there are seven sacred celestial bodies: the Sun, Saturn, Jupiter, Mars, Venus, the Moon, and Mercury. See “[The Secret Doctrine, Volume II](#)”, pp. 601-602. (Note by CCA)

[3] Words quoted by Carlos in “[The Sun and the Moon in One’s Soul](#)”.

[4] “[The Meaning of the Christmas Star](#)”.

[5] See the article “[Our Week and the Solar System](#)”, by Carlos.

[6] “[The Sun and the Moon in One’s Soul](#)”.

[7] Examine “[Oração aos Planetas](#)”.

[8] From “[L’Énergie de la Volonté](#)”.

[9] From “[L’Énergie de la Volonté](#)”.

[10] “[L’Habitude, l’Intention et la Volonté](#)”.

[11] From the article “[Seven Ideas for a Theosophical Life](#)”, by Carlos.

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In January 2024, the above text was the subject of a collective study at the Independent Lodge of Theosophists. It was translated from Portuguese by CCA.

Joana Maria Ferreira de Pinho was among the students who founded the Independent Lodge of Theosophists in 2016. She lives in Portugal and is assistant-editor of www.HelenaBlavatsky.Org, www.HelenaBlavatsky.net, www.CarlosCardosoAveline.com and the monthly publications of the Independent Lodge of Theosophists.

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Read more:

* [The Notebook of Willpower](#), by Jean de Vignes Rouges.

No amount of cunning can be stronger than truth
The Few Make the Difference

A spoonful of salt can change the flavor of a large pot of soup. And the point of a needle is enough to pierce an oceanic bubble of misinformed illusions.

By putting truth above convenience, Theosophy helps the world. It does so thanks to the law of the Butterfly Effect. And the butterfly says:

“The solar system is contained in each atom. Every human being has **Heaven and Earth** in himself. Each tiny seed carries with it the future tree”.



Do you want to see the victory of brotherhood among nations? Act then as the point of a needle that destroys the bubble of delusion. Join the study-group of esoteric wisdom E-Theosophy in Google Groups:

<https://groups.google.com/g/e-theosophy>

Click in the image above or in this link: <https://groups.google.com/g/e-theosophy> .

The Truths of Life Revealed in Dreams

**Our True Enduring Individuality Is That
Of a Perceiver That Transcends the Body**

Steven H. Levy



The world of dreams is full of experiences that are personal, fanciful, and chaotic, as well as those that are instructional, coherent and useful in a physical, psychological, and spiritual way. Regardless of the quality and nature of the dream, the great fact of dreaming is that it is a different state of consciousness from the waking state. Nevertheless, the dreaming state can instruct us in fundamental truths of life and the progress that is possible in the waking state of consciousness. To paraphrase *Book of Job, 33:15*, “In dreams and visions of the night, man is instructed.”

The self-evident truth of the dream state of consciousness is that there is someone who perceives, senses, and feels therein. It is this fact that provides direct evidence for the existence of a perceiver who is capable of independent consciousness and activity even when physical memory and senses are dormant. To the perceiver, every experience in the dreaming state appears as objectively real as the experiences of the waking state. The perceiver in the dream state is capable of thinking, feeling, and sensing on a different plane of being and in a

different state of consciousness from the physical waking state. Sometimes, the perceiver seems to be involved as a participant in the dream and at other times the perceiver is aware that it is dreaming.

A great lesson from dreaming is that what is perceived in the waking physical state of consciousness is only relatively objective and real. It is but one plane of being and state of consciousness possible for the perceiver. The enduring reality of our individual being is that of a perceiver capable of thinking and acting on different planes and observing the changing and temporary experiences in those different planes of being.

Another self-evident truth is that the changing experiences of the waking and dreaming state interact with and affect one another through a law of cause and effect that operates on every plane of being. This is the law of karma. The state of mental activity during the day and prior to going to sleep affects the dreaming state. This is especially in the case of confused dreams and those full of fancies and chaotic images. Physical experiences and conditions of the physical body during the waking state can affect the dreaming state.

The dream experience of the perceiver affects the physical experience of the waking state. These impressions in the waking state bear fruit according to how they impress our waking consciousness and experience, if they are remembered, and if they are distorted. This is particularly true for prophetic, warning, and allegorical dreams. Even the ability to remember and be impressed by dreams when in the waking state can depend on the way one conducts their physical and mental activity in the waking state. For example, the ability to remember dreams varies according to the spiritual or materialistic quality of one's thoughts, the development or lacking of the faculties of imagination and concentration, and the excessive or moderate exertion of one's physical body in the waking state.

The meaning of dreams depends on the karma of the individual.

There are several examples of allegorical dreams containing an element of truth, that resulted in creative productions in the arts and sciences because of the individual karma of the individual operation in the waking state. Mary Shelley had a dream of a man overlooking a body he had revived and was inspired to write the novel "Frankenstein." Similarly, Robert Lewis Stevenson was inspired by a dream and wrote the "Strange Case of Dr. Jekyll and Mr. Hyde." Examples from the world of scientific advancement occurring from the inspiration of dreams include Elias Howe's invention of the mechanical sewing machine, Friedrich Kekule's discovery of the benzene ring, Niels Bohr's discovery of atomic structure, and Albert Einstein's development of the Theory of Relativity.

Beyond the scientific and artistic advances, the experiences of the perceiver in the dreaming state may contribute to the physical, mental, and spiritual progress of the individual while in the waking state. Especially, when those visions of the night carry into our waking state the experiences of the perceiver in that state of consciousness called deep or dreamless sleep. One may be generally "unconscious" of that state of high spiritual action and experience of the perceiver. However, its benefit to one's physical and mental well-being in the waking state becomes apparent and self-evident if one is deprived of deep sleep.

Dreaming points to the fact that our true enduring individuality is that of a perceiver that transcends the body. The perceiver is capable of acting and experiencing on other planes and states of consciousness, while subject to the law of Karma or action and reaction. Possessed of this self-evident soul wisdom, a higher path of physical, mental, and spiritual evolution

becomes apparent even as one engages in the duties and necessities of waking existence on the physical plane.

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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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The Energy of Respect for Life: **Independent Theosophy on Facebook**

These are some Facebook pages and groups of the Lodge in English language:

- * **E-Theosophy (page)**
<https://www.facebook.com/ETheosophy>
- * **Carlos Cardoso Aveline (community page)**
<https://www.facebook.com/CarlosCardosoAveline>
- * **The Aquarian Theosophist (page)**
<https://www.facebook.com/TheAquarianTheosophist>
- * **Theosophy Online (page)**
<https://www.facebook.com/TheosophyOnline>
- * **Friends of Helena Blavatsky (page)**
<https://www.facebook.com/FriendsOfHPB>
- * **Theosophy and Future (group)**
<https://www.facebook.com/groups/TheoFuture>
- * **Theosophy and Art (group)**
<https://www.facebook.com/groups/theosophyandart>
- * **The Aquarian Planet (group)**
<https://www.facebook.com/groups/theaquarianplanet>

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Read more:

- * **The Cure for Envy Was Discovered.**
- * **Vital Magnetism as Old as Upanishads.**
- * **Einstein’s Theory of Happiness.**

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Alexandre Dumas and Social Conflicts
**Is Organized Hate an
 Unnecessary Epidemic?**



The four musketeers, and a fragment from the original manuscripts by A. Dumas. The four swords in the hand of one of them are a symbol of the motto “one for all and all for one”, which is central in Theosophy.

In the vast works of Alexandre Dumas (father), social conflicts seem to make no sense. A feeling of humanism and respect for Life permeates his writings, ignoring both ideological divisions and differences of social class.

The heroes of Dumas’ novels are on both sides of the conflicts, in the visible world. There are honest and idealistic people in the different fields of a social conflict, but they are led here and there by the blind waves of Karma and circumstance. While they perform their external duties loyally, the real conflict takes place in their soul: it is the struggle between goodwill and selfishness; between loyalty and fear - or ambition.

The external dynamics of political, social and military conflicts is largely governed by a constant change of tides. At the same time, a deeper and quieter struggle takes place in the consciousness of individuals. It is not easy to perfectly harmonize the conflicting levels of duties they must fulfill, or the commitments to which they have to be loyal.

Everything human has contradictory aspects. Mutual respect often occurs between fierce adversaries. On the other hand, a disguised treason among allies and friends can also take place. It all depends on the silent strength of ethics and honesty in the soul. Unfortunately, not every human group is capable of understanding the stern Law that requires Loyalty among those who wish to attain any degree of lasting contentment. The following thesis seems to be implicitly stated in Alexandre Dumas:

- Most wars, revolutions and enduring systems of organized hatred are artificial products of the ignorance of spiritually childish human beings, who are morally incapable of understanding the facts of life. Humanity is still in its spiritual infancy. Every well-informed soul is more or less aware of the basic principle in Eastern philosophy that says: *hatred is not extinguished by hatred; hatred is extinguished by impersonal respect and good will.*

In the world of Dumas we have the positive qualities of the zodiacal sign of Leo, under which both he and Helena P. Blavatsky were born in the nineteenth century. The roots of harmony in human interactions require a sense of justice and solidarity; and justice, in order to win in one's individual or collective existence, needs three inseparable factors among others: discernment, self-confidence, and confidence in Life.

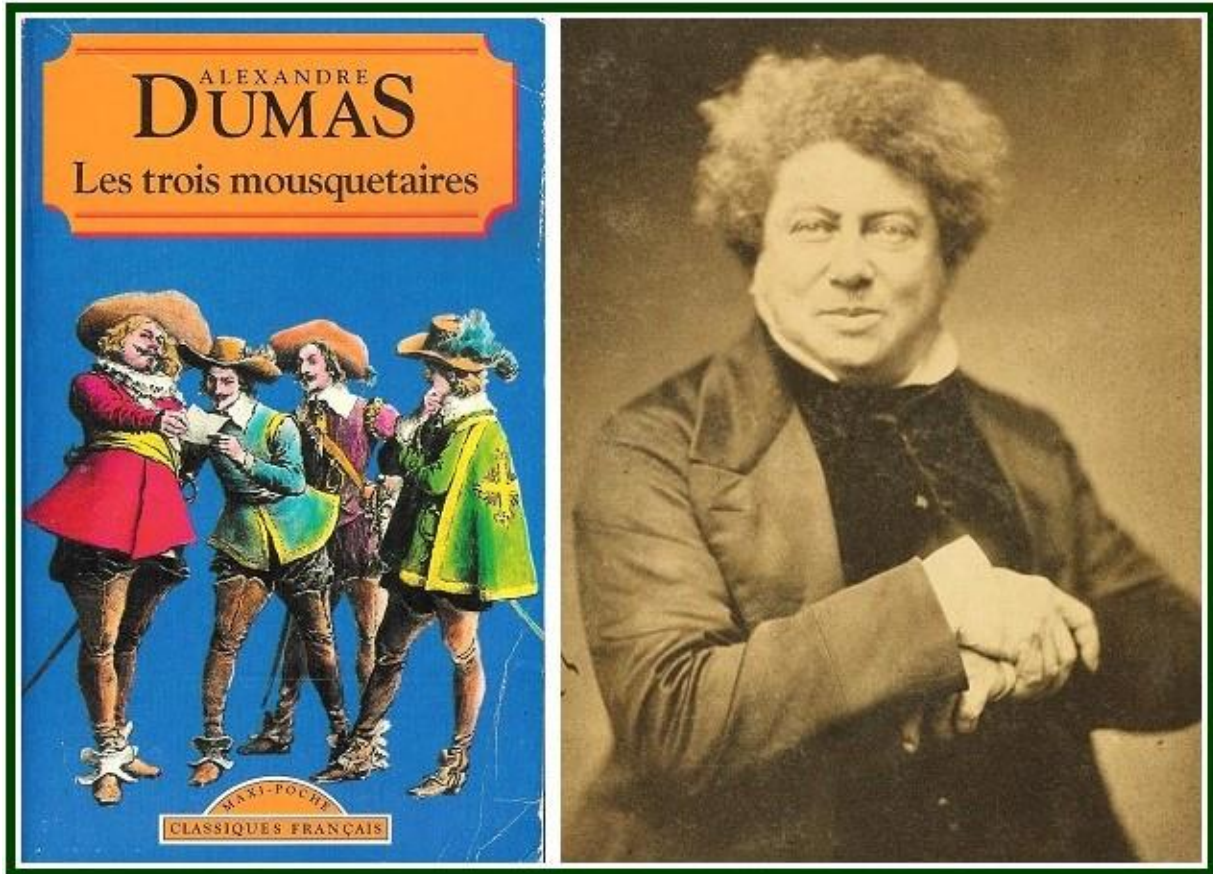


Dumas, an 1866 caricature

See more on Alexandre Dumas in the next pages.

Thoughts Along the Road

Alexandre Dumas, or the Philosophy of the Musketeers



The Maxi-Poche Original Edition of “Les Trois Mousquetaires”, and Alexandre Dumas (1802-1870)

* In his series of novels about the Musketeers, Alexandre Dumas stands for traditional ethics, but he does so in a broad intelligent way, through narratives calculated to elevate the lives of the readers and the population as a whole. Dumas accepts human contradictions as basic facts and takes practical spiritual lessons from the imperfections of our humanity, which he sometimes describes with a compassionate, brotherly sense of humor.

* “The Three Musketeers”, “Twenty Years After” and “The Vicomte of Bragelonne” make a vast, fascinating description of a struggle: the battle between the old moral values of the medieval society - let us think of the Templars for instance - and the new absence of ethics, in the money-centered society of modern centuries, whose theology of egotism was established up to a large extent by the Jesuits.

* While facing modern hypocrisy, Dumas moderately defends the old Code of Honor and ethics of the cavaliers; however, he is not necessarily a conservative, and does not defend the

social order of the Middle Ages as such. The boundless compassion he has been sharing since the 1840s with his readers around the world promotes social solidarity and mutual help.

* Paradox is part of life. Just as Helena Blavatsky, Dumas was a friend of Giuseppe Garibaldi, and a true friend of peace. According to Dumas, war and violence are unfortunate actions. Blavatsky thought the same. Yet there is no easy way to avoid wars, or spiritual ignorance.

* The long-standing struggle between traditional ethics and modern selfishness permeates Dumas' novels. The fight between inner spiritual honor and outward egotistic comfort occurs fundamentally within individual human mind. Secondly, it makes noise in the drama of external karmic effects. Human soul and human society are one.

* In the following paragraphs we translate and comment philosophical sentences selected from "The Three Musketeers" and its sequel "Twenty Years After".[1]

From 'The Three Musketeers'

* **Let us not confuse prudence with cowardice; prudence is a virtue.** (Maxi-Poche, p. 260)

By training his discernment the pilgrim will be able to see the difference between the two.

* **[A certain King], like all weak hearts, lacked generosity.** (Maxi-Poche, p. 686)

In other words, moral weakness provokes a lack of generosity. At the same time, moral courage is usually associated with a generous purpose.

* **A gentleman possesses nothing except his word.** (Maxi-Poche, p. 269)

Sincerity to one's fellow creature emerges from honesty to oneself. Truthfulness is like the Sun: it sends its light in every direction inevitably. However, discernment is unavoidable: actions speak louder than words, and silence is often wise.

* **As I am not a gentleman, I am free to lie.** (Maxi-Poche, p. 275)

This comes from a historical novel set in the seventeenth century. Since the twentieth century, nobility is not a social convention any longer. It is now an attribute of the soul and only visible to those who have the eyes to see.

Moral nobility is more important than social status. On the other hand, a rascal can only see appearances and therefore concentrates his efforts on deceit. The first step of the fool in preparing his own karmic punishment consists in believing he is quite clever - and more intelligent than others.

* **Behind each form of happiness in the present, a future fear is hidden.** (Maxi-Poche, p. 427)

An important tenet in esoteric philosophy. "The Voice of the Silence" says: "... Thy Soul will find the blossoms of life, but under every flower a serpent coiled".[2]

* **Time brings opportunity; opportunity is the lottery or gambling system of a man: the more you commit yourself to your goal, the more you gain, if you know how to wait.** (Maxi-Poche, p. 463)

Being able to wait for a long unforeseeable amount of time is as important as acting with the speed of a lightning. Total patience allows you to have unlimited intensity.

* **An excessive worry can only be fought by extreme indifference.** (Maxi-Poche, p. 442)

There are times when humbleness, detachment and indifference to non-essential factors help the pilgrim avoid anxiety with regard to outward events.

From 'Twenty Years After'

* **Pythagoras made his disciples keep silent for five years to teach them to be quiet.** (Éditions Robert Laffont, p. 598)

Silence makes it easier to listen to your conscience and spiritual soul.

* **A good deed is never lost.** (Éd. Robert Laffont, p. 618)

Everything is part of karma: even each thought has practical results. During situations when it is impossible to perform a correct outward action, *honest good intention produces good karma according to its intensity.*

* **Blood calls for blood.** (Éd. Robert Laffont, p. 674)

One act of violence stimulates another, and one military conflict leads to another, until the karmic reaction emerges and harmony is restored. There are vast chains of actions that aim at creating conflict and provoking pain, while other chains of causation produce justice, equilibrium, inner learning, a stability of the soul, contentment and peace. One must choose the right one, and act in accordance with it.

* **There is nothing more convincing than a great conviction; even skeptical people are influenced by it.** (Éd. Robert Laffont, p. 690)

Actions and ideas are spread by example, and through the natural power of their living magnetism. But there is a time to sow and a different time to harvest.

* **A habit of twelve or fifteen years has become second nature.** (Éd. Robert Laffont, p. 703)

However, if you have an old habit that is an obstacle to your spiritual learning, remember one thing well: no one is ever too old to correct his limitations. Laziness can always be defeated by calm persevering action, and by an intense determination to correct oneself. Pythagorean tradition recommends: "do that which is right, and in time it will become pleasant for you."

* **It is in human nature to seek perfection in pastries as in other things.** (Éd. Robert Laffont, pp. 712-713)

Yet do not waste your energy in trifles, for some things are important, and others are not. Absolute perfection is not easy to attain, but everything can make some progress in the right direction. Improve yourself in the first place, and the whole world will get better in time.

* **Sleep is a very capricious divinity, and it is precisely when we invoke it that it makes us wait.** (Éd. Robert Laffont, pp. 719)

There is something sacred about the transition to sleep. An invisible door is passed and new dimensions open before you according to the present state of your soul.

* **I see ingratitude not as a fault or a crime, but as a vice, which is much worse.** (Éd. Robert Laffont, p. 729)

The feeling of gratitude means that our soul is alive. Reciprocity is part of the Law of Symmetry that regulates life.

*** The appearance of external objects is a mysterious conductor, which corresponds to the fibers of memory and will sometimes awaken them in spite of us; once this thread is awakened, like that of Ariadne, it leads into a labyrinth of thoughts where we get lost following that shadow of the past that we call memory.** (Éd Robert Laffont, pp. 811-812)

And the past must be cherished, for it is an unlimited source of helpful lessons for the present and inspiration for the future.

*** [A son says to his father:] Your heart is so generous that you understood everything that was happening in mine.** (Éd. Robert Laffont, p. 813)

Affinity makes feelings and thoughts transparent. A selfless view of life does not want and does not need to distort facts. By understanding the law of unity of all that exists, one can look at facts without the lens offered by egotism.

*** It is with small armies that we win big battles.** (Éd. Robert Laffont, p. 849)

Large corporations usually have no soul, or cannot listen to it. Complex bureaucracies are often unintelligent. A few good-willing people make the difference. Therefore Moses Maimonides wrote: “When I have a difficult subject before me - when I find the road narrow, and can see no other way of teaching a well-established truth except by pleasing one intelligent man and displeasing ten thousand fools - I prefer to address myself to the one man, and take no notice whatever of the condemnation of the multitude.” [3] Wisdom emerges from calm independent thought, not from large scale propaganda.

*** Regarding one’s superiors, and especially when one’s superiors are princes, the supreme politeness is to obey without delay and without reasoning.** (Éd. Robert Laffont, pp. 849-850)

If you happen to interact with someone who is wiser than you and is doing good, seize this privilege. Help such a person whole-heartedly, with no cavil or delay. Follow your conscience. Try to learn true wisdom from him and from everything in life.

(CCA)

NOTES:

[1] **The Three Musketeers: “Les Trois Mousquetaires”**, Maxi-Poche Classiques, Maxi-Livres, 1997, 696 pages. Copyright 1994, Bookking International Paris. **Twenty Years After: “Vingt Ans Après”**, in **“Les Trois Mousquetaires, Vingt Ans Après”**, Les Grands Romans d’Alexandre Dumas, Éditions Robert Laffont, S.A., Paris, 1991, edited and annotated by Claude Schopp, 1388 pages. See also the second sequel to **“The Three Musketeers”**, **“Le Vicomte de Bragelonne”**, en cinq volumes, Paris, Nelson Éditeurs, 1955.

[2] This refers to the Hall of Learning. See [“The Voice of the Silence”](#), by Helena P. Blavatsky (Ed.), Fragment I, page 6. On the severe karmic balance between happiness and suffering, read the article [“The Law of Symmetry”](#).

[3] **“The Guide for the Perplexed”**, Moses Maimonides, Dover Publications, Inc., New York, 414 pp., see “Introduction”, p. 9.

“Life organizes itself by
the power of affinity.
Live peace, and peace
will come to you.”



Carlos Cardoso Aveline



From the text "Lasting Happiness
in Eastern Wisdom", published at
www.CarlosCardosoAveline.com

“Wisdom, equilibrium
and voluntary simplicity
use to flow together.”

Carlos Cardoso Aveline

From the text "Thoughts Along the Road - 55",
published at www.CarlosCardosoAveline.com



“...Nor can I, if I would be true to my
life-pledge and vows, now live at the
Headquarters from which the Masters
and Their spirit are virtually banished.
The presence of Their portraits
will not help; They are
a dead letter.”

Helena P. Blavatsky

From the text “**Why I Do Not
Return to India**”, which is available
at www.TheosophyOnline.com



New Items in Our Websites

On 11 January we had 3293 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 35 items in [French](#), 325 in [Spanish](#), 1448 in [English](#) and 1458 in [Portuguese](#).^[1]

The following items were published in English, Spanish and French between 08 December 2023 and 11 January 2024. The more recent titles are above:

1. **The Notebook of Willpower** - Jean des Vignes Rouges
2. **Thoughts Along the Road - 73** - Carlos Cardoso Aveline
3. **Obstacle, Condition de la Volonté** - Jean des Vignes Rouges
4. **El Teósofo Acuariano 026, Enero de 2024**
5. **Neptuno, un Misterio Frente a Nosotros** - Carlos Cardoso Aveline
6. **Modificando 'La Doctrina Secreta'** - Carlos Cardoso Aveline
7. **Penser - Développez Votre Esprit Critique** - Jean des Vignes Rouges
8. **El Origen del Árbol de Navidad** - Dr. Kaygorodoff
9. **But - Savez-Vous Ce Que Vous Voulez?** - Jean des Vignes Rouges
10. **Ben Sira, Confucius, and the Future** - Carlos Cardoso Aveline
11. **La Navidad de Antaño y la Navidad de Hoy** - Helena P. Blavatsky
12. **The Aquarian Theosophist, December 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](#).

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Further research:



* [The Mystery of the Templars](#).

* [Alexandre Dumas Describes Cagliostro](#).

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