

self-delusion and learns to investigate life in more effective ways, he becomes a sort of detective and can better see the firmness or otherwise of the *foundations* beneath his own daily thinking, or beneath the *social structures* around him.

The Door to Knowledge



Helena Blavatsky and her Masters taught that real theosophy will not be found in the dead letter of even the best works on universal wisdom.[1]

The teachings can but point out the way to wisdom: parroting their outward wording will not produce good results. The search for divine knowledge must be autonomous, self-responsible and independent. It is also a fraternal action which develops through mutual help.

The authentic and undistorted teachings are the indispensable key to obtain true knowledge, but each one must open the door by his own merit.

NOTE:

[1] See for instance Letter XLIX, or 49, in “The Mahatma Letters”, TUP edition.

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Beliefs that cannot be questioned are easy, comfortable, motionless and have no life. They expand ignorance. The absence of knowledge often hides behind an elegant collection of spiritual phrases and platitudes. The learning road is dynamic, stimulating, uncomfortable, challenging, often painful, and leads to wisdom. Dictionaries define “pedagogy” (from the Greek “paidagogia”) as the method and practice of teaching. Four ideas, at least, should be added to such a definition. First, that the center of every effective pedagogical process is in the learning. Second, that an authentic learning occurs as long as the student is fundamentally independent. Third, that we all teach one another all the time; and fourth, that we teach both by words and by example.

[From the article “**The Pedagogy of Theosophical Wisdom**”, which is available in our associated websites.]

The Spirit of Research



Since blind faith is not a part of the theosophical method, it never presents itself as such, in theosophical circles, but piously disguises itself as *true thinking* and *self-responsible choice*. It tries to flow therefore as a subconscious process.

In order to avoid credulity and dogmatism, one must develop discernment and not its appearance. Mistakes are easy to find in life, starting by one's own: we have to be impersonally vigilant before them. Robert Crosbie wrote these well-known words:

“The most painful experiences I have had in my Theosophical life have been the witnessing of the negation of Theosophic principles by those professing them, and were it not my duty to put you in possession of the facts as I know them - facts representing dangers which lie about us in our quest - I would not have spoken. You asked for the facts; I have to give them as I know them. It should be said that while we condemn the act, we never condemn the actor. The Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists, who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized, and the struggle back will be hard.” [1]

Little by little progress towards wisdom takes place. “Light on the Path” clarifies: “No man is your enemy: no man is your friend. All alike are your teachers.” [2]

It is up to us to look for lessons, and to remember that they can be found everywhere, any time.

NOTES:

[1] “The Friendly Philosopher”, Theosophy Co., pp. 28-29.

[2] “Light on the Path”, by M.C., Theosophy Company, India, Bombay, 90 pp., p. 24.

Learning to Learn From Every Circumstance



Many a student of theosophy finds it tiresome to live and work in the outside world, while the soul aspires for universal wisdom.

This is the illusion of laziness.

There is no such separation between the world of spirit and the material world. Wisdom is attained by producing the right kind of good karma, during a time that is long enough.

In the first decades of the 21st century the world seems to face a widespread epidemic of irresponsibility. And the lack of self-responsibility prevents any real learning of wisdom.

How many in theosophical and esoteric circles actually know they are personally co-responsible for the fate of our civilization? Certainly not one hundred per cent. Many join esoteric associations with motives that do not include helping mankind. They can only get the selfishness with which they search for personal “liberation”.

Others disguise their feelings of boredom and irresponsibility under the pious appearance of carefully whited sepulchres.

Students of philosophy who have common sense must see such traps and resist the temptation to join the club of the self-deluded.

What is the real and enduring vocation of a theosophist?

It is to fulfil his duties regardless of pain or pleasure. It is to develop a degree of stoicism.

He must realize that life is about lessons - including the hard ones, which are often the most precious - and that the good Karma is not supposed to grant him always pleasant situations. His family and work, under whatever circumstances, are most valuable parts of his theosophical studies and efforts.

To reject one's circumstances is but a subconscious form of boycotting the Teaching. No obstacle or difficulty is an excuse to abstain from studying and learning in whatever little way it may be now possible to us. In fact, we can only absorb the teachings of theosophy and live up to them if we take as a starting point the very context which now surrounds us.

Deserving an improvement is the first step - and it depends on us.

Postponing efforts and decisions leads to self-defeat. Two keys to the victory are right action here and now and learning from each and every event or situation.

The Universe as a Mirror **A Cosmic Dimension in Self-Knowledge**



If we know that the Moon cycle affects the tides of the ocean, that plants depend on the light of the Sun and poets talk to the stars in the sky, we should be aware that all things in the universe ceaselessly talk to each other, or interact.

Direct observation shows that astrological movements and geometrical angles between celestial bodies influence in most practical ways our states of mind.

As the student of philosophy and theosophy looks within and away from the outward world, he is not retiring into some individual level of existence that is separated from the cosmos.

He knows he is but a particular way of interaction among anonymous parts of the universe. Even this particular pattern of interaction changes all the time, as his learning expands. The more he knows, the more he sees his lower self as a tool, or a friend, and not as himself.

The Process of Self-Identification



The student of classical theosophy is continuously exposed to the thought-currents and vibrations of illusion. They come to him with attractive invitations to impulses based on attachment, greed, rejection and so on.

In the absence of due vigilance, the pilgrim may absorb unfortunate ideas coming from friends and foes alike, or from the wider collective karma and mental atmosphere. He must learn to spontaneously identify himself with the Impartial, Impersonal Generosity in his heart, the center of Silent Friendship for All, in his soul. At the same time, he has to reject subconscious forms of self-identification with the world of appearances and all things morally despicable or intellectually narrow.

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Human Happiness and Law

The Constitution of the United States of America starts with a reference to three inalienable rights of human beings which were established by Natural Law: the right to Life, the right to Liberty, and the right to the Pursuit of Happiness.

The three items are essential to Theosophy and bring creative challenges to every citizen. They also cannot be separated from one another.

There are wise and unwise ways to manage the fact that one is alive, that one has a degree of liberty, and is able to pursue happiness.

Pursuing happiness is not the same as pursuing satisfaction. It means building and putting into motion the Causes of happiness, as well as the Causes of liberty, while knowing that both liberty and happiness are mainly inner, and secondarily external.

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On Deserving Help



One of the first conditions necessary to make progress along the theosophical path is a well-known tenet: one must remember that the mere fact of trying one's best brings about the seeds of a victory that will occur sooner or later, it does not matter exactly when.

As the pilgrim makes an effort to live up to the theosophical ideal, a twofold challenge takes place.

- 1) On one hand, he has to surround himself of higher influences and inspiring opportunities, adopting the necessary practices and habits.
- 2) On the other hand, he must see through illusion and identify around him the higher and inspiring opportunities that are disguised by routine, hidden in challenging situations or made invisible by his own difficulties in looking at life.

When he feels inspired by each event, pleasant or not, it becomes easier for him to receive help.

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See in our websites the article "**The Opportunities Ahead of Us**".

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Editorial Policies According to Helena Blavatsky

In the ordinary run of daily life speech may be silver, while 'silence is gold'. With the editors of periodicals devoted to some special object 'silence' in some cases amounts to cowardice and false pretences.

(Helena P. Blavatsky, in "A Reply to Our Critics", an article in the volume "A Modern Panarion", Theosophy Co., 1981, 504 pp., see p. 387.)

Literature, Art, TV and Thought

Soul Change is the Source of Social Change



After several millennia of constant social change and countless attempts to “reform” and “make revolutions”, it is nigh time for all to see that there is no real change for the better, in society, unless it comes from, and expresses, an improvement of the soul of people in the first place.

If human beings change the state of their souls and open themselves to wisdom, compassion and truthfulness, all things terrestrial will heal themselves almost instantly. If people do the opposite, however, mediocrity will harvest what it has sown. The right kind of social change comes when people think of their duties, more than about their “rights”.

The Karma of Writers and Leaders

A rare 1918 book on the life and work of Brazilian philosopher Farias Brito was recently published online [1], which examines the influence of famous artists and writers on human karma.

Social leaders and thinkers have a relatively large-scale influence which help or hinder ethics and morality in society. Sometimes they indirectly stimulate crime, lust, violence, and psychological depression. Classical examples of the problem include “low-astral” books by E. Zola or F. Dostoevsky, to name but two.

More recent examples of negative feelings being transmitted to millions of people are extremely diverse and easy to find on TV and the movies, in music, and on the Internet.

The issue is decisive for the quality of one’s life. Just as there is a physical health, the health of one’s feelings must also be defended and enhance. It is often easier to avoid contaminated food than poisoning emotions. And the social media are not innocent in such a battle. They either help human evolution or create obstacles to it.

The well-informed citizen is vigilant as to what kind of Art or Journalism he admires and stimulates. He knows that the dramatic and heroic side of life is part of human adventure, but negativity and despondency are stumbling blocks on the way to peace or wisdom.

Philosophy, psychology, art, politics, economy, science, literature and every department of life should learn to express in due time a solid awareness of the fact that the future results from decisions and efforts made in the present.

While the above idea seems easy enough to understand, acting in accordance with it requires a higher type of intelligence which is still hard to find these days. The growth of such a deeper awareness must be accelerated by theosophists so as to become stronger than the acceleration of humanity's karma as a whole.

There is no superficial hurry and no time to lose. The teachings of modern esoteric philosophy were given to the wide public during the last quarter of 19th century. Since then human mind got stronger and sharper, and yet human thoughts and emotions did not get necessarily purer or healthier.

The strength of human thoughts is constantly increasing. Taking into consideration that they produce quick Karmic results, one thing becomes inevitably visible: the individual responsibility of artists, teachers, writers, reporters, media editors, political leaders, businessmen and vigilant citizens around the globe grows by the day.

Voluntary Responsibility for One's Thoughts

Every individual is part of the problem and must help with the solution within his own Karmic circle. Thoughts create reality in due time.

While each form of mediocrity tends to create other forms with the same substance, every expression of soul greatness also sets an example to be followed. Space and time are connected. Narrow minds see narrow events which are short-term. A vision which is small in time tends to be narrow in space.

Minds seeing long-term events have vast horizons, and wide horizons lead one to expand individual consciousness towards eternal time. Unlimited time relates to infinite space. The level of mind that strives towards infinity tends to liberate itself from ignorance.

The feelings and thoughts of every citizen impress themselves on the "spirit of the age", or collective karma, and produce a small degree of influence over it. No one can avoid the individual responsibility for his own mental and emotional productions. As wisdom grows, responsibility becomes a voluntary process.

The subtle results of our mental and physical actions are recorded in the canvas of our own subconscious world, in the first place. They then irradiate towards the world that surrounds us. The substance of our dreams and thoughts, as the atmosphere of our aura, can be improved by self-discipline and the decision to aspire for That which is true, good, unlimited by material bounds, and eternal.

Right thought is the first and main tool for mankind to create a civilization that deserves to endure. Theosophists cannot wash their hands of such a duty. A confidence in oneself, a

confidence in life and a knowledge of the eternal law of universal equilibrium constitute a true elixir of happiness and a decisive aspect of the theosophical teachings.

NOTE:

[1] “**Farias Brito e a Reacção Espiritualista**”, by Almeida Magalhães, 125 pp., 1918. See pp. 72-74. The book is available [here](#).

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Seven Levels of Beauty



There is a sense of beauty for every level of consciousness, and it is on the higher planes of perception that eternal harmony can be seen.

By studying classic theosophy from the right point of view one starts to love ethics and goodness in deeper ways. A sense of moral beauty or ugliness unfolds with regard to one's actions and the actions of others. [1]

Some forms of pleasure are morally beautiful, and others, ugly. There are forms of victory which are balanced and just. Other victories lead to arrogance and defeat. Nature is generally harmonious because it lives according to the Law of the Universe, the principle of dynamic equilibrium. A life that is correct unfolds in accordance with the natural law in one's soul.

NOTE:

[1] Read in our associated websites the article “**The Beauty of Abstract Truth**”.

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A Sleeping Giant in South America Slowly the ‘Country of the Future’ Awakens



Millions took to the streets in Brazil in 2016, in manifestations against the governmental corruption promoted by a populist leader, here shown as one of the Beagle Boys

Five centuries ago, in the year 1500 Brazil was officially discovered by Portugal when the Sun was in Taurus. The Portuguese navigators walked on soil and exchanged gifts with the native inhabitants on 23rd of April. The vast South American country likes to describe itself as a “sleeping giant” and as “the nation of the future”.

The giant is now awakening, it seems. It is opening its eyes and seeing the unsustainable character of a sad old political system, a nightmare indeed, in which both “left” and “right” are corrupt and steal money from the nation while talking about progress, social justice and higher levels of economic development. Ultimately, the nightmare is materialism.

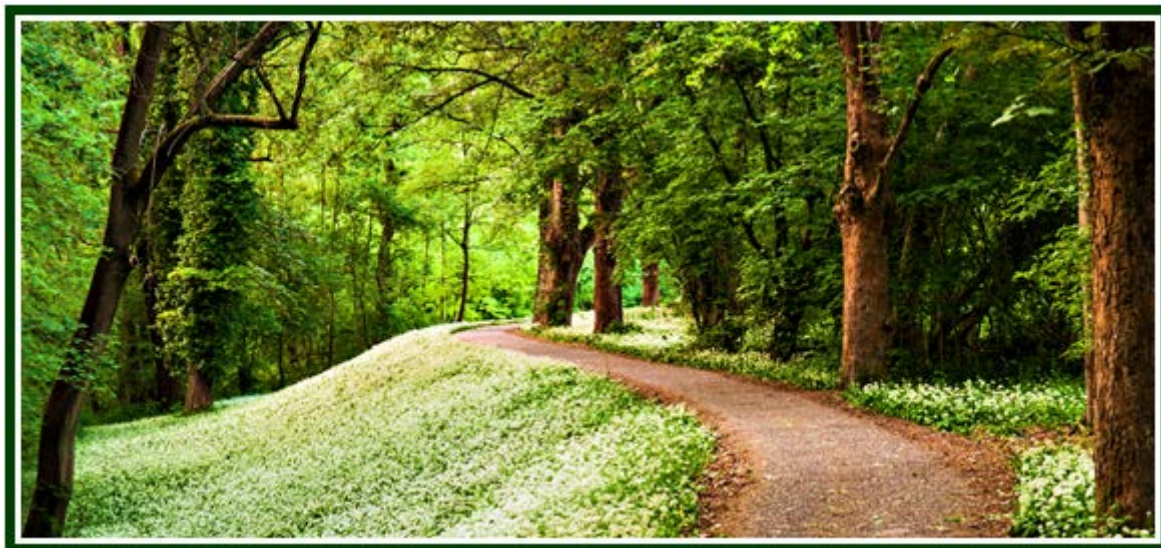
With more than 200 million inhabitants, Brazil is the fifth-largest country in the world, in territory. It is part of the Americas, of whose commitment to human future one can read in the book “The Secret Doctrine”, by Helena P. Blavatsky.

By awakening to ethics and law enforcement, the country becomes self-responsible and its democracy gets strong enough to put in jail criminals of various political colours.

Some of such professional thieves disguise themselves as populist and “progressive” politicians. They cannot avoid the law of Karma nor prevent the vigilance of a nation which now learns to have respect for itself.

Thoughts Along the Road

Observing the Sacredness of Daily Life



- * Self-restraint is the basis of lasting contentment and happiness. True joy doesn't come from having one's wishes fulfilled. It results instead from reducing to a minimum one's personal desires.
- * It is easy to study, memorize, and regurgitate the wording of the authentic teachings of esoteric philosophy. If one wants to go beyond mere repetition and wishes to understand the inner meaning of the teachings, it is necessary to look at the wording from the point of view of the right motive and intention.
- * Only those whose goal is to help mankind liberate itself from unnecessary pain have the *Right Angle* from which the esoteric doctrines can be understood. The key to having access to knowledge is in one's motive for learning, in the first place. Deceiving oneself makes no sense. The mere *appearance* of selflessness is worse than useless. Selflessness must occur in the silence of the student's heart and enlighten his every action, showing him both the lessons learned and the lessons to be learned.
- * In the search for wisdom the point of view is therefore more important than the wording. If our viewpoint shows us but a narrow piece of landscape, we may become too optimistic about our wisdom and believe we have little to learn. A wider sort of horizon will make it possible for us to see how little we actually know. This is one of the first steps along the path to real knowledge. The more we know, the more we can see the vastness of that which we do not know.
- * Every Full Moon constitutes a turning point in the monthly journey. It represents the culmination of the accumulating processes. From the moment of the full moon on, it is the right time to conclude tasks, to improve, to accept detachment, and to quietly preserve one's positions. After the brightest point of the Moon's trajectory, it is not wise to carelessly start new efforts.

* Selfless work has to be both intense and calm. Silence and sound, as work and rest, must be correctly combined. Life invites us to be open to different rhythms, patterns of vibration and ways of saying things. Creativity is as important as tradition. Perseverance is internal, flexibility external. An iron will within, and adaptability outwardly; these are parts of our duty.

* Each day of 24 hours includes as far as we are concerned a new manvantara and a pralaya, or another period of manifestation of the universe and its corresponding period of rest. It is correct during the daily manvantara not to take too many things for granted: vigilance, inner and outer, and prompt action - whenever it is necessary - grant stability.

* Everything in life can be seen as a training and a test in Raja Yoga, the science of self-knowledge and self-control. One's seclusion is inevitable: however, it does not have to take place on the physical plane. While performing duties and tasks in various situations and levels of consciousness, one can remain innerly concentrated. As to the sources of bliss, the time-honored rule is "deserve, then desire".

* Life is rhythmic. The different chains of causes and effects tend to reproduce themselves. Peace and good will are habits: unhappiness is another one. Even psychological pain is a habit. Wisdom consists in abandoning repetitive actions which produce or sustain suffering, and in establishing new rhythms and vibration patterns which produce contentment. There is a chain of causes and effects that leads to liberation, and it includes self-sacrifice, the voluntary sacrifice of lower self for a greater good.

* Situations of ethical black-out sometimes take place according to the law of cycles. In such circumstances every honest individual must make once and again a hard choice in his soul, which goes beyond the limits of usual voluntary consciousness. If he chooses Comfort, he loses the inner Opportunity. If he chooses Listening to his Heart, he loses Comfort, renounces attachment to ignorance, and learns uncomfortable lessons while his horizon expands, and immediate facts get much smaller to his view. This is not a problem, for the widening of horizons and of time-perception is part of the learning process in esoteric philosophy.

* Communal organizations need firm universal principles. They must have enduring goals, effective methods, and an ability to correct mistakes and learn from events. When the leaders of a collective structure systematically reject change and deny the need for it, they condemn themselves to irrelevance and lead their "structure" to a collapse. Life will not stop, and it will not bless the blindness of ill-informed leaders.

* The idea is not quite true that "life begins again at each new day". The new beginning is not limited to a particular cycle. As long as we can listen to the Silence Within, life restarts every year, month, semester, lunar cycle, hour or instant. The renewing energy is everywhere in Space and at every point in time.

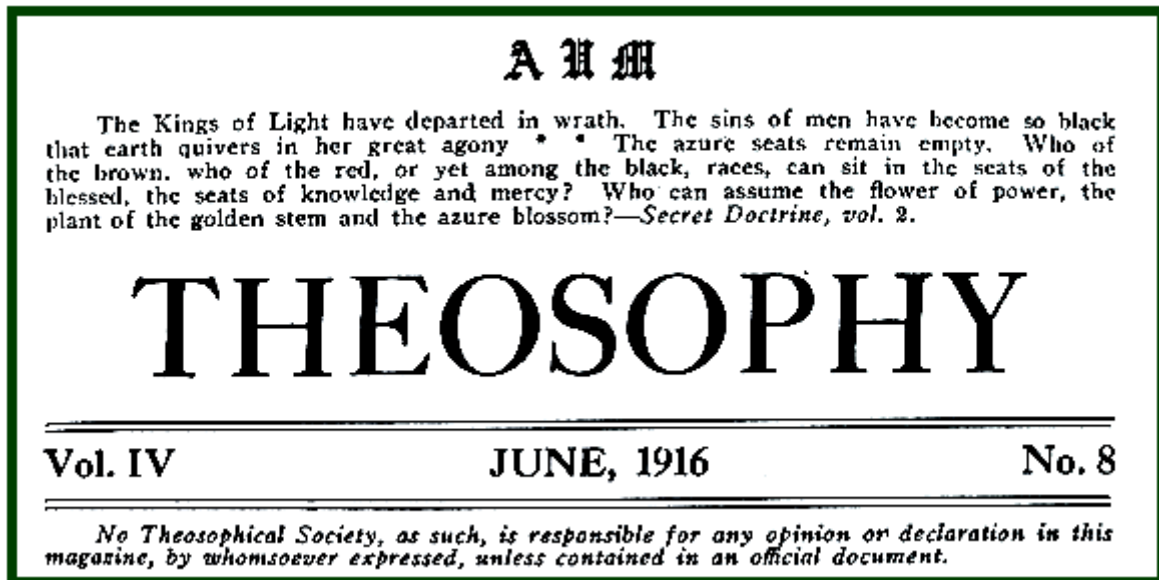
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Happiness is a central and legitimate goal in life. It cannot be confused with passing satisfaction or short term pleasure.

[From the article "**Happiness Here and Now**", which is available in our websites.]

Theosophy One Hundred Years Ago: How Science Relates to Life

John Garrigues



Editorial Note:

The following text was written by John Garrigues and anonymously published by “Theosophy” magazine, Los Angeles, in June 1916, pp. 381-382. Europe was undergoing the World War I (1914-1918), and Garrigues questions how really peaceful was the United States at the time. (CCA)

ON THE LOOKOUT

We are hearing comparatively little today of “atrocities” in connection with the great war in Europe. Atrocities are still occurring, doubtless; but the long continued struggle seems to have hardened the sensibilities of the combatants, and that which was so terrible and unnatural in the war’s early days seems now to be taken more or less as a matter of course. We in America may perhaps wonder that human feelings can become so atrophied and deadened by repeated outrage. But self-examination will reveal our hypocrisy.

What we really miss is the daily morning thrill, with the newspaper as conductor, at the breakfast table. As for atrocities, America is full of the atrocities of peace, if we can call present conditions a state of peace - lawful stealings, legalized murders, tortures of women and children, vivisection, and what not. Before us as we write, for instance, is a newspaper clipping detailing the methods of a case of human vivisection; and this “atrociousness” is said to have been performed by a Professor in one of our great Universities where the “humanities” are supposed to be taught, the University of Michigan, a state institution, the rallying point (or should be at least) of all the highest and noblest ideals of one of *our* United States. This

Professor has been taking samples, it is said, of the brains of helpless and hopeless insane patients of the Michigan Asylum for the insane at Pontiac. One apologist for the Doctor states that the operation is “exceedingly simple” and goes on to describe it in these words: -

“The patients were hopelessly insane and it was only a question of time when they would die from the paresis which had softened their brains. In the experiments of Dr. Wile, while making a great contribution to science in that they showed plainly the cause of paresis, the patients were not inconvenienced in any way by the operation, which was absolutely painless.”

“The method of puncture is as follows: The patient’s head is first shaved and the anterior portion of the skull thoroughly painted with tincture of iodine.”

“The region is frozen with ethyl chloride and a revolving dental drill is thrust quickly through the skin and deeper tissues. A few rapid revolutions of the drill in the hands of an assistant sufficed to pierce the skull.”

“The drill is removed and a long, thin needle is inserted; this is pushed firmly and deeply into the cortex. A syringe barrel is attached to the end of the needle. By suction a small cylinder of brain substance containing both gray and white matter is drawn into the syringe, together with more or less fluid from the ventricle.”

“The operation is extremely simple. In all cases thus far examined practically no pain has been experienced.”

“Extremely simple”, indeed! “A great contribution to science” is undoubtedly on the way! And such atrocities upon those poor unfortunates who cannot help themselves is permitted in a “progressive” country, where “freedom” rules, a country founded that the *rights of man* might be preserved! Could there be presented anywhere a clearer illustration of the inversion of civilization than this?

Now, is a *man* ever really insane in fact? And what is the state of those whom we call “insane”? The *man* is the Ego, the Soul in the life powers. *He* is not, can never be insane - but his body may. It is as if one were a great musician, trying to play an instrument with broken strings. The “insane” are those unfortunates who have knowledge and power, just as we all have, but whose instruments, bodies and brains, are out of control and defective. The Ego, the Real Man, imprisoned in that faulty instrument, sees and knows and feels as we “sane” ones do - but cannot express himself correctly, or perhaps receive correct impressions. Fancy those tortured ones, seeing and knowing what was going on, quite unable to prevent it, but conscious of the outrage, the indignity, the awful insult to the Soul!

Can Science be really served by such human vivisection, or any vivisection? No, Science cannot. Science means *knowledge*, and no worthy knowledge can ever flow from practices like these. This incident may serve Science, in rousing *real* Scientists to action and impelling them to put an end to such works; or an indignant and outraged public may demand such action as will prevent the possibility of their recurrence. No, vivisection is not Science, has no place in Science. How may one learn of Nature? What says *The Voice of the Silence*: -

“Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.”

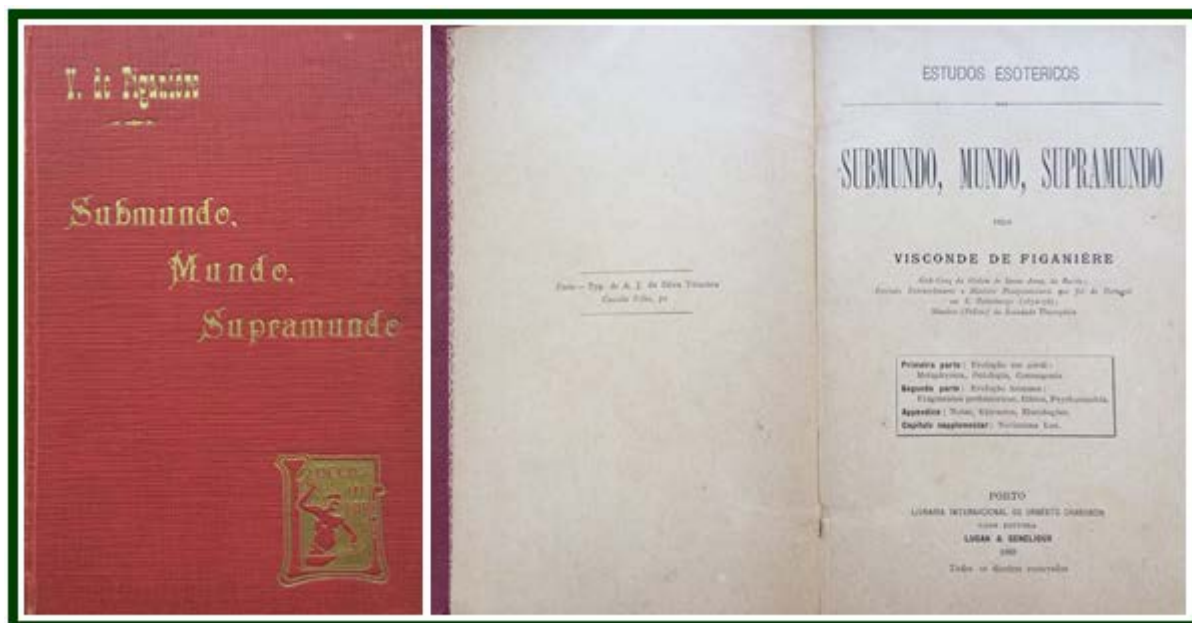
“And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand

of Matter, she shows her treasures only to the eye of Spirit - the eye which never closes, the eye for which there is no veil in all her kingdoms.”

“Then will she show thee the means and the way...”.

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The 1889 Book ‘Esoteric Studies’ Note on a Volume By The Viscount de Figanière



Two photos of the book “Estudos Esotéricos, Submundo, Mundo, Supramundo” (“Esoteric Studies”)

Editorial Note:

The following review, entitled “*Esoteric Studies: Under, In, And Above the World*” is reproduced from H.P. Blavatsky’s “Lucifer” magazine, London, May 1889, pp. 262-263.

Portuguese theosophist Viscount de Figanière (1827-1908) was a friend of HPB’s and most likely a member of her Esoteric School, which can be inferred by perusing the bibliography he indicates in “Esoteric Studies”. Chapter 21 in his book makes an accurate approach to the relation between Masters, disciples and aspirants to discipleship. In one or two aspects “**Submundo, Mundo, Supramundo**” is comparable to the works “**Esoteric Buddhism**”, by A. P. Sinnett, and “**Man: Fragments of Forgotten History**”, by “Two Chelas”. Like these two books, it is previous to “**The Secret Doctrine**” and yet gives the reader a description of the cycles of rounds, races and globes. Figanière only saw “The Secret Doctrine” in paper while his own book was being printed. That Figanière was not quite a beginner in occult studies is seen by the way HPB refers to him and quotes from him in “The Secret Doctrine”, vol. II, p. 289, fn, and p. 290. However, he was glad to correct his views whenever they differed from those of HPB and her Masters.

Figanière lived several years in Brazil. As a diplomat, he represented Portugal in Russia for approximately seven years. He had a number of articles published in “**The Theosophist**” and “**Lucifer**”, and wrote books with essays and novels in English, French, and Portuguese. His full name is Frederico Francisco Stuart de Figanière e Morão. Readers can see two lengthy articles by him in the collection of “**The Aquarian Theosophist**”. One of them, entitled “**Is Theosophy Pantheism?**”, in the May 2003 edition, pp. 1-15. The other one, “**About the Ego and the Unmanifested Being**”, is in the July 2002 edition, pp. 13-22. At the time “**The Aquarian**” was published from Los Angeles by its founding editor Jerome Wheeler.

(CCA)

Esoteric Studies: Under, In, And Above the World [1]

The author is a Grand Cross of the Order of St. Anne, in Russia; was Envoy Extraordinary and Minister Plenipotentiary from Portugal to Russia 1870 to 1876, and like a noble-minded man, places his Fellowship of the Theosophical Society above these dignities.

When this work was as he tells us, ready for publication in December last, the “Secret Doctrine” appeared, and a “fresh light” thrown on the subject. The alterations he has made are embodied in a supplementary chapter of 40 pages, which appears to convey a clearer abstract of the Secret Doctrine, and a more systematic review than has yet appeared in Europe.

The work, treating as it does of topics which form the ground-work of Theosophical teaching, cannot be reviewed in these pages at the length it probably deserves. A propaedeutic work is necessarily didactic in its character, and the author who lays down certain general propositions has given in all cases the sources of his information.

The first part is devoted to Evolution in general, comprising metaphysics, ontology, and cosmogony. The second part to human evolution. The genesis of the first, second, third, fourth, and fifth race is described. Chapters follow on the Origin of Language, on Kama-loka, Avitchi, and Devachan. The definition and modes of operation of the law of Karma are given in detail. The eighth sphere, the manwantaric manifestations, free-will, the periodic cycles, the sixth and seventh race, the occult hierarchy and the history of the Theosophical Society form each separate chapters.

We refrain from offering at this time an analysis of each of these, and content ourselves with saying that the work is copiously illustrated with diagrams, and is one of the most scientific manuals of Theosophical literature that has yet appeared.

Portugal may well be proud of so eloquent an expounder of elementary truths in such nervous language, and after our bitter experience of English literature on the subject, it is a relief to read any work written by an exact mind in clear language. We must also notice how this book contrasts with the Spanish spiritist productions, and it will be seen that the learning and elegance of the author have induced him to compile one of the most important contributions to modern Theosophical literature.

NOTE:

[1] By Viscount de Figanière, Oporto, Portugal, 8vo., 1889 [In Portuguese].

The New Texts in Our Websites

This is the monthly report of our associated websites [1]. The following items were published in English language between 23 May and 22 June:

(The more recent titles above)

1. **Spinoza and Western Philosophers** - *Helena P. Blavatsky*
2. **Video: the Gayatri Mantra** - *Carlos Cardoso Aveline*
3. **Our Associated Bookshops** - *The Editors*
4. **The Indestructibility of Sound** - *Sri Kshirod Sarma*
5. **Fragments from the Book of Images** - *John Garrigues*
6. **Qabalah** - *Isaac Myer*
7. **Kind Frankness Defeats Aggression** - *Carlos Cardoso Aveline*
8. **The Aquarian Theosophist, May 2016**

NOTE:

[1] Our associated websites include: www.TheosophyOnline.com, www.Esoteric-Philosophy.com, www.HelenaBlavatsky.org, www.HelenaBlavatsky.net, www.Vislumbres.com, and www.FilosofiaEsoterica.com. At this point, there are 709 texts by Carlos C. Aveline in our websites. One of them is in French language, 20 in Italian, 22 in Spanish, 244 in English and 422 in Portuguese.

The Secret of Unspeakable Peace



Does inner, unutterable peace depend on Karma? And how?

The amount of indescribable peace that one has in his soul depends on one's Karma for a number of reasons. Such a harmony in thoughts, feelings and actions cannot be attained by a voluntary effort, but a voluntary action can help one tune in with it. A combination of fulfilled duty and detachment from results brings about happiness.

A good night's rest comes to us in peace when we know the duties of the day were well done and a nice sleep is deserved. In the morning, unutterable peace may be acknowledged as an

