

Later, already cooperating with students of Helena Blavatsky from different countries, I gradually realized that the study of authentic teachings is no guarantee of anything. There is another problem besides false teachings: the habit of superficial thinking on the part of students.

The most important items, in real learning, are right purpose, independent search and direct transmission; a process of which the authentic text is a precious instrument, but only an instrument nonetheless.

The student needs three refuges. First, the refuge in the Master, that is, in the wisdom present in his own spiritual soul. (See [How to Find the Master](#).) Second, the refuge in the authentic teachings. For this the pilgrim must have discernment in order to reject false teachings, since “all that glitters is not gold” in esoteric movements. And finally, the refuge in a community of honest seekers (whether they are many or few) who share the same teaching and the same pedagogical project.

If a relatively strong organization on the material plane publishes all of Helena Blavatsky’s works, but does so as an intellectual curiosity or in order to obtain occult prestige, or even with the best of intentions, and offers them to the public alongside the numerous forms of pseudo-spiritual fantasies that exist today, then there is in fact no dissemination of true theosophy, although the texts are authentic. What happens in such a case is a degradation of authentic texts, which are treated as mere collections of words and seen as separated from any organic effort to undergo an experiential learning of esoteric philosophy.

The correct and authentic words are then read in the same way as a child of seven - whose sincere aim is to play football in the courtyard - listens to a reading of a work by Shakespeare, or a profound and complex tale written by Dostoevsky.

The Karma of study depends on the point of view from which one looks at the teaching. The goal and intention that allows the pilgrim to understand Blavatsky is to do good to mankind and to all beings. A conscious altruistic goodwill must be at the center of the pilgrim’s soul.

A master of the wisdom wrote:

“It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man - will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela* - he is not worthy of becoming higher in knowledge than his neighbour.” [2]

What is the motivation of a scholarly parrot, who knows nothing of the theosophy in his soul? He wants to be enlightened. He seeks to be spiritually glorified, and to be seen as wiser than others. However, as long as ethics, self-sacrifice and goodwill are not central, theosophy cannot be present - even if students memorize and regurgitate page after page of all that Helena Blavatsky wrote.

A knowledge of words can generate intense superficial prestige, and their use may make a bureaucratic institution stronger. But theosophy is something else.

True knowledge is inseparable from detachment, audacity and humility. Its foundation is self-forgetfulness, as well as renunciation. Actual knowledge is always hidden, silent, and externally invisible. Few see it, yet it generates some wisdom. It is due to it that little by little the student can free himself - from his own ignorance. (CCA)

NOTES:

[1] See Letter XLIX, or 49, in “[The Mahatma Letters](#)”, especially pp. 282-283. The Zen tradition and the philosophical Taoism also make it clear that the wisdom and the teaching are largely non-verbal.

[2] “[The Mahatma Letters](#)”, Letter XXXVIII, [p. 252](#).

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Preserving and Purifying:
Helena Blavatsky, On
Vishnu and Shiva-Rudra



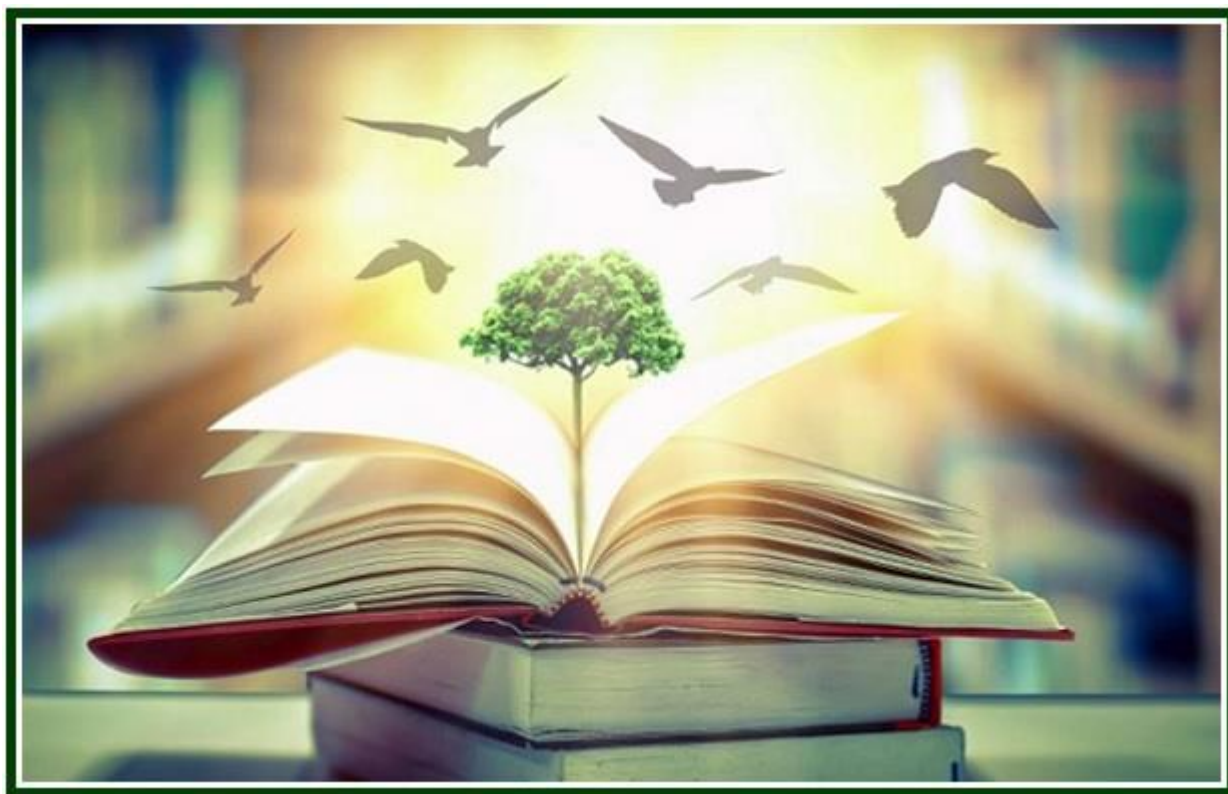
Shiva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does.

“To live is to die and to die is to live”, has been too little understood in the West. Shiva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

(Helena P. Blavatsky)

[Reproduced from “[The Secret Doctrine](#)”, vol. I, p. 459, footnote.]

Firmness, Accuracy, Open-Mindedness In the Study of the S.D. and the Spiritual Path



In the original editions of “The Secret Doctrine” (SD) the reader can see that Helena P. Blavatsky does not unify the spelling of numerous technical terms. There is no strict system in the spelling of words. An example of this is the term “Parabrahman”, which HPB also writes as “Parabrahmam”, ending with “m”, or even as “Parabrahm”, omitting the last vowel and the last consonant.

It is true that Boris de Zirkoff, in his excellent edition of the “SD”, tries to create a uniform standard spelling for this and other terms.

In the Portuguese-Brazilian translation of the SD, which is being gradually published online by the Independent Lodge of Theosophists, the editors chose to follow the flexible spelling used by HPB.

There seems to be a hidden meaning in the fact that she does not look for uniformity or “complete coherence” in the external form of the terms. It is a lesson in mental flexibility, which allows us to recognize the outward form of things as a secondary factor, and focus on the content.

Exaggerating the importance of external form is one of the main problems of modern Western mentality.

Detachment from form, combined with the precision of the ideas and concepts themselves, is one of the central points in the original esoteric philosophy.

On the other hand, in a philosophy which deals all the time with transliterations of terms coming from languages whose alphabets are totally different from the Latin alphabet, a certain flexibility in spelling is inevitable.

In every aspect of spiritual studies, one has to choose one's focus. Either the priority is on the accuracy and on the clarity of ideas and content, or the priority is on the accuracy and clarity of the dead letter of words.

The issue requires a patient observation of facts. Precision of ideas does not exclude the abstract character and meaning of the teaching. It should be known that clarity is necessary even where the teaching is non-verbal; for clarity is mainly in the mind of the student, and not just in language and words.

As long as there are ideas, they should be as clear as possible, in terms of content. Although this is not the highest priority, clarity should be present also on the level of form, whenever this is obtainable.

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See the original 1888 edition of the [Secret Doctrine](#).

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A Personal Revolution: **Practical Effects of** **Studying the Secret Doctrine**

The calm study of the work "The Secret Doctrine" (SD) is a contemplative task, and at the same time it involves serious personal research. The effort must include every level of consciousness and perception of the pilgrim, including wordless intuition and slow forms of study with the support of the most diverse kinds of dictionaries and classical works from different Eastern and Western traditions.

We should not, therefore, approach the study of the SD as if it were a linear reading, through which "we simply gather information and learn about things".

Reading along a unidirectional and superficial line and limited to the surface of words is, however, the most frequent approach today, due to the lack of preparation and the level of misinformation of the average reader.

Few seek to improve the way they think. Even in the esoteric movement, we have more talking parrots than we should. Not many seek to think clearly by themselves.

One of the greatest calamities of the theosophical movement during the twentieth century - for example - was the desire of many theosophists to win the favour of academic circles, and their desire to "look like scientists".

Numerous theosophists abandoned the indispensable theosophical critique of modern science, and began to thoughtlessly praise universities and the narrow little worlds of academic activities. Many esotericists made childish attempts to obtain an appearance of legitimacy for their own shallow conceptions regarding esoteric philosophy. (See [On Trying to Look Like a Scholar.](#))



Original theosophy never limited itself to simply criticize dogmatic religion. It shows the narrow-mindedness and mistakes of academic science, which are not few. Conventional and materialistic science is often as dogmatic and bigoted as the average religious sect. Most devotees of “modern science” seek above all money and personal power in thinly disguised ways.

See, for example, the size of the scientific effort presently focused on the research and development of weapons, nuclear and conventional, and other activities aimed at profit and consumerism, if not direct destruction.

Even Psychology and Medicine suffer a significant degree of distortion due to the play of economic interests, which, as we know, have nothing scientific in them, except as a disguise to look like legitimate. It is regrettable to see the intense use of psychological and technological knowledge today, with the aim of promoting the mental domination of entire nations.

The pursuit of truth, however, cannot be placed at the service of bureaucratic or materialistic institutions, whether they call themselves religious, technological or scientific.

Searching for the truth or reading the Secret Doctrine will be efficient if it is an activity developed in our inner and independent temple, which is silently located in each human soul.

There must be audacity, and also modesty. The work has to be intense, and also humble.

The reader who does not have complete patience and the indispensable capacity for concentration soon becomes disappointed with the need to look at almost every sentence in the SD, and certainly at every paragraph, as a puzzle, an enigma, an equation to be solved.

In the effective study of the Secret Doctrine (SD), the pilgrim does not limit himself to learn this or that on a verbal level.

He adds to his soul in an experiential way a certain direct perception of the cosmos and its recurrent eternities.

He realizes that he himself, seen as a spirit, is part of the waves and tides of universal, cosmic life. He wakes up with each new manvantara, and falls asleep with each beginning of a pralaya. He inhabits different globes, and he is part of the material races - denser than current humanity - as well as part of the "pre-adamic", non-physical, spiritualized races.

He understands in part the different kinds of eternal time and boundless space. He knows that even eternity and the most immense vastness must undergo something like a cyclic renewal, while in endless Duration.

As he learns, the student ceases to identify himself with the dense material world, and begins to see his unity with subtle worlds whose space-time is "relatively immense" and almost unfathomable.

The study of DS brings about therefore a slow, simultaneous, laborious transformation of the personal and practical world of the reader.

It requires the maximum use of his intellect, but it also demands and provokes a transformation of his concrete existence.

While reading the DS, a first step consists in examining whether the reader remains in contact and unity with his own feelings. In theosophy, any knowledge that excludes emotions, intuitions and independent thinking is not knowledge. It can only be a superficial memorization of words and ideas, an activity centered around childish vanity, a feeling which happens to be frequent in academic institutions, and even esoteric circles.

The basic question is not "to read or not to read the SD", but how to read this work. An experiential attitude is the right approach. The Secret Doctrine constitutes a complex door to the path of Initiations, in other words, the path to significant expansions of consciousness.

Careful study changes the reader. It expands your consciousness, purifies your life and transforms your priorities. It brings you closer to the cosmos in a direct practical way.

Every celestial bliss is associated to some form of terrestrial suffering, which makes it possible. And gradually each student must undergo a painful loss of that simpler world in which he lived, before discovering the transcendental blessings of esoteric philosophy.

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Examine "[The Secret Doctrine](#)".

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Swami Sivananda: **The Power of Ideas**



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Excerpts from the book “**Sadhana**” (Spiritual Practice),
by Swami Sivananda, published by the Divine Life Society,
India, 11th edition, 2019, 702 pages. The number of page
of each fragment is given in parenthesis at its end.

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Victory is Found in Truth

* **T**he world is ruled by ideas. Thought is the beginning of the practice. Thought begets action. (p.415)

* The nearer we approach the Truth the happier we become, for the Essential Nature of Truth is Positive, Absolute Bliss. (p.418)

* Love for the particular has to be set aside and love for the Infinite Whole has to be cherished. The Joy of the Completeness of Being cannot be partaken of in a semblance of it appearing to reflect in a point of space. Attachment for the particular makes us men bereft of intelligence; love for the Absolute makes us drink the Immortal Essence, after which there is no more sorrow, no more crying. (p.418)

* Victory is won not by might and prowess but by truth, compassion, piety and righteousness. (p.418)

The Importance of a Diary

* The keeping of a daily spiritual diary is an indispensable requisite. It is certainly of paramount importance. Those who are already in the habit of keeping it know its incalculable advantages. (p.463)

* A diary is a whip for goading the mind towards righteousness and God. The diary is your teacher and guide. It is the eye-opener. It will help you to destroy all your evil qualities and to be regular in your spiritual practices. It shows the way to freedom and Eternal Bliss. Those who wish to evolve rapidly must keep a daily record of their actions. If you regularly maintain a diary, you will get solace, peace of mind and quick progress in the spiritual path. Maintain daily diary and realise the marvellous results! (p.463)

Axioms for a Wiser Life

- * Reduce your wants to the utmost minimum. (p.460)
- * Adapt yourself to circumstances. (p.460)
- * Never be attached to anything or anybody. (p.460)
- * Share what you have with others. (p.460)
- * Be ever ready to serve. Lose no opportunity. Serve with Atma Bhava [Compassion]. (p.460)
- * Shun lust, anger, egoism, Moha [infatuation, foolishness] and Lobha [greed] like a venomous cobra. (p.461)
- * Be prepared to suffer any amount of pain. (p. 461)
- * Have a set of maxims always with you to induce Vairagya [Detachment]. (p.461)
- * Be indifferent to things that do not concern you. (p.461)
- * Fly away from company and discussion. (p.461)
- * Be alone for a few hours daily. (p.461)
- * Give up greediness, jealousy and hoarding. (p.461)
- * Control your emotions by discrimination and Vairagya. (p.461)
- * Maintain equilibrium of mind always. (p.461)
- * Think twice before you speak and thrice before you act. (p.461)
- * Give up back-biting, criticizing and fault-finding. Beware of reaction. (p.461)
- * Find out your own faults and weaknesses. See only good in others. Praise the virtues of others. (p.461)
- * Forgive and forget the harm done by others. Do good to those who hate you. (p.461)
- * The Guru [the Teaching] will only guide you. You should yourself tread the path. (p.461)

- * Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana. (p.461)
- * Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves. (p.461)
- * Let the thought of God (Reality) keep away the thought of the world. (p.461)
- * Never postpone a thing for tomorrow if it is possible for you to do it today. (p.461)
- * Do not boast or make a show of your abilities. Be simple and humble. (p.461)
- * Be cheerful always. Give up worries. (p.461)
- * Have great patience and perseverance. (p.461)
- * Never leave the Abhyasa [spiritual effort] even for a day. (p.461)
- * Do not lose temper when anybody insults, taunts or rebukes you. It is a mere play of words and a variety of sounds. (p.462)
- * Have a check over all your thoughts. Keep them pure and sublime. (p.462)
- * Rest your mind in God and live in Truth. (p.462)
- * Be up and doing in the path of perfection. (p.462)
- * Have a definite aim in your life and proceed cautiously. (p.462)
- * Benefits of Mouna [observance of Silence] are incalculable. Never give up this practice. (p.462)
- * Four important means for passion to enter the mind are sound, touch, sight and thoughts. Be vigilant! (p.462)
- * Have intimate connection with none but God. Mix little with others. (p.462)
- * Be moderate in everything. Extremes are always dangerous. (p.462)
- * Everyday have self-analysis and introspection. Know the amount of your growth. (p.462)
- * Face obstacles coolly and boldly. (p.462)
- * Care not for criticism when you are in the right path. Yield not to flattery. (p.462)
- * Admit your faults plainly. (p.462)
- * Take care of your health. Do not neglect daily Asanas and exercises. (p.462)
- * Be active and nimble always. (p. 462)
- * Desires multiply misery. Develop contentment. (p.462)
- * Control the senses one by one. (p.462)
- * Give up curiosities in spiritual path. Conserve your energy and concentrate. Think little of food, body and relatives. Think more of Atman. You must realise in this very birth itself! (pp.462-463)

Why Should Young People Study 'The Secret Doctrine' - and How? A Message to People From 10 Years Old to One Hundred

Steven H. Levy



**“The pupil must regain
the child-state he has lost...”**
([The Voice of the Silence](#), p. 17)

Youth is an age, it is a stage in human development, and it is a state of mind.

Many societies have a “coming of age” ceremony at some point during the teenage years that marks the passing from youth into adulthood. This is a biological and chronological determination of youth. As a stage in human development, it is distinguished by definite physiological, mental, emotional, social, and even spiritual characteristics that transcend borders and are seen in all societies. Youth, as a state of mind, refers to positive mental qualities that may prevail at any age whether the person be 10 years or a hundred years old.

As these qualities can be suppressed or lost under the weight of worldly experience, they may need to be restored and preserved by the student of Theosophy. Those positive qualities characteristic of youth and the youthful mind are certainly beneficial in the study of Theosophy.

Youth represents the future and the potential of humanity and human progress. Nevertheless, the zeal, curiosity, flexibility, energy, idealism, open-mindedness and courage of youth needs to be balanced with the wisdom of the experience of the ages. Youth is a time of exploration and discovery of one's identity, responsibility, purpose, and contribution to humanity and the world.

Theosophy is a light on the path to a truer realization of the Self, a profounder conviction of universal unity, a deeper conviction of the need for self-responsibility and self-preparation. It implies a broader perspective on the true service of humanity, a better understanding of what will be necessary to make ourselves better able to help and teach others, and accomplish our Self-chosen mission in life. Theosophy encourages Self-reliance, Self-understanding, understanding and tolerance of the ideas of others, search and devotion to Truth wherever it may be found, compassion, and altruistic service. These are the steps that form the ladder to mature adulthood and becoming a true human-being. For all these reasons, "The Secret Doctrine" (SD) is a worthwhile study for the Youth of all ages.

How should the SD be studied? The short answer is that there is no one way. The method and curriculum will vary with the individual nature of the student. The SD is a difficult book to study. So, the most important way to study it is to find that key that will allow you to get into it, and that will depend on the motive one brings to the study. The SD is difficult to study because of its language, the abstract metaphysical nature of some of its chapters, the phraseology, structure of the book, style of writing, and wide variety of unfamiliar sources and subjects.

However, all these difficulties are surmountable by the qualities of the youthful mind, plus a sincere, serious, and persevering character. Sometimes it takes years of pain, frustration, and suffering to develop that kind of character. Fortunate is the Youth and youthful mind that possesses that character early on. However, even if that character is not strong when beginning to study, continued study of The SD will draw it out, nurture it and make it stronger, and that will also be advantageous to whatever worthwhile path or career is chosen by a human being.

Even before beginning to study the SD, certain physical and mental preparation may be found to be beneficial. There are four general objects for this study - Self-knowledge, Self-Reliance, Self-Study, and altruistic Service. Keeping this in mind, it is important to study alone, it is important to approach it with a calm and undistracted mind, it is important to approach it with a sense of joy for the task at hand, it is important to select a specific time during the day in which to study in order to take advantage of the law of cycles. It is also useful to find one or more persons that you can study with. This will give an opportunity to share and express what is learned in your own words, and learn from the study of others of similar aim and purpose. Strength of conviction and motive is encouraged by unity, and wisdom is the child of accumulated experience.

There are three levels of reading the SD - Slow read, Re-Read and Deep-read.

How slowly should one read the SD? Slow enough to concentrate on every sentence and every word. Slow enough to make note of what sentences are most meaningful to you. Slow enough to make note of what words and sentences are not understood by you. Slow enough to note what you agree with and what you don't agree. Slow enough to make these notes in the margins or a journal, and underline sentences that seem most important and meaningful to you.

How should one re-read the SD? There are two ways to re-read this book. One way, of course, is to re-read the book in its entirety throughout one's life. There is another way - to re-read it while you are reading it. In this method, select one day a week when you will only re-read all the sentences and notes you underlined and wrote down during the week while reading everyday. This will have distinct benefits. The material will become more familiar and understandable by repetition. The ideas will become more impressed in your memory. You will see things in the text you hadn't noticed before. And, you will see connections between the different ideas you studied on different pages throughout the week. Write down in your journal or in the margins these cross references. At the end of the second week of study re-read in the same fashion everything from the first two weeks. And so on...week after a week. After several months, you will be surprised at how much of *The Secret Doctrine* you can easily remember and even where you read it. You will also have a record of your growth in understanding, appreciation, and insight of the SD.

How does one deep-read the SD? This is the time selected by each student when they will go back over the words and sentences they did not understand, those ideas they disagreed with, and those they felt were particularly meaningful to them. This is the time to consult dictionaries, glossaries, indexes, and other published articles and books. This is the time to examine what made an idea so difficult for you to understand and what made another idea disagreeable to you. One is not required to accept blindly everything that is written. However, one is encouraged to check, test, and verify. One should try to remove one's preconceived notions and try to understand what the author means, before disagreeing with it. If one doesn't know what the author means or if it is true, one should at least know why one can't understand it, or know it to be true, or agree with it. Keep a journal of your efforts at Self-study. This depth of self-study will enhance the benefit derived by you and others when the book is discussed.

One last suggestion is to remember that Theosophy unites all things and beings into one interconnected whole. It is the synthesis of science, religion, and philosophy. Therefore, the study of the SD is most beneficial when one begins with all-inclusive universal ideas and then proceeds to study particulars.

Even while studying the particulars, search for their connection with the universal propositions given in Proem of the SD, as well as their connection to one another. There is no final ending to the study of the SD. There is no end to the questions it may generate and the mysteries it may unfold. Life is our classroom, and human beings, individually and collectively, are our teachers.

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Steven H. Levy is a long-standing North-American theosophist, and lives in Philadelphia.

See the original 1888 edition of "[The Secret Doctrine](#)", by [H. P. Blavatsky](#).

Read the article “[The ‘Secret Doctrine’ and Its Study](#)”. Click to see other texts by [Steven H. Levy](#).

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Thoughts Along the Road

There Is a Basic Central Principle That Helps Organize Karma and Define the Way It Unfolds



* **T**he theosophical wisdom has something in common with Zen: it is independent of whatever verbal formulations are made about it.

* No knowledge built in the world of words can replace the direct perception of, and harmony with, universal law.

* Obtaining wisdom depends on a course of self-training, self-purification and self-construction, to be implemented by each individual. True theosophy points to this fact, while childish theosophy keeps limited to the world of words and appearances.

* Reading is necessary, but it is not enough. That is why a master of wisdom indicates in the Mahatma Letters that the teachings of a higher level are given along the lines of Raja Yoga, whose pillars are self-knowledge, self-respect and self-control. Of course, Raja Yoga goes far beyond Patanjali's aphorisms, which are, after all, just a book, albeit an extremely valuable one.

How One's Central Intention Organizes Karma

* In a certain passage of the Mahatma Letters, I believe, a Master of the Wisdom mentions that he might have to “change the direction of Karma”: in other words, adapt events so that they evolve in a new direction, different from the previous one.

* When I first read the passage, I attributed the change in the course of karma to the special powers possessed by Masters of the Wisdom. Many years later, I realized that the idea did not suggest necessarily the use of occult powers. All of us can “change the direction of Karma”. And we do this from time to time, even if we are often not aware of the fact.

* Every student of theosophy, for instance, can have the privilege of asking himself:

* “What is the basic central principle among thousands, that helps organize my karma and establish the practical way it unfolds?”

* A calm analysis of the issue is more useful than hurrying to choose an answer.

* One of the decisive factors regarding how my karma is organized is the nature of my central purpose in life. The way karma organizes itself gives meaning and importance to the various facts and to the different intentions, to the satisfactions, sufferings, victories and obstacles that we all have.

* Such a central intention acts at different levels of consciousness, including spiritual super-consciousness (above thought), and instinctual sub-consciousness (below thought).

* One's basic intention is vertical, and it is complex. It operates on the physical, vital, emotional, mental, and spiritual plane. This deep and multilayered *motivation* puts each fact in its place and gives a meaning to them all.

* Our task then is to observe, to alchemically purify, to elevate and strengthen our own basic purpose and purposes in life, because they direct karma. Under certain conditions, a correct intention can produce varying degrees of bliss and serendipity. [1]

(CCA)

NOTE:

[1] Read also the article “[Sacred Aspects of Serendipity](#)”.

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Talk to your friends about:

* [Human Ethics and Earthquakes](#)

* [Change in the Poles of Our Planet](#)

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Ivan A. Il'in:

The Need for an Autonomy of the Soul

... If the ruling power (...) permits inertia to entice it, and creates a stable and systematic regime of political oppression, then it will reinforce the incapacity for [ethical] self-determination and prepare new disasters and collapses.

Coercion does not educate the soul to autonomy, but intimidates it and saturates it with malice and hatred. One who is intimidated “does not dare” until he has become bolder; and once having become bold, he pours out his malice and acts on his hatred without restraint. Coercion “forces” a person without imparting to him objective convictions, and therefore its victory is a sham victory and represents an abasement of the soul.

(Ivan A. Il'in)

[From the book “On the Essence of Legal Consciousness”, by Ivan A. Il'in, published by Wildy, Simmonds & Hill Publishing, UK, 2014, 391 pages. See p. 288.]

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Truthfulness in the West

And the World Transition

Truthfulness is central to theosophy, while falsehood is the main road to spiritual failure.

What about the power of sincerity in the present world situation? Is the degree of falsehood one of the factors leading to the decay of Western civilization, and is the degree of truthfulness a factor leading to its regeneration? Which one are we working for?

On the 2nd of February an article was published which examines the presence or absence of authenticity in Western public opinion by now. It was published by the editorial group led by famous North-American economist and best-selling author James Rickards. These are its title and link:

[Everything They Told You About Russia is a Lie](#)

Although not written by Rickards himself, the article very much expresses what Rickards has been saying and warning about for quite a few years.

Preserving sincerity is of the essence in real esoteric philosophy, and it is widely known that there is no Antahkarana without profound sincerity.

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Read More: * [A Lunatic Race?](#) * [Goodness is Beauty Revealed.](#)

* [Theosophy and the Pralaya of the West.](#) * [The World War in Our Minds.](#)

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Perhaps We Are All Blessed, For **Globalism** Has Imploded



Sincere spiritualists propose naive conceptions such as “One Humanity only, One Light, Everybody Unified”.

These brothers and sisters have more goodwill than discernment.

The truth is that slogans pointing to a “spiritual uniformity” of mankind only play into the hands of a lineage of self-deluded war-loving globalists, among them, Napoleon Bonaparte, Adolf Hitler and some present-day Western leaders who seem to obey to the industrial-military complex and are addicted to fabricating wars.

What we need in fact is peace and unity in diversity, not unity in uniformity.

We have different humanities, in other words, different conceptions of humanity, which must coexist in peace and freely cooperate.

Our planet is not one single garden, it is a complex of contrasting gardens, physical and spiritual.

The cultural history of each country is unique and must be accepted as such. No nation is the sheriff of the planet. No nation has to imitate the United States. A peaceful outward contrast is necessary among countries. Our duty is to enhance our love for nature in its diversity. Every

community, every continent, deserves respect. Just like biological diversity, cultural and international diversity is of the essence.

We are fortunate therefore to see now that the globalist authoritarian idea (or project) has failed once more, as it has done in the past and will do in the future.

All mistakes are part of the learning process.

While appearances may deceive misinformed people, humanity evolves in perfect safety, according to the Good Old Law of Brotherhood and mutual respect.

The New Items In Our Websites

On 10 February we had 3152 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 02 items were in [Italian](#), 19 items were in [Russian](#), 22 items in [French](#), 284 in [Spanish](#), 1411 in [English](#) and 1414 in [Portuguese](#).^[1]

In the last few weeks our editorial team dedicated a significant amount of time to translating some chapters of “The Secret Doctrine” into Portuguese language. Thus the publication of articles this month was reduced. The following items were published in English, Spanish and Russian between 11 January and 10 February 2023. The more recent titles are above:

1. **El Teósofo Acuariano 015, Febrero de 2023**
2. **Thoughts Along the Road - 66** - Carlos Cardoso Aveline
3. **Теософ эпохи Водолея, январь 2023** [*The Aquarian* in Russian language]
4. **The Aquarian Theosophist, January 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.

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Take a look:

- * [Russia: The Putin Interviews.](#)
- * [Theosophy and the Bardo Thodol.](#)
- * [Russia, Wisdom and World Peace.](#)
- * [On the Historical Unity of Russians and Ukrainians.](#)

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