



Many practice the mantras of politics, or the mantras of love for traveling, love of food, or basketball. The mantras of protecting the environment were once fashionable.

In a world where every citizen is constantly interrupted by propaganda, salespeople, advertisements and political and ideological campaigns thinly disguised as news, what right does a theosophist have to talk about theosophy to his friends and acquaintances?

When a student of philosophy asks people if they have made a lot of money lately, the question will seem normal. But when he asks someone “how is your Soul?”, it may seem strange, or even absurd. And yet, the strangest thing around is that the people who think about their own spiritual souls are so few in modern times.

- How are you? I'd like to know: have you been in actual touch with your own higher self lately?

- I am fine, thanks. And you, what planet are you from? Did you get off the spacecraft just now?

- You guessed it. It's parked over there across the street, it's the green one with the blue antennas. And here on this planet, people don't have souls?

- Here, this soul talk is something from the Middle Ages. What counts now is your bank account, the smartest way to get materially rich, and your knowledge of the lives of celebrities.

- See you later.

The theosophist has the right to share the experience of his spiritual journey with his friends. By doing this, at the very least, he will know whether they are his friends indeed. When a citizen feels annoyed upon hearing someone talk about the Art of Living, it is because he lives on another planet.

If one transcends the outer mask, it is not difficult to find suffering in the life of any citizen. In some cases, even unconfessed despair. But pain has causes, which classic philosophy reveals and allows one to eliminate. The same person who considers a conversation about theosophy “extraterrestrial” may have his soul suppressed all the time by a thousand forms of materialism, which surround him. Among the pilgrim's rights is that of expressing to others what is present in his soul. Whether they like it or not is not his problem.

Being sincere and transparent, calmly making your declaration of principles without losing your job or being considered “excessively crazy” by organized collective ignorance, is perhaps within your reach.

There are stranger things in the world today than studying classical theosophy.

After the first shock, most people can survive a direct dialogue with someone who believes in the law of karma, who practices sincerity, thinks well of the future of humanity and states that whatever you sow, sooner or later you reap.

- And how can I be effective in spreading theosophy?

- According to a popular saying in Portuguese language, it is by trying and practicing that one can learn to fulfil his duty. Both defeat and victory are sources of valuable learning.

# The Key That Opens The Door to Wisdom



An instinctive faith in the Divine Force which permeates the universe, which is friendly to the right and antagonistic to the wrong, has ever been the unseen helper that supported, encouraged, and stimulated men and women to accomplish the “impossible”, or that which to lower natures seems beyond human capacity. It is this which sustains brave souls in adversity and enables them to bear up, to believe and hope and struggle on when everything seems to go against them. It is the same principle which supported the martyr at the stake and enabled him to smile when the flames were licking the flesh from his bones.

Faith has ever been the greatest power in civilization. It has built our railroads, has revealed the secrets of nature to science, has led the way to all our inventions and discoveries, and has brought success out of the most inhospitable conditions and iron environments. In fact, we owe everything that has been accomplished to faith, and yet when we come to its practical application in our everyday affairs how few of us avail ourselves of this tremendous force! The vast majority are looking for some power outside to help, when we ourselves hold the key which has ever unlocked, and ever will unlock, all barred doors to aspiring souls.

(O.S. Marden)

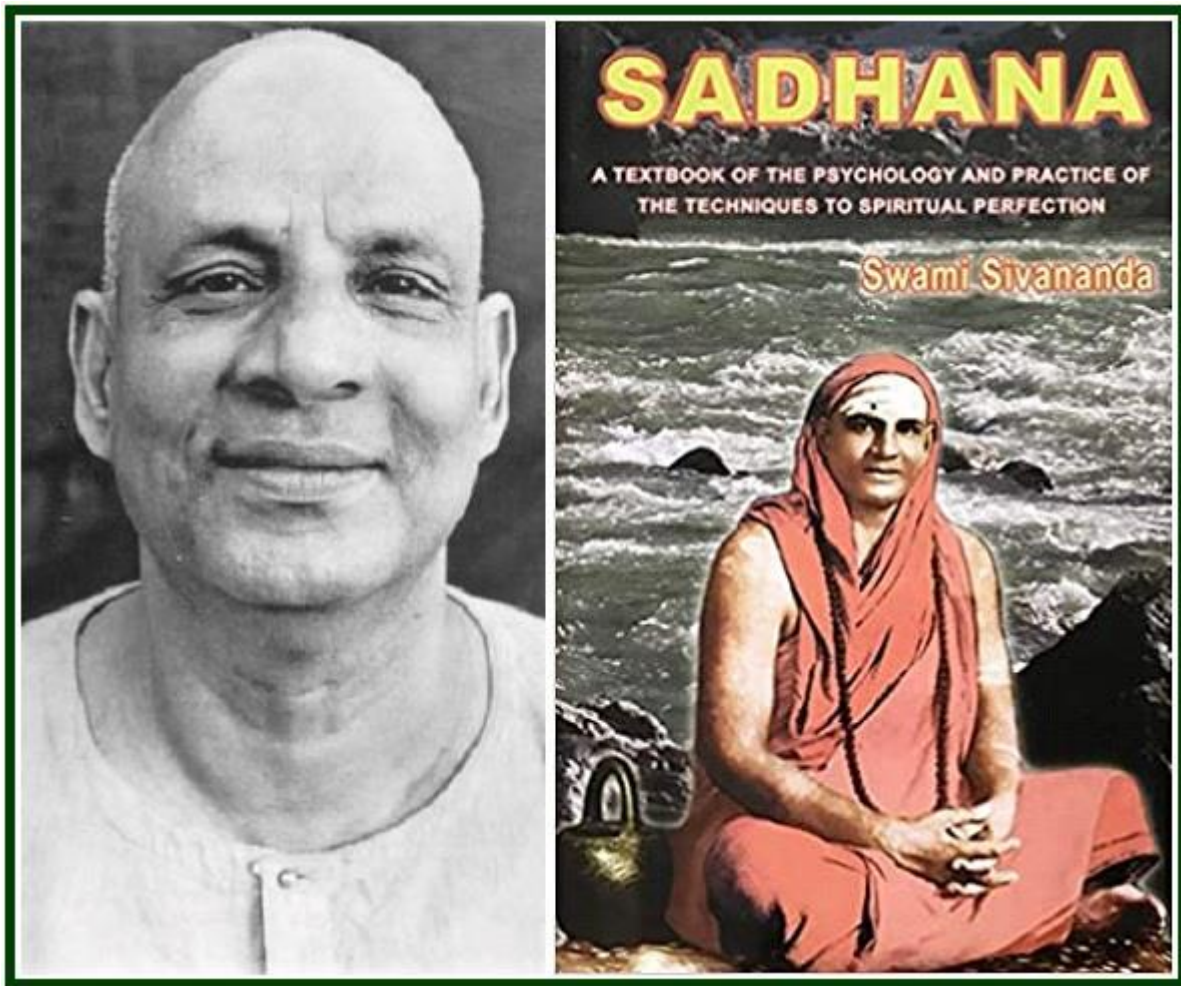
[Reproduced from the book “The Victorious Attitude”, by O.S. Marden, Success Park Publishers, 2016, see chapter 2, p. 8.]

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Click and see the article [Carlos Cardoso Aveline, Author and Editor.](#)

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## Eastern Teaching: **Four Hints for a Daily Discipline**



Swami Sivananda (1887-1963) and his book “Sadhana”

- 1) **N**o meditation on Truth with a fickle, tainted mind can be of much case.
- 2) Steadiness is essential in spiritual life. The aspirant never leaves his efforts in the path of salvation, even though he comes across many stumbling blocks, obstacles, temptations. This is steadfastness or firmness.
- 3) No meditation is possible when the senses are out of control and thoughts are impure. Therefore, purify and steady the mind by Karma Yoga and Vichara (discrimination, ratiocination).
- 4) Self-control is control of the body, mind and the senses.

(Swami Sivananda)

[Reproduced from the book “**Sadhana**”, by Swami Sivananda, The Divine Life Society, India, 2019, 702 pp., see pp. 471-472.]

## The Way to Look at the Classical Teachings



The fundamental principles of timeless wisdom do not change. However, both the words we use to express them and our perception of them are precarious, and must change as time passes and we learn something along the road.

A confident contact with the creative center in our own consciousness paves the way to a healthy degree of detachment regarding the outward aspect of That Which We Think We Know.

The lessons the pilgrim can learn in the future are more important than the ones he believes he has learned already. However, the new lessons do not replace in any way the old ones. Previous lessons are the basis. He is loyal to them and grateful. Yet the understanding he has of the previous lessons gets deeper. Classic teachings do not change: but the way we look at them constantly expands.

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### O.S. Marden: **Expect Great Things of Yourself**

Faith is an optimist because it sees the way out. Doubt is a pessimist, can not see the way ahead and fears because not conscious of being able to cope with the uncertain.

Faith opens the door of ability and develops superiority.

The habit of expecting great things of ourselves calls out the best that is in us.

Faith is the divine messenger sent to guide man, blinded by doubt and sin.

(O.S. Marden)

[Reproduced from the book “The Miracle of Right Thought”, by O.S. Marden, General Books LLC, 2009, 63 pages, see p. 25.]

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## **A Tale of Two Centuries** **An Official Visit to the 16th Century**



Once a safe way was discovered to travel through time, the president of a large, unspecified country in South America - or perhaps North America - decided to seek advice on how to overcome his country's apparently incurable political impasse, always fueled by radical hatred and a growing frustration.

A scholar specialized in the history of philosophy was called, the main ministers were consulted, and the decision was finally made.

The president, together with a small joint delegation from the two contending parties, travelled in an interchronological plane to the Italy of the year 1591.

The delegation materializes itself in front of the Catholic thinker Lorenzo Scupoli (1530-1610), who was praying.

Confidently as usual, the modern visitors unkindly interrupt the prayer, introduce themselves and - for some 90 minutes - describe their problem to him, all the time interrupting each other.

Observing those strange beings and their constant mutual criticism, the wise Scupoli had no doubts. They were deeply disoriented souls who had fallen from Purgatory. Or perhaps they lived in a warmer place, where Fire is eternal.

In any case, they were asking for help, and Scupoli had the Christian duty to be helpful. Therefore he patiently listened to the 90 minutes of whimpering about the inability to live together in a fractured country, whose two halves hated each other in a definitive, inflexible way.

Once the report of the joint delegation is concluded, the main accusations against each other are clear already.

Dom Lorenzo slowly walks over to a wooden bookshelf. He picks up a certain volume, written by himself and published only two years earlier. He looks for a certain page, and begins to read with a strong and paused voice, to the inhabitants of the 21st century:

“When we find ourselves inclined to condemn others, let us inwardly accuse ourselves with this just reproof: *‘O blind and presumptuous wretch, how dare you rashly examine your neighbor’s actions - you who have the same if not greater mistakes to answer for?’*”

Lorenzo makes a long pause, looking at them one by one, and explains:

“In turning these weapons [of criticism] against ourselves, what might have been injurious to our neighbor becomes beneficial to us.” [1]

He then walked away to put the book back on the shelf. The meeting was over.

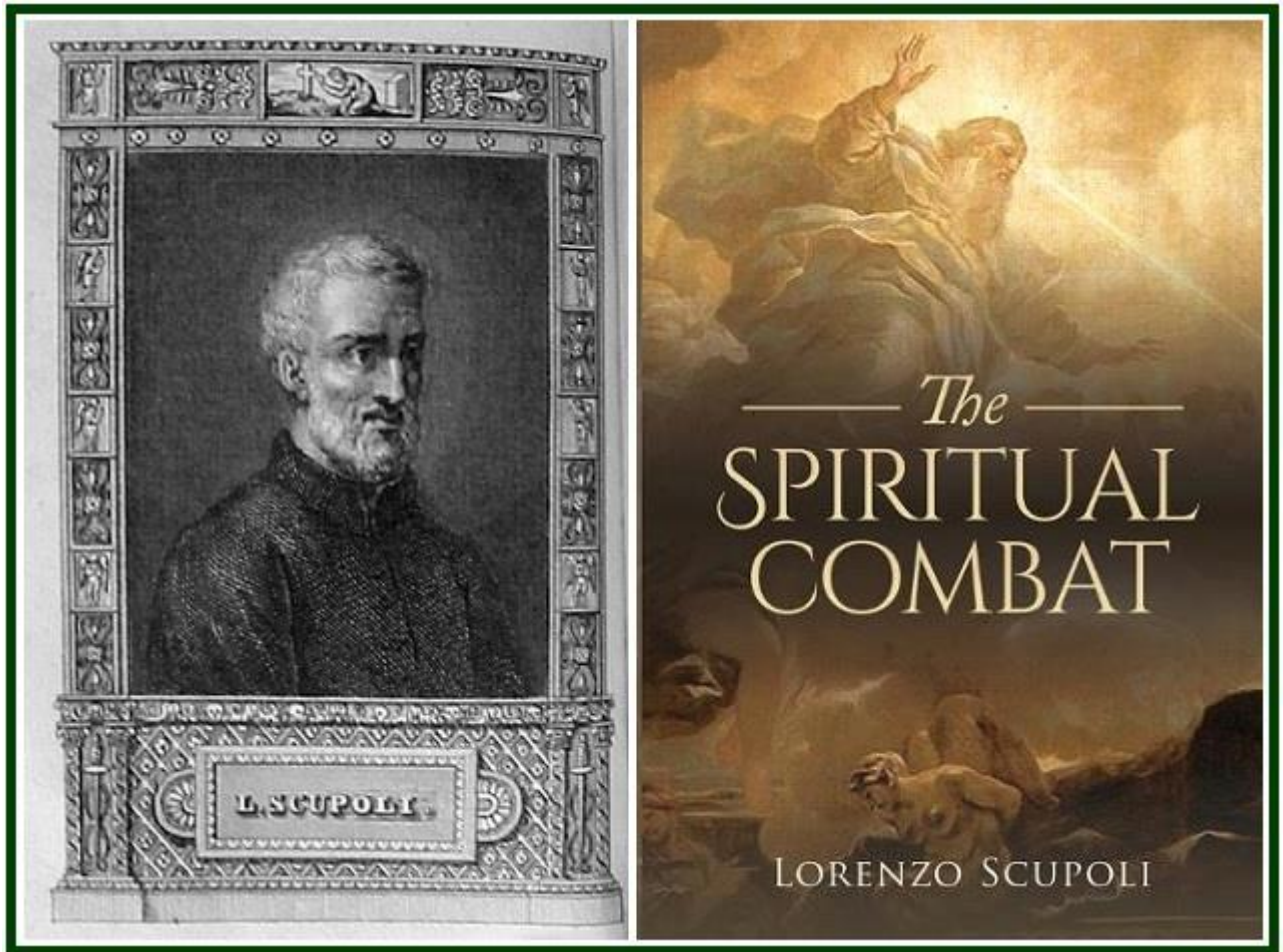
At first, the joint delegation rejected Scupoli’s words. Mutual respect was a thing of the past. The clever thing to do was to hate each other. But something unexpected happened during the trip back. The perspective of the travelers changed in ways they themselves did not quite understand.

From then on, strangely enough, public life in that 21st-century country started to recover its lucidity. Mental stupidity was cast aside little by little. The leaders gradually recovered the ability to reason with equilibrium and good sense. As a result, social peace emerged without anyone having to talk too much about it.

## NOTE:

[1] “The Spiritual Combat and a Treatise on Peace of Soul”, by Dom Lorenzo Scupoli, first edition, 1589; see TAN Classics edition, 2010, 247 pp., page 136.

## Understanding the Road to Wisdom: **Information Is Not Knowledge**



Lorenzo Scupoli lived 80 years, between 1530 and 1610

The habit of constantly getting more verbal knowledge is often an obstacle to learning, especially in modern times. For actual learning means obtaining the right kind of information, in the first place, and not mere noise or disinformation. Besides, it includes at the same time processing the information in our consciousness and living up to it.

The problem with many a theosophist is that he will get verbal information about the spiritual path and, before checking its authenticity, he will absorb it. And then, instead of acting accordingly and living up to it, he will seek for more information, and more information, and so on, as if verbal knowledge were actual knowledge.

This is why Italian thinker Dom Lorenzo Scupoli writes in his book “The Spiritual Combat”, first published in the year 1589:

“Curiosity is another vice from which the mind must be free.”



And he explains:

“All earthly things, except those absolutely necessary, must die through our complete disregard for them, even though they are not wrong in themselves. We must control our minds and not permit them to wander aimlessly about. Our minds must become insensible to mundane projects, to gossip, to the feverish search for news. Our indifference to the affairs of this world must give them a dream-like quality.” [1]

So-called normal life is dreamy indeed. People are not quite awakened during the day. They are dreaming as they think that objective reality exists in this way or that.

Jnana Yoga invites us to get out of the material dream and awaken to the reality of universal principles. Curiosity - even curiosity regarding the written teachings of classical theosophy - must be balanced and compensated by our ability to change our lives and adopt patterns of behaviour that are in accordance with those teachings we already know.

By living up to the knowledge we possess, we start deserving to know more.

NOTE:

[1] “The Spiritual Combat and a Treatise on Peace of Soul”, by Dom Lorenzo Scupoli, TAN Classics, 2010, 247 pp., see pages 27-29, especially 27. Dom Lorenzo Scupoli was born in 1530.

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Read more:

- \* [Goodness Is Beauty Revealed.](#)
- \* [A Lunatic Race?.](#)
- \* [The World War in Our Minds.](#)
- \* [Theosophy and the Pralaya of the West.](#)

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## **Preserving One’s Peace of Mind**

Our peace of mind, when lost, demands every possible exertion for its recovery.

We actually never can lose it or cause it to be disturbed except through our own fault.

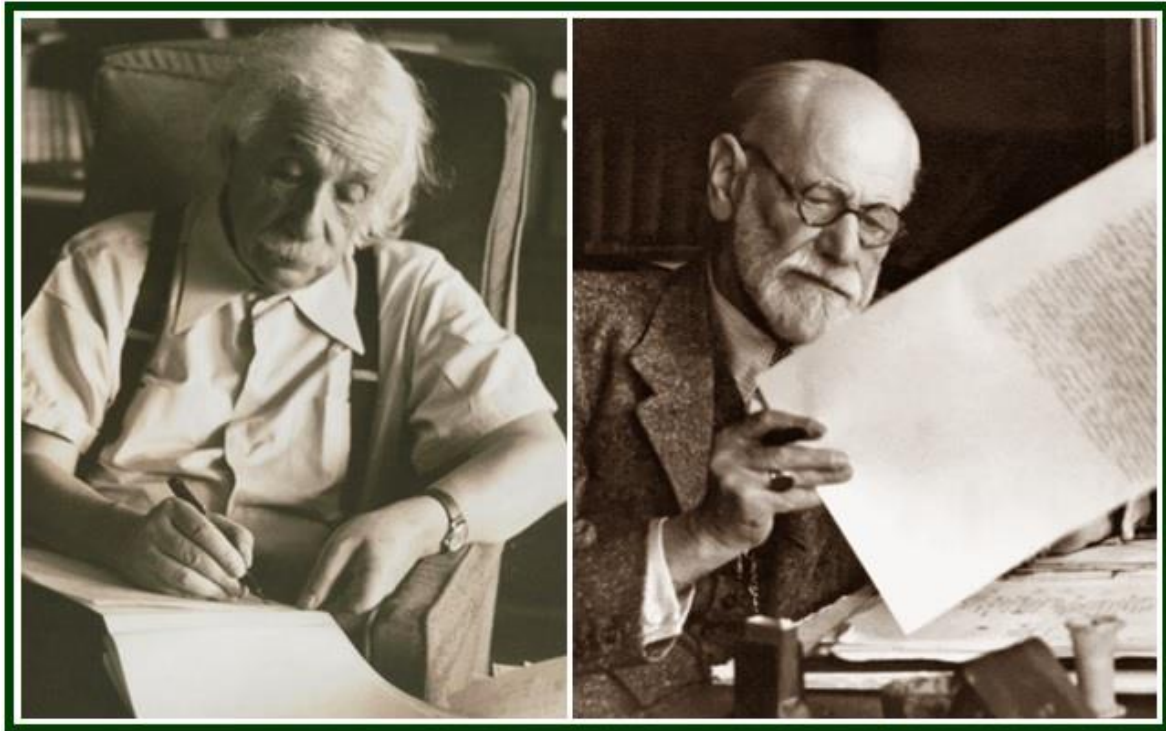
(Lorenzo Scupoli)

[From the book “The Spiritual Combat and a Treatise on Peace of Soul”, by Dom Lorenzo Scupoli, TAN Classics, 2010, 247 pp., see page 81. Lorenzo Scupoli was born in 1530.]

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# How Long Will We Have to Wait for Peace?

## Freud Asks the Question in an Open Letter to Einstein



Albert Einstein (1879-1955) and Sigmund Freud (1856-1939)

... **W**ar runs most emphatically counter to the psychic disposition imposed on us by the growth of culture; we are therefore bound to resent war, to find it utterly intolerable. With pacifists like us it is not merely an intellectual and affective repulsion, but a constitutional intolerance, an idiosyncrasy in its most drastic form. And it would seem that the aesthetic ignominies of warfare play almost as large a part in this repugnance as war's atrocities.

How long have we to wait before the rest of men turn pacifist?

Impossible to say, and yet perhaps our hope that these two factors - man's cultural disposition and a well-founded dread of the form that future wars will take - may serve to put an end to war in the near future, is not chimerical. But by what ways or by-ways this will come about, we cannot guess. Meanwhile we may rest on the assurance that whatever makes for cultural development is working also against war.

(Sigmund Freud, in 1932)

[The above lines are an excerpt from the book "[WHY WAR?](#)", by Albert Einstein and Sigmund Freud, pp. 56-57.]

## Renewing the Movement in the 2020s And, At the Same Time, Renewing Ourselves



If theosophists think the theosophical movement needs some self-renewal, they should be able to investigate possibilities in a brain-storm mode.

In a brainstorm there must be no actual commitment to practical ideas per se, and they should be named as in making an exercise in active creative thought.

A few preliminary questions would include:

### \* ONE

What kind of actions the movement needs during the present decade, which the participants in the brainstorm can put into practice?

### \* TWO

Perhaps such initiatives should be based on the idea that the movement - or any lucid sector in it - needs to recognize once and for all the unavoidable centrality of two points:

1) Ethics, individual and collective, and

2) A calm sincere sense of co-responsibility for the planet. This would mean a marked stepping aside from the “Karmic Syndrome of Mankind being the Great Orphan”. According to this syndrome, nobody really thinks of the common good, and everybody is indifferent to the future of mankind, in a world inhabited by people who think of themselves as being

isolated. The problem involves moral blindness, and was denounced by the Masters of the Wisdom in “The Mahatma Letters”.

If point number 2 is taken seriously, we would try to say, by our actions:

“As long as it depends on us, humanity is not an orphan; as far as we are concerned, spiritual selfishness is not the priority”.

In other words, we would establish as a central point:

“We do not study philosophical books for the sake of philosophical books; we study philosophical books for the sake of mankind. We do not work with theosophy for our own sake. We work with theosophy, for the sake of humanity. The theosophical movement does not need renewing actions for its own sake. It needs renewal because it has a duty to accomplish, and its duty is to help mankind. The movement itself is not the end: it is but the means to a noble goal.”

\* **THREE**

Can such a dialogue or initiative improve a small growing region of magnetic territory in English language, in which a kind frankness and a respectful impersonal candidness are allowed and stimulated? This will enable students to avoid the production of subtle poisons like hypocrisy and bad mutual thoughts. It will make it easier to purify and elevate the common atmosphere, so as to slowly, and almost imperceptibly acquire some actual contact with higher and better levels of perception.

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If you wish to follow or take part in this brainstorming process, consider yourself invited to join the group [E-THEOSOPHY](#) in [Google Groups](#).

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## **Theosophy and the Second World War**



### **Nazism, Fascism and the Theosophical Movement During the Twentieth Century**

In a world still partly dominated by bigotry and by ritualistic religions, it is only natural that the theosophical movement - being rather a *non-violent extinguisher of illusions* - should be attacked in various ways, from within and from without.

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# Thoughts Along the Road

## Being Constantly Aware of the Divine World



- \* **T**urbulence is external, peace and order must come from within.
- \* Anxiety occurs on the surface: the true meaning of the facts is perceived on the plane of the Soul. While noise and “spectacular events” are often used in order to deceive others, a calm understanding of reality takes place in silence.
- \* Every day it is worth remembering: those who are in peace with themselves also live in harmony with the ever-changing reality of facts.
- \* Bliss is potentially omnipresent: the task of the pilgrim is to expand his connection with it.

### **The Active Side of Renunciation**

- \* A superficial view of the practice of abstaining from harmful, wrong or unnecessary actions will tell you that this is only an electrically negative form of discipline.
- \* In fact, by abstaining from needless actions the pilgrim performs the positive creative action of concentrating magnetic power. Wise people maximize potentiality and prefer acting on the plane of Causes.

### **How to Produce Inner Strength and Magnetism**

- \* The Christian tradition speaks of the need to educate one’s will.

\* If we want to “please God” or live in harmony with our own spiritual soul, we need to act and control ourselves so as to actually produce and then preserve that affinity. [1]

\* That means a constant struggle against our lower nature in its lower aspects, and a stable effort to educate animal instincts.

\* Even in highly noble actions, the lower nature of the pilgrim will search for some kind of acceptable pleasure. By opposing such inclinations the practitioner gathers the right magnetism of spiritual will, and obtains independence from mere circumstances.

\* The desire for comfort is like a river: by containing its course, one obtains a corresponding amount of electrical or magnetic energy, which can be used by us in helpful activities. When the members of theosophical group generate such inner magnetism by being consciously independent from circumstances both pleasant and unpleasant, their will gets stronger, and they become more efficient.

### **Four Qualities in Bhakti Yoga**

\* Swami Sivananda sees four qualifications as necessary for the pilgrim to become a true student of Bhakti Yoga, the Yoga of Devotion: **1)** To be humble as a blade of grass; **2)** To have the forbearance of a tree; **3)** Not to desire praise or respect for himself but to praise and respect others, and, **4)** Always repeating Lord’s name.[2]

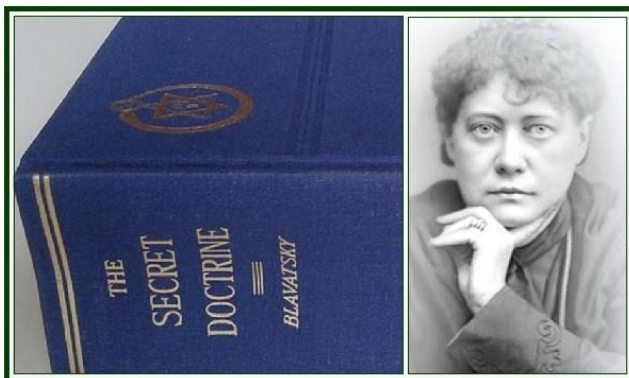
\* In theosophy, the fourth condition above would mean “being constantly aware of the divine world, keeping a permanent acknowledgement of the divine presence everywhere”.

### **NOTES:**

[1] Examine for instance the book “The Spiritual Combat and a Treatise on Peace of Soul”, by Dom Lorenzo Scupoli, TAN Classics, 2010, 247 pp., p. 31. Dom Lorenzo Scupoli was born in 1530. This work was first published in 1589.

[2] “Sadhana”, by Swami Sivananda, The Divine Life Society, 2019, 702 pp., see page 337.

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

## Learning from John F. Kennedy: **A Practical Path to World Peace**



**JFK worked for peace**

... I am not referring to the absolute, infinite concept of peace and good will of which some fantasies and fanatics dream. I do not deny the value of hopes and dreams but we merely invite discouragement and incredulity by making that our only and immediate goal.

Let us focus instead on a more practical, more attainable peace - based not on a sudden revolution in human nature but on a gradual evolution in human institutions - on a series of concrete actions and effective agreements which are in the interest of all concerned. There is no single, simple key to this peace - no grand or magic formula to be adopted by one or two powers. Genuine peace must be the product of many nations, the sum of many acts. It must be dynamic, not static, changing to meet the challenge of each new generation. For peace is a process - a way of solving problems.

With such a peace, there will still be quarrels and conflicting interests, as there are within families and nations.

World peace, like community peace, does not require that each man love his neighbor - it requires only that they live together in mutual tolerance, submitting their disputes to a just and peaceful settlement. And history teaches us that enmities between nations, as between individuals, do not last forever. However fixed our likes and dislikes may seem, the tide of time and events will often bring surprising changes in the relations between nations and neighbors.

So let us persevere. Peace need not be impracticable, and war need not be inevitable. By defining our goal more clearly, by making it seem more manageable and less remote, we can help all peoples to see it, to draw hope from it, and to move irresistibly toward it.

(John F. Kennedy)

[See the complete transcription of Kennedy's [speech](#) on [world peace and Russia](#), which for some reason was delivered just a few months before his mysterious assassination.]

## The Spiritual Life of Animals - 02 (Concluded)

### Theosophy Looks at the After-Death State of Our Non-Speaking Brothers

Helena P. Blavatsky



*[Part 02 of the article is not  
the direct continuation of part 01.]*

The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized.

In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into



a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them?

If his astral body becomes more ethereal upon attaining the other sphere, why not theirs? They, as well as he, have been evolved out of condensed cosmic matter, and our physicists cannot see the slightest difference between the molecules of the four kingdoms of nature, which are thus specified by Professor Le Conte:

4. *Animal Kingdom.*
3. Vegetable Kingdom.
2. Mineral Kingdom.
1. Elements.

The progress of matter from each of these planes to the plane above is continuous; and, according to Le Conte, there is no force in nature capable of raising matter at once from No. 1 to No. 3, or from No. 2 to No. 4, without stopping and receiving an accession of force of a different kind on the intermediate plane.

Now, will anyone presume to say that out of a given number of molecules, *originally and constantly homogeneous, and all energized by the same principle of evolution*, a certain number can be carried through those four kingdoms to the final result of evolving immortal man, and the others not be allowed to progress beyond planes 1, 2, and 3?

Why should not *all* these molecules have an equal future before them; the mineral becoming plant, the plant, animal, and the animal, man - if not upon *this* earth, at least somewhere in the boundless realms of space?

The harmony which geometry and mathematics - the only exact sciences - demonstrate to be the law of the universe, would be destroyed if evolution were perfectly exemplified in man alone and limited in the subordinate kingdoms. What logic suggests, psychometry proves; and, as we said before, it is not unlikely that a monument will one day be erected by men of science to Joseph R. Buchanan, its modern discoverer.

If a fragment of mineral, fossilized plant, or animal form gives the psychometer as vivid and accurate pictures of their previous conditions, as a fragment of human bone does of those of the individual to which it belonged, it would seem as if the same subtle spirit pervaded all nature, and was inseparable from organic or inorganic substances. If anthropologists, physiologists, and psychologists are equally perplexed by primal and final causes, and by finding in matter so much similarity in all its forms, but in spirit such abysses of difference, it is, perhaps, because their inquiries are limited to our visible globe, and that they cannot, or dare not, go beyond.

The spirit of a mineral, plant, or animal, may begin to form here, and reach its final development millions of ages hereafter, on other planets, known or unknown, visible or invisible to astronomers. For, who is able to controvert the theory previously suggested, that the earth itself will, like the living creatures to which it has given birth, ultimately, and after passing through its own stage of death and dissolution, become an etherealized astral planet? "As above, so below"; harmony is the great law of nature.

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos - annihilation.

(Concluded.)

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Reproduced from "[Isis Unveiled, Volume I](#)", pp. 329-330. Longer paragraphs have been divided in shorter ones, in order to make a thoughtful reading easier.

## The New Items In Our Websites

On 12 May we had 3185 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 22 items were in [Russian](#), 22 items in [French](#), 296 in [Spanish](#), 1419 in [English](#) and 1426 in [Portuguese](#).<sup>[1]</sup>

The following items were published in English, Spanish and Russian between 07 April and 10 May 2023. The more recent titles are above:

1. **Carlos Cardoso Aveline, Author and Editor** - Independent Lodge of Theosophists
2. **El Desafío de Estudiar Filosofía Esotérica** - Carlos Cardoso Aveline
3. **El Teósofo Acuariano 018, Mayo de 2023**
4. **El Arte de Convertirse en una Lámpara** - Carlos Cardoso Aveline
5. **Thoughts Along the Road - 68** - Carlos Cardoso Aveline
6. **El Sentido Común en los Círculos Teosóficos** - Carlos Cardoso Aveline
7. **El Efecto Alquímico de la Concentración** - Carlos Cardoso Aveline
8. **Verdad y 'Maya' en la Teosofía** - Carlos Cardoso Aveline
9. **Теософ эпохи Водолея, апрель 2023** [*The Aquarian* in Russian language]
10. **Why War?** - Albert Einstein and Sigmund Freud [a book]
11. **The Aquarian Theosophist, April 2023**

NOTE:

[1] These are some of our associated websites: [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.HelenaBlavatsky.net](http://www.HelenaBlavatsky.net), [www.HelenaBlavatsky.org](http://www.HelenaBlavatsky.org), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), [www.CarlosCardosoAveline.com](http://www.CarlosCardosoAveline.com), [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com), and [www.RussianTheosophist.com](http://www.RussianTheosophist.com).

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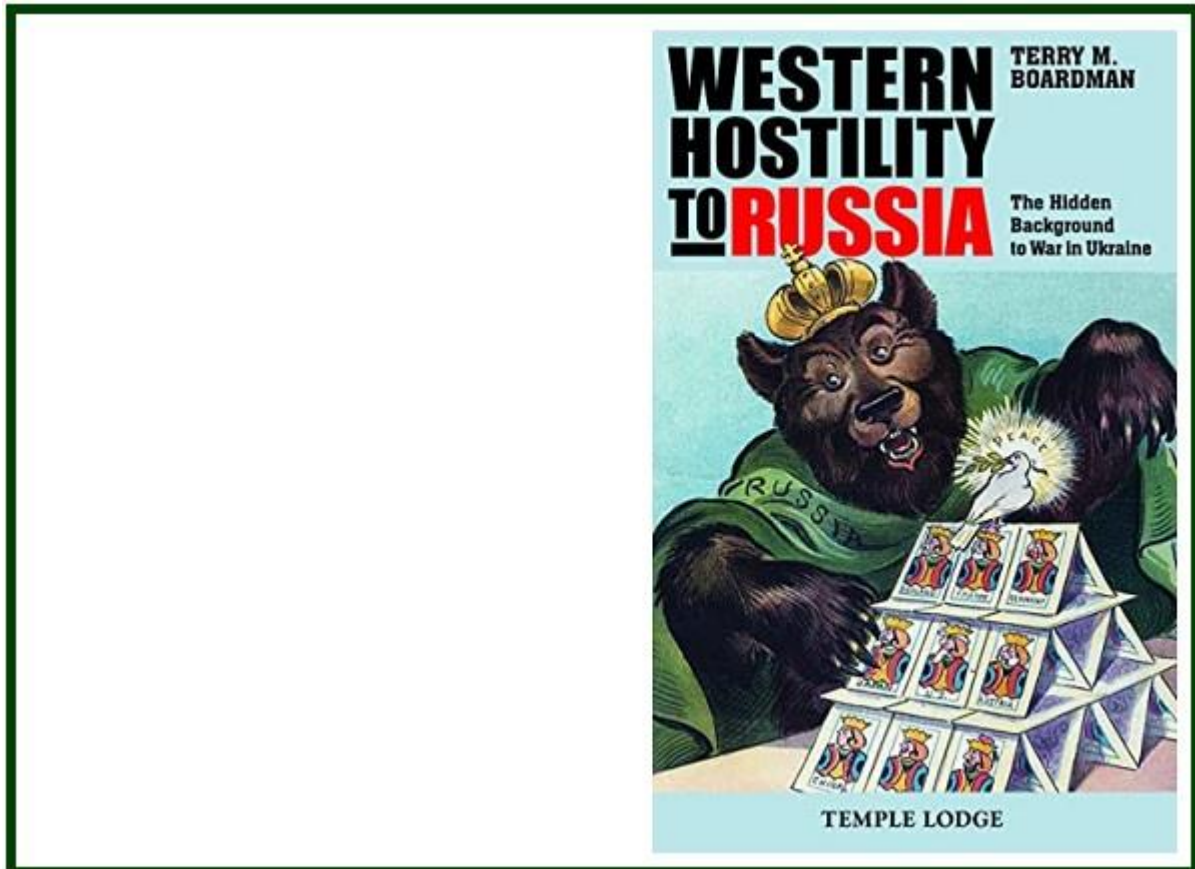
Read more:

- \* [A Prayer for the World](#).
- \* [Thoughts Along the Road - 67](#).
- \* [A Lesson from the Anabaptists](#).
- \* [A Prayer to Defend My Soul](#).

A Book Published in 2023 by  
the Anthroposophical Society:

# Western Hostility to Russia

## The Hidden Background to War in Ukraine



What are the origins of the war in Ukraine? Contrary to popular opinion, the conflict is ultimately not between Russia and Ukraine but between Russia and the West. Neither did it begin with Russia's invasion in 2022, nor the Maidan revolution in 2014.

Providing a wealth of documented evidence, Terry Boardman shows that the roots of the hostility date back to the geopolitics of the nineteenth century, when Britain and Russia engaged in the so-called Great Game of controlling the 'heartland' of central Eurasia. With colonial supremacy at stake, the British ruling elite stoked hatred of the 'Russian bear'.

In addition to conventional political motivations, the author identifies a little-known, esoteric dimension. Within the leadership of the Anglo-American West are initiated groups who understand that world guidance is destined eventually to move to the Slavic East. With the aim of maintaining control, the West has been seeking, pre-emptively, to suppress Russia's influence.

Surveying the 'hot' and 'cold' wars of the twentieth century, the collapse of the USSR and the continual enlargement of NATO, Boardman reveals the hidden strategies employed in

