

Let us ponder for a moment. You are not happy, because there are obstacles in your way. You protest bitterly. But in reality, things and institutions do not seem to pay any attention to your recriminations. Then you exclaim: "Ah! It would be better if people were good, just, truthful and fraternal; if society was made differently, if morality was respected, and so on."

By saying that you have formulated an ideal, an image of perfection such as your frustration makes you conceive it.

But it's not only the external reality that seems bad to you. Your intimate being - your *self*, your personality - does not always satisfy you. In how many circumstances have you wished to be stronger, more learned, more skillful, more eloquent, more proud and more courageous? It also seems highly desirable to you to be considered by your fellow citizens as a just, honest, generous and honorable man. You even think that it would be really excellent to leave to your children and to posterity the memory of a man faithful to his commitments, who sacrificed himself without pettiness for the good, the beautiful, the true, and on whose grave one would write: "Here lies a good father, a good husband, a great citizen." This vision, although a little melancholy, touches you.

Well, my friend, that's it, you have an ideal. And you had no idea about that!

Everyone has his or her ideal. The wanderer walking on the streets at night also has his own. He proudly says he is always "regular" with his friends, even when he fights them with a knife. This is his point of honor.

Let us list the ideals of some persons.

The artist, who uses every energy he has, putting his health at risk, to create his "masterpiece".

The rich man who, for the sake of his philanthropic taste - or to receive some high homage, he is not sure - presides over a mutual aid society.

The worker who pays a tenth of his salary for the "cause", the "party".

The farmer who wants to leave to his son a well-kept estate.

The athlete, who aspires to break a record.

The lover who wants to make himself worthy of the wonderful woman he loves.

All these people have an ideal.

- Yes - you say as you laugh -, but in that regard I have an ideal, too: that of eating well and not getting too tired.

- So, my poor friend, you are doomed! Of all the possible ideals, you have chosen the worst one. It is almost a death sentence. Think about it. In reality, the taste for living is not as firmly rooted in you as you might think. Has it not happened to you that you were overwhelmed with trials, suffering, fatigue, and wanted to lie down by the road just like an exhausted horse?

Well! The same situation waits for you if boredom grips you too tightly. You feel it so well that you feel sick on the days you do not have all the movies you need to watch. But the boredom you fight by watching films or at the coffee shop will only increase if you don't have an ideal. Eat, drink, sleep today, start again tomorrow and continue without having any other interest than seeing the progress of your obesity; thus sinking into the dreary dream of a fattening pig. Is that living? Oh, certainly not. It is slowly, horribly destroying yourself.

Perhaps some individuals are quite happy to have such an abject life. But they don't read what I write. I can show that they are splashing in their muck, and they will never suspect it. But since you are reading these lines, I clearly tell you that you need an ideal: a true one.

How could you live without it? The appetite for the ideal springs spontaneously from the very horror that pain, injustice, wickedness inspires in you. It is a muted - or stormy - reaction against the weaknesses that you feel within yourself. Tendencies towards the noble life stir in your soul. They aspire to be formulated. We must embody all of this in an ideal.

What will it be? Will you buy it "ready-made", in a bazaar? Or will you order it from a renowned manufacturer?

Your embarrassment is great! Earlier, I showed you what the ideals of a lot of good people are. Some persons aim at the sublime and even at holiness; others barely rise above the pursuit of a concrete goal. Still others run after chimeras, devoting themselves to absurd ideas.

We also meet desperate people whose ideal consists of dwelling on their suffering. They strive to discredit the reasons for living that others have; they use to mock those who act, to insult happiness and try to prove that the Universe is only a whirlwind of catastrophes in the midst of which man's struggles are ridiculous. Glorious poets have sung of the joy of dying in fifty volumes of verse. Which, on the other hand, did not prevent them from reaching a decent old age. Don't be surprised: their ideal was to produce literary beauties, from the feeling of desperation!

You will not want such a complicated ideal. What you need is an ideal that excites your will, raises aspirations, calls for an effort and invites you to overcome yourself.

But what am I saying? I seem to be advising you to choose an ideal like one chooses a nice bicycle. I am wrong! In fact, it is above all a question of expressing your deeper tendencies while avoiding letting them be captured by foreign influences, or hampered by untimely brakes.

This is how you will start avoiding the outbursts born from social contagion. When men get together, they quickly become heated and create some absurd ideal which however looks like majestic for "it is the voice of the people".

Of course, you cannot escape all social influences. Your mental life, like that of all men, is fueled by contributions drawn from books, newspapers and even propaganda. You must know how to select from this flow the ideas that suit you best.

But please, don't fall into the manic fear of brainwashing. To adorn themselves with the glory of not being fooled, some individuals repeat at every moment that they "don't buy that." As soon as we talk to them about ideals, they sneer and declare they do not feel like being heroes.

Maybe! But then they also do not have the ability to act, to conquer, to devote themselves to something, to be enthusiastic, to love, and, finally, to live.

Between this idiotic refusal and the stupid acceptance of all falsehood, you will know how to adopt the mental attitude that leads you to the belief in an ideal.

Obviously, the substance of the ideal will be provided to you by the society, but it is up to you to choose and adjust it with intelligence and love.

With intelligence, that is to say, taking into account your temperament, your skills, your health, your strength; your social and family situation. With love, that is, by knowing how to discern and how to respect the spontaneous impulses which push you to love certain forms of life, and certain ideas.

However, don't think that the adoption of an ideal is primarily a positive operation. No. An ideal of which you could dismantle all parts, examining them one by one while thinking: "Here is a good mechanism, which can vigorously propel me through life" would be a goal [1], but not an ideal.

You must see the ideal as a certain concept of life to which you submit voluntarily, joyfully, lovingly; as a set of moral rules that you have sworn to observe; or even as a series of principles that you not only profess, but which permeate your mentality so deeply that you follow them without even thinking about them.

However, be careful! Many people, especially women, imagine themselves to be "full of ideals" because they often indulge in vague daydreams, during which they play with images of heroism, of pure love, of perfection, of absolute. On this beautiful lake of utopias, in the radiant light of the setting sun, these distinguished people sail deliciously and, after these sessions of vague ruminations, they declare with satisfaction that they know how to take refuge in their "ideal" and flee from the ugliness of life!

In reality they cowardly avoid effort. Because the mark of a healthy ideal is to push you to actions, to conduct, to behavior that elevates you to a fuller, truer, and nobler life.

Here are examples of some ideals which, throughout history, have been adopted by multitudes of men who have lived fully, intensely, harmoniously.

The ideal of holiness. No need to define it. You already know that it elevates the one who is possessed by it to the most sublime heights of exaltation.

The ideal of duty. Its follower, in every circumstance, behaves towards others while observing all the rules of morality.

The ideal of patriotism, thanks to which one conceives the greatness of one's nation as a goal so precious that one is ready to sacrifice everything for it, even one's life.

The ideal of responsibility. It consists of having the intense feeling that one is the cause of something and, proudly, in any circumstances, one claims responsibility for one's actions.

The ideal of justice. It means to feel a strong indignation when facing injustice. This generous revolt is based on love for others and pushes us to carry out acts which will abolish iniquity, even if this means facing danger.

The ideal of freedom expresses the instinctive horror we have of undue constraints and, at the same time, the ardent wish to bring about a social state which ensures the full development of everyone's individuality.

The ideal of solidarity is a sincere, generous, noble effort to recognize that man can only live within a community where each member loves the others like brothers and wishes to devote himself to them.

The ideal of charity is followed by those who blossom with happiness when they help others. Thus they become aware of the high nobility of soul achieved by them.

The ideal of love, of pity towards humanity has the same source and the same effects.

The ideal of progress: man strives with profound joy to contribute as much as possible to the social and moral improvement of human society.

But all these ideals - whose list could be expanded and to each of which we could devote a volume to show their strength, their beauties and their nobility - all of them can, up to a certain extent, be summed up by this one, which deserves reflection: *the ideal of self-improvement.*

Make the decision therefore that in all circumstances of your life you will endeavor to consider as an essential duty the obligation to become stronger, more active, more self-controlled, more devoted to others, more noble, more intelligent, more virtuous, in order to ensure the integral expansion of your being. This will result in a sense of personal dignity. You will be aware of being a person, that is to say, an individual endowed with well-defined original qualities, towards whom you have duties.

This feeling of your dignity, cultivate it in every way. Tell yourself once and again that you are perfectible. Think about your privileges as a human being. An animal can only indefinitely repeat those acts that are necessary for its preservation; you, on the other hand, are capable of inventing new forms of behavior; a sacred anxiety torments you and pushes you towards a grand destiny. There is within you, in your soul, deep within yourself, a mysterious intuition which you must obey in order not to lose your life.

This spirit which animates you, and even sometimes distresses you, salute it as proof of nobility. Accept all the consequences that its presence imposes. This is how you will be led to develop your intelligence, your sensitivity, your will, in order to be yourself, that is to say, a "character" which you do not know yet, since you will invent it, and which you will perfect throughout the days of your existence. But the intuition you have of it, the visions during which it will appear to you, in flashes, at certain moments, will be enough to make you desire to fully embody it.

This effort to surpass yourself, to overcome yourself, this need for growth, this will not take long to impose on you the conviction that no true greatness is possible without submission to moral rules. The man who has acquired strength, intelligence and will is obliged to give away

his wealth, otherwise what would he do with it? Aiming for perfection in all aspects of life necessarily means making the notions of honor, generosity, duty, justice, solidarity, charity, etc. predominate within oneself. That is to say, all the great ideals which I listed above.

When this view of life, inspired by the desire for self-improvement, becomes for you a permanent thought, a constant preoccupation, a “sublime obsession”, its effect on you will be prodigious. Instead of feeling like you’re floundering heavily in the swamps of life, you’ll feel like you’re attaining heights where you can breathe easily. All the tendencies which competed for command within you, and caused anarchy, will henceforth be disciplined and put at the service of your ideal. This will considerably expand the amount of happiness you have.

After such a transformation, no more hesitation in you! Your ideal, a foreshadowing of your destiny, helps you solve every problem. You know where you are going, what is beautiful or ugly; you know the words that must be said, the actions that must be done to “succeed” in life in the deepest sense of the term. In other words, your soul is concentrated, warm, oriented, and makes vigorous progress towards your “good”.

But it is not enough to adopt an ideal during a moment of enthusiasm. You also have to know how to defend it. You will often have the opportunity.

How many people, in a mocking tone, will tell you: “What, you’re talking about ideals! ... You’re giving in to this crap! But, my friend, an ideal is a heavy thing in business! You are sure to drown if you attach yourself to this!”

Refuse this “good advice” by thinking in turn: “No, I’m not blindly following this or that. I have an ideal, it’s a treasure, I preserve it! ...”. Because, in reality, those who invite you to “sober up” seek, often not realizing it, the pleasure of destroying. Human beings are like this, they are happy when they destroy. They see the act of destroying as an evidence of their strength. The skeptic who undermines his neighbor’s ideal most often experiences this perverse kind of satisfaction. He knows that he ensures his domination to the extent that he succeeds in shaking the ideal of a possible competitor.

So choose an ideal and love it ardently. Fully experience the joy of feeling more nobility, more grandeur blossoming within you. Trust the secret strength which make you fall in love with your ideal, as one falls in love with a woman, simply because we see her as a sublime being whose value is incomparable.

Look often at your ideal with the eyes of thought. Admire it, prostrate yourself before it, and devote fervent worship to it. You are the high priest watching over a sacred flame, so that it never dies away.

Better yet, tell yourself that your ideal is an order from God, the kind of order that one receives as one trembles with veneration and love, and that one carries out with the dazzling impression of finally understanding the meaning of life, of being part of the absolute, of infinity, and perfection.

NOTE:

[1] See the word *But* (Goal) in the book «**Dictionnaire de la Volonté**».

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The above article was translated by CCA from the book «**Dictionnaire de la Volonté**», Jean des Vignes Rouges, Éditions J. Oliven, Paris, 320 pp., 1945, pp. 162-168. Original title: «*Idéal - la grande force propulsive de la volonté*».

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

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Read more:



* [True Concentration.](#)



* [The Blessing of Self-Discipline.](#)

* [Click here to see other writings by Jean des Vignes Rouges.](#)

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Two Poems on Bliss

Human Mind Seeks That Which Is Already Known by Our Deeper Selves

Michael Smith



1. We Are Part of The All

We are a part of
The All That There
IS.

A quiet whisper of the
One Far Cry.

All encompassing: Yet apart.

The Human Mind seeks that which is already
known by our Deeper Selves.

That we are in truth a shining fragment
of some
Greater Whole.

Our birth takes place beyond the distant
stars...our end a mere transmutation of
The Soul.

Which seeks to roam forever amidst the
many reflections of IT'S
mirrored
SELF.

2. No Beginning, No End

You Are Ageless.

For there is reflected within the Inner Essence
of your
Being.

The many orbits of your Soul.
No Beginning: No end

Merely a ceaseless spiraling towards perfection.
A quiet longing perhaps, to stand on
Hallowed Ground.

And view the vast Panorama of
Shiva's Dance.

And sense within it the mighty and
unerring
Choreography
of the
Divine.

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Michael Smith was born in Calcutta, India, and lives with his wife in the North Island of New Zealand. He is a member of the study-group **E-Theosophy** at Google Groups. See other poems by him: <http://margaretdeefholts.com/journeysheart.html>.

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Perhaps We Will Rise Anew
Inspired by the Twinkling
Lights of that Holy Land

Michael Smith



Perhaps we will, like the Phoenix rise;
and soar anew: Far above the
Debris and Ashes
of our many and varied misconceptions.

Time and Time again;
And from atop the clear mountains of
understanding;

Espy those Twinkling Lights of that
Holy Land.

Set amidst the verdant pastures of the
 Heart;
 From where it ever beckons, like a
 Shimmering
 Mirage
 of some
 far off

 City.

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A Theosophist in Russia **Or How I Joined the Independent Lodge**

Olga Attovna Fedorova

The ILT considers life testimonies important, and I was invited to say something about myself in writing. I was born in the late 1940s in the Far East of Russia, in a Japanese town on Sakhalin Island, the southern part of which was liberated at the end of World War II and where my Muscovite parents went to restore industry.

I grew up in a Communist family, my parents and both grandmothers were Communists. There was no talk about the sacred world in the family. However, the first encounter with it was at the age of five, when I had the same dream twice: being in the presence of the boundless universe (planets and stars), and I was aware of its boundlessness, while experiencing terrible fear. I didn't tell anyone about that dream, because I didn't know how to describe it, and I felt that others wouldn't understand me.

As for my youth, I can say that I loved studying very much, as well as being active in sports. Later, I read mostly philosophical works.

In the late 1980s, I was baptized in the Russian Orthodox Church and began an independent ministry for children and adults with physical disabilities living in homes for disabled citizens, which lasted for 25 years. A little later, an active spiritual search began: sahaji-yoga classes, independent reading of the work "The Secret Doctrine", by H. P. Blavatsky (...).

[Click to Read](#)
[The full article by Olga](#)

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Carrying Out the Decision

A Correct Application of the Planned Means of Implementation



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In the first sentence of the article, *coup de main* is a technical phrase meaning a surprise military attack, unleashed with various simultaneous actions of support. A swift attack that uses speed and surprise to accomplish its objectives in a single blow. (CCA)

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“The man of strong will is not the one who offers to plan the *coup de main*, it is the one who steps forward to do it.” Through this belligerent image, Charles Blondel clearly shows us the importance of that phase of a volition which is the taking of action.

In fact, everything that precedes the action can be nothing but dreams, ruminations, desires, projects, resolutions, a play of abstract elements, a brainstorm, the agitations of a mind which struggles with itself far from reality, producing no practical effects. Oh, how vast and populated is the cemetery where, in each of us - in the depths of our own souls - stillborn *acts of will* sleep forever!

Beware of getting used to these funerals. Such a funereal work scarcely prepares one to live a good life. And above all, we get a taste for it. A horrible laziness then encourages every project to be gently pushed into oblivion. “What’s the point!” we repeat with a tired voice. The gloomy indifference of a gravedigger, who is only interested in coffins!

As soon as you have built the project of an act of will - unless you have deliberately sketched it out as a short preliminary experiment - make sure you take action.

No procrastination! Once your decision has been made and matured by reflection, you must implement it. Resist the desire to endlessly check and test. You proclaimed that it was good, helpful and right to act in a certain way. Put your stamp on this resolution, by actually taking action.

In order to obtain this freedom of voluntary impulse, a good procedure consists of closing any process of deliberation with a supreme question which consists of asking yourself whether the decision you have just made is not distorted by some fanciful state of mind. This can be translated into a short monologue built on this diagram:

“Have I weighed everything, seen everything?” Yes, my decision takes the whole reality into account. “Isn’t this a comedy that I’m playing? Nor a simulacrum?” No, I am fully committed. I studied all the means that I must use in order to succeed. I am looking at the situation in a direct way. I have given due thought to all the consequences. I am sincere with myself. So, I am definitely going ahead!

From this moment, the mind gets concentrated in the correct application of the planned means of implementation. The muscles contract with the serenity of good, obedient assistants who perform their duty without worrying, since they are not responsible for the results. This of course depends on you keeping all your muscular organs in a vital state through physical exercises, the practice of sports, and the habit of working. In the implementation phase, the act of will largely depends on the supply of energy previously stored in the muscles and ready to explode. The individual then becomes more acutely aware of his total strength.

But it sometimes happens that the fulfillment of the decision does not have to occur until a later time. This is when we should not deceive ourselves. Until you take action, you cannot know whether you really want to act.

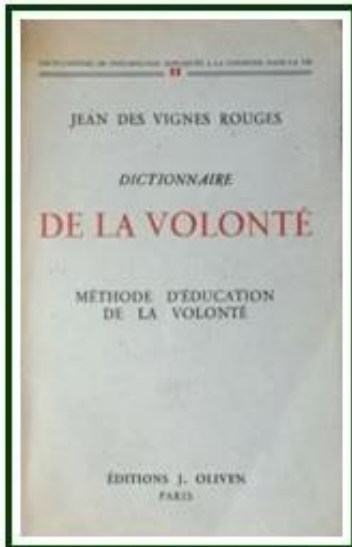
In order to preserve the dynamic force of your will, keep alive in your mind all the ideas whose presence led you to make the decision, and do not let any images opposite to that establish themselves in your consciousness.

This is tantamount to say that to take action it is necessary to keep the ideomotor states of consciousness ready to be triggered, in a sort of active latency, and inhibit those which would waste energy prematurely.

In this attitude, of course, there is a bit of that strong stubbornness of the “narrow-minded man” who refuses to examine a question twice. But it should be noted that it is individuals of this kind who most easily put ideas into action.

(Jean des Vignes Rouges)

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The article “**Carrying Out the Decision**” is translated from the book «**Dictionnaire de la Volonté**», by Jean des Vignes Rouges, Éditions J. Oliven, Paris, 320 pp., 1945, pp. 131-132. The original text in French is available on the websites of the Independent Lodge of Theosophists: “[Exécution de la Décision](#)”. Translation: CCA.

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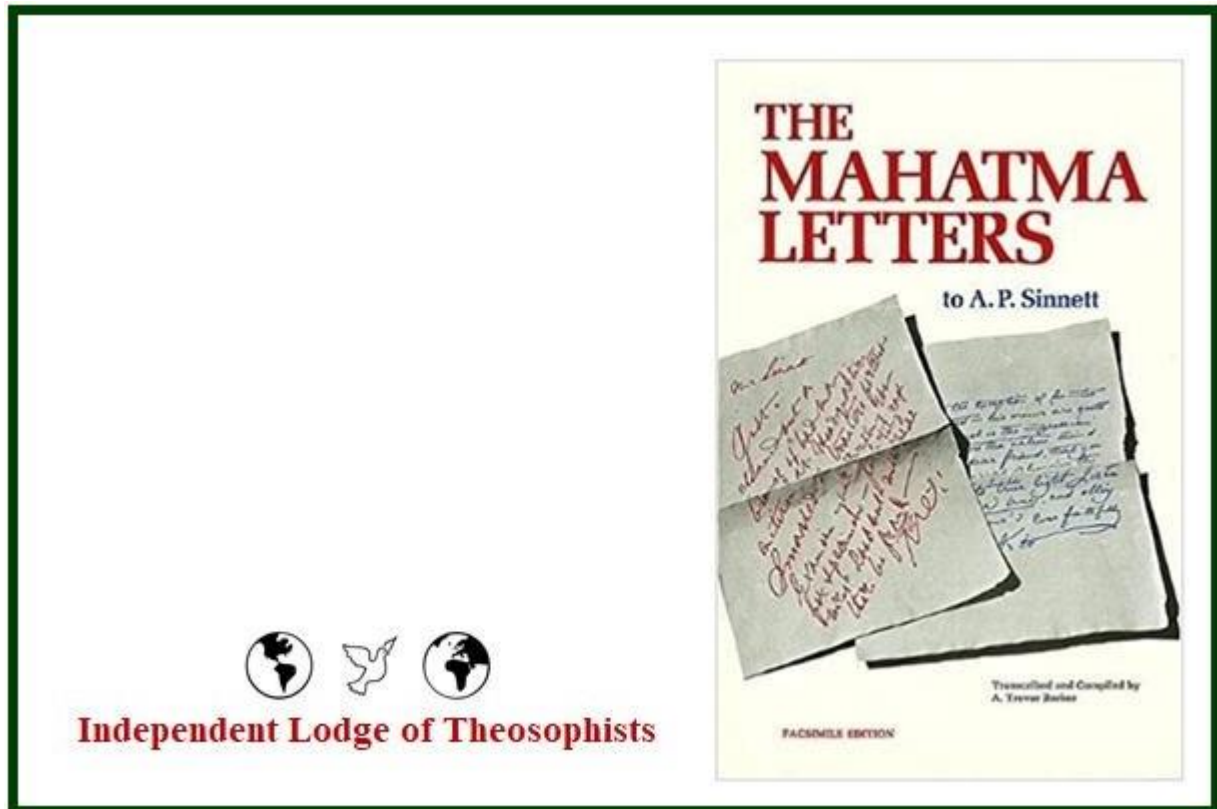
Read more:



- * [The Notebook of Willpower.](#)
- * [Obstacle, a Precondition of Willpower.](#)
- * [How to Strengthen One's Will](#) (by HPB).

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The Mahatma Letters, on Will and Magnetism in Theosophy



Strong will creates and sympathy attracts even adepts, whose laws are antagonistic to their mixing with the uninitiated.

If you are willing I will send you an *Essay* showing why in Europe more than anywhere else a *Universal Brotherhood*, i.e., an association of “affinities” of strong magnetic yet dissimilar forces and polarities centred around one dominant idea, is necessary for successful achievements in occult sciences. What one will fail to do - the combined many will achieve.[1]

NOTE:

[1] “[The Mahatma Letters](#)”, Letter V, p. 20.

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Our thanks to Ms. Olga Attovna Fedorova for recently quoting the above passage in the study-group of the ILT associates in Google Groups.

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Thoughts Along the Road

True Wisdom Cannot be Bought or Sold



The ILT knows that its roots are ancient, and it can look at least 400 years ahead

A Choice Before the Student

* There are only two ways for an individual to “get to the same level” as that which he sees as higher in wisdom.

* The first one is by elevating himself up to the higher realm.

* The other one consists of debasing the higher realm and trying to bring it down to his own world of ignorance.

* The “law of the least effort” - that misleading tendency of lazy minds - recommends the easy but anti-natural way of envy, pretence, distortion and rejection of nobler ideas.

* The steep, uphill and narrow path to wisdom preaches respect for those elevated viewpoints which belong to sacred knowledge. Such a path leads one’s consciousness away from

personal competition, although perhaps not in outward appearances. It stimulates universal cooperation on the basis of justice and reciprocity. [1]

The Simplest Task

* The most simple of theosophical tasks is extraordinary if done with your feet on the ground.

* The cosmos is present in every atom. The luminous future of the theosophical movement is built thanks to each paragraph we study in the atmosphere of peace created by meditative silence. The brilliant times to come are present in every simple task we perform. They pulse alive in any good thought that an unknown theosophist emits somewhere on the planet.

* Enthusiasm and humility go together. Each of us is a speck of dust, and also an intelligent center of the universe; for Atma, the spiritual star, is as much in us as it is in the souls of the galaxies. The inner potentiality of everyone is infinite, but we are limited in our external form. We have every reason to be happy to be grains of sand on the edge of the Ocean. “**Try**”, says the Master in the *Mahatma Letters* to every Theosophist: “**Try**”. And He expects us to know that working for *personal gain* opens the door to defeat.

* Do your best and expect nothing. The recommendation is made in the Yoga Sutras of Patanjali. “I only know that I know nothing”, says Socrates, the wisest man in Greece. The Masters of the Wisdom think and speak of themselves with extreme humility. This is the example that we Theosophists must follow. Contentment comes from expecting nothing in terms of results. Peace emerges from being aware that we have everything we need at our disposal, that is, the necessary conditions to act correctly, within our possibilities.

Why the Teachings of the ILT Are Free

* The courses organized by ILT are free because authentic Theosophy is universal and sacred, and cannot be bought or sold.

* Could anyone imagine Jesus Christ performing the miracle of multiplying the loaves (as in Mark 6:41), and telling people to go to the cashier to make the payment in advance? Or requiring people to present a receipt in order to have access to the miraculous food? Or Helena Blavatsky, Francis of Assisi, or Saint Anthony of Lisbon and Padua doing the same? Would Jesus give the Sermon on the Mount, exclusively to those who had paid their tickets in order to be admitted?

* The teachings of theosophy are valuable. They are sacred. Just like ocean water and sunlight, they are not private property, and are not for sale, except in the case of misinformed people who have no actual access to wisdom. Authentic sacred teaching is utterly inseparable from practical altruism.

A Project of 400 Years And More

* An ILT associate wrote: “In a hundred years perhaps none of us will be physically alive, yet the Independent Lodge of Theosophists may be very much alive in four hundred years, or more.”

* ILT knows that its roots are ancient. Its unhurried, largely unperceived construction did not begin in 2016, when it was formally created. It didn't start in 2009, when it emerged and came into action as part of ULT. Slowly and gradually the ILT becomes visible as a proposal for action, study, daily research and practical experience. See the article "[The Prehistory of an Independent Lodge](#)". [2]

Visconde de Figanière: **The Symmetric View of Reality**

* Born in 1827, Portuguese diplomat and author Visconde (Viscount) de Figanière was a friend and a direct disciple of Helena Blavatsky. A deep thinker, he wrote for the Few, that is, for the mystically inclined and contemplative people.

* Although the following quotation from one of Figanière's books is deeply inspiring, it requires calm examination. Its reader must pause for reflection and consolidate his ideas once and again before going ahead. In a few words, the Iberian theosophist accurately describes the symmetrical power of abstract truth. The excerpt is kaleidoscopic, and sounds like a theosophical puzzle. The Viscount says:

* "That which is true is the *unconditioned* reality; Maya (by the way an untranslatable term) is *conditioned* reality. Maya depends on Truth; but with the active participation of two *uncreated* factors, namely: *matter* and *power*. Conditioned reality must therefore be subdivided into *actual* and *potential*; and in this way it knows neither beginning nor end; because, when the *action* ends, it enters into a state of potentiality and remains in it. But, seeing the states separately, as it is *action* is in time; and as it is *potentiality* it is neither in time nor in eternity, but in *germ*. This first state *is* maya; the second *will be* maya. Change is a condition of maya, or reality in action; and here we have why we never achieve it except partially, that is, through a phase correlated with our mental state, at a given moment." [3]

(CCA)

NOTES:

[1] These initial paragraphs are reproduced from "The Aquarian Theosophist", February 2017, p. 8.

[2] "[The Prehistory of an Independent Lodge](#)". Read also the article "[Profile of the Independent Lodge](#)".

[3] From the book "[Submundo, Mundo, Supramundo](#)", pp. 74-75.

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Except for the first part, whose origin is indicated at Note [1], the above article is largely a translation from "[Ideias ao Longo do Caminho](#)", a text published in "[O Teosofista](#)", June 2024 edition.

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New Items in Our Websites



On July 05th we had 3372 items on the websites of the ILT, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 40 items in [French](#), 341 in [Spanish](#), 1469 in [English](#) and 1495 in [Portuguese](#).^[1]

The following items were published in English, French and Spanish between 07 June and 05 July 2024. The more recent titles are above:

1. **La Peur Latente** - Jean des Vignes Rouges
2. **El Proyecto de Defensa de HPB - 2016** - Carlos Cardoso Aveline
3. **El Teósofo Acuariano 032, Julio de 2024**
4. **Concentration - la Force de l'Idée Unique** - Jean des Vignes Rouges
5. **The True Theosophical Movement** - Olga Attovna Fedorova
6. **Chelas y Chelas Laicos** - Helena P. Blavatsky
7. **Respiration - Capter les Forces Cosmiques** - Jean des Vignes Rouges
8. **A Theosophist in Russia** - Olga Attovna Fedorova
9. **Exécution de la Décision** - Jean des Vignes Rouges
10. **The Science of Laughing** - Theron Q. Dumont
11. **The Aquarian Theosophist, June 2024**

NOTE:

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

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