

The Aquarian Theosophist

Volume XXIV, Number 12, October 2024

Blog: www.TheAquarianTheosophist.com E-mail: indelodge@gmail.com

The monthly journal of the Independent Lodge of Theosophists and its associated websites



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Theosophy, Peace, and Nationalism: **The Idea of Making Our Countries Great Again**



Helena Blavatsky (1831-1891)

**“Each people and nation, as said
already, has its *direct* Watcher, Guardian
and Father in Heaven - a Planetary Spirit.”**

(HPB, in The Secret Doctrine)

Due to their natural naiveté, some theosophical corporations have informally accepted radical globalism. They seem to support its constant fabrication of new wars, and pretend to ignore the growing danger of a nuclear conflict. Real theosophy, on the other hand, works against wars, and especially against its causes. Helena P. Blavatsky unmasked the illusions of

materialistic science, which since the 20th century has become a lackey and a servant to big weapons industries.

In denouncing the various forms of materialistic blindness, HPB follows the steps of her Masters. Classical theosophy teaches that diversity and unity go together in nature, and that peaceful patriotism is a good idea. Cultural differences must be preserved. History shows that globalist military adventures end in disaster, like the Napoleonic France and Hitlerian Germany. The USA has yet to learn this basic lesson.

Peaceful contrast must not be eliminated. Competition on the plane of ideas is not the problem. We do not need a *world police of thought* similar to the one denounced by George Orwell in his novel “1984”.

Regarding peaceful nationalism, Blavatsky wrote:

“Have not you heard of the Nationalist clubs and party which have sprung up in America since the publication of Bellamy’s book? [1] They are now coming prominently to the front, and will do so more and more as time goes on. Well, these clubs and this party were started in the first instance by Theosophists. One of the first, the Nationalist Club of Boston, Mass., has Theosophists for President and Secretary, and the majority of its executive belong to the T. S. [Theosophical Movement]. In the constitution of all their clubs, and of the party they are forming, the influence of Theosophy and of the Society is plain, for they all take as their basis, their first and fundamental principle, the Brotherhood of Humanity as taught by Theosophy. In their declaration of Principles they state: - ‘*The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world’s progress on lines which distinguish human nature from brute nature*’.” [2]

The Eastern Masters of the Wisdom are far beyond the consciousness of present human realm. And they still have a sense of loyalty to the countries where they were last born. One of such teachers says that his love for mankind never killed in him “the ardent feeling of patriotism for the country - in which I was last materially individualized.” [3] It is not true, therefore, that *spiritual individuals do not love their countries*. Their love is peaceful - that is what makes the difference -; for they love other nations as well.

What is, then, the *spiritual dimension* of the love we feel for our countries?

The topic is mentioned several times in “The Secret Doctrine”. We find hints here and there that lead to it. Blavatsky wrote:

“Each people and nation, as said already, has its *direct* Watcher, Guardian and Father in Heaven - a Planetary Spirit.” [4]

The same fact is taught in the Jewish and Christian Bible. Once we think about it, a few questions emerge: 1) What more can we know about these higher sources of collective ethical guidance? 2) What are the main sources of spiritual inspiration in the specific nations that are most important for each one of us? 3) One must also see, through the careful study of the original teachings of theosophy, how best to expand such benign influences over our communities, so that they all can cooperate and prosper in peace. *It is all there in the classic teachings, yet we must have eyes to see.* (CCA)

NOTES:

[1] “Looking Backwards”, by Edward Bellamy.

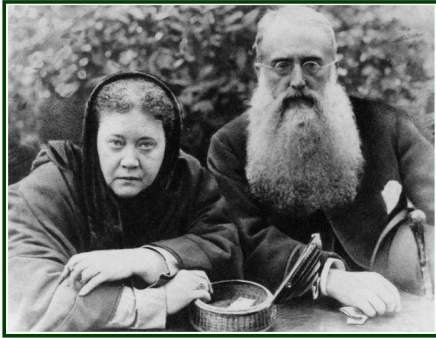
[2] Helena P. Blavatsky, in [The Key to Theosophy](#), pp. 44-45.

[3] [The Mahatma Letters](#), Letter VIII, upper half of page 33.

[4] [The Secret Doctrine](#), vol. I, upper half of p. 576.

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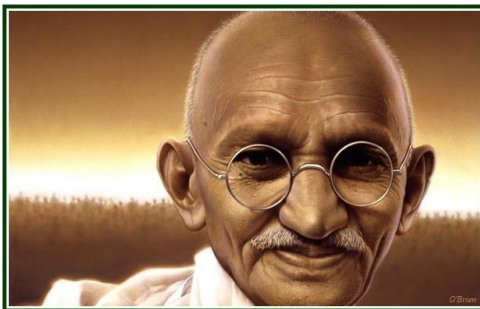
Read more:



* [HPB and the Poor Cowards in Adyar.](#)



* [Europe and World Federation.](#)



* [Of Globalism and Brotherhood.](#)

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* [On Loving One's Country.](#)

* [Two Karmic Fields in the Planetary Transition.](#)

* [Nationalism and Internationalism.](#)

(from the Indian magazine "The Theosophical Movement")

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A Magical Action to Take: **Obtaining Universal Knowledge**



- * **W**hat is that thing which, if I get to know it, I will also know all things? [1]
- * What is that battle which, if I win it, I will have won every battle?
- * What is the action which, if I do it rightly and handle the matter correctly, I will have accomplished all that I need to do?
- * The supreme thing to know is that which is before me right now.
- * The central battle to be won is the one I am fighting at this moment. The magical action to take consists in fulfilling my duty here and now. And the eternal time is part of the present moment.
- * There is indeed a level of wisdom which includes all forms of knowledge.
- * There is a type of effort that contains in itself all other kinds of struggle. One can develop a sort of action that includes within itself the most varied forms of right action. (CCA)

NOTE:

[1] This first question is examined in the work "Dialogues of Love", by Leone Ebreo. It is easy to find in the translation of the book from Italian to Spanish, made by the Inca Garcilaso de la Vega. See "Obras Completas del Inca Garcilaso de la Vega", in four volumes, Ediciones

Atlas, Madrid, 1965, Vol. I, “Diálogos de Amor”, pp. 35-37. In English, see “Dialogues of Love”, Leone Ebreo, University of Toronto Press, 2009, 440 pp., see pp. 53-57.

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Donald J. Trump:

Be Optimistic, But Always Be Prepared for the Worst



There are a lot of ups and downs, but you can ride them out if you're prepared for them.

Learning to expect problems saved me from a lot of wasted energy, and it will save you from unexpected surprises. It's like Wall Street; it's like life. The ups and downs are inevitable, so simply try to be prepared for them.

Sometimes I'll ask myself why I want to take on some new, big challenge. A substantial loss is always a possibility. Can I handle it if it doesn't go well? Will I be asking myself later, "Why did I ever do that? What was I thinking?" I'm actually a very cautious person, which is different from being a pessimistic person. Call it positive thinking with a lot of reality checks.

(Donald J. Trump)

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From the book “**How to Get Rich**”, by Donald Trump, with Meredith McIver, BBC Books, Penguin, London, UK, Copyright 2004, 252 pp., see p. 56. The title of this book does not define it. It deserves a reading between the lines. All books by Trump are very much the same as regards the subject matter. They share Trump's personal experience in life, which seems to be shallow, on the surface, but is deeper - beneath it.

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Andean Tradition: **Moral Laws and Sentences From the Inca Pachacutec**



A symbolic image of Pachacutec

- * **W**hen the subjects [of the kingdom] and their captains and curacas [local chiefs] willingly obey the King, then the kingdom lives in complete peace and quietness.
- * Envy is a woodworm which gnaws and destroys the guts of the envious.
- * He who feels envy and is envious suffers twice.
- * It is better that others envy you, because of your goodness, than you to be envying others because you have a bad character.
- * He who envies another makes harm to himself.
- * He who envies the good persons extracts evil from them to himself, just like the spider does in extracting poison from flowers.

- * Drunkenness, anger and madness run equally, but the first two are voluntary and changeable, and the third is perpetual.
- * He who kills another human being having no authority or just cause, he condemns himself to death.
- * He who kills his fellow human being needs to die; for this reason the ancient kings, our ancestors, decided that any murderer should face a violent death, and we confirm it again.
- * Thieves should not be allowed in any way; those who could earn property by honest work, and possess it with good right, prefer to steal or rob it; for which reason it is very just that the one who is a thief should be hanged.
- * Adulterers who disfigure the reputation and qualities of others and take away the peace and quiet of others should be declared thieves, and therefore condemned to death without any remission.
- * A noble and courageous man is known for the patience he shows in adversity.
- * Impatience is a sign of a low and vile mood, in an ill-educated person with bad habits.
- * When subjects obey as much as they can without any contradiction, kings and governors should use liberality and clemency with them; otherwise, rigor and justice should be used, but always with prudence.
- * Judges who secretly receive gifts from merchants and litigants should be considered thieves and punished with death as such.
- * Governors should be very careful and watch out for two things; first, that they and their subjects keep and perfectly comply with the laws of their kings. Second, that they observe and make decisions with great vigilance and care regarding the preservation of both the common welfare and the private comfort in their province. The Indian who does not know how to govern his home and family, will know even less how to govern the republic; such a person should not be preferred above the others.
- * The doctor or herbalist who ignores the virtues of herbs, or who knowing those of some does not seek those of all, knows little or nothing. It is appropriate for him to work until he knows them, both the beneficial ones and the harmful ones, in order to deserve the name he claims.
- * He who tries to count the stars and cannot count the numbers and knots of the quipus [1] deserves to be the object of mockery. [2]
- * These are the sentences of the Inca Pachacutec.

NOTES:

[1] Quipu - a device of the Incas of Peru used to record information, consisting of an arrangement of variously coloured and knotted cords attached to a base cord. (Collins Dict.)

[2] He who would do great things must start by performing his small duties well. (CCA)

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The above sentences were translated by CCA from the text “Sentencias del Inca Pachacutec”, in the volume “Literatura Quechua”, by Edmundo Bendezú Aybar. The volume was published in 1980 in Caracas, Venezuela, and has 440 pages. See pp. 97-98. Some of these sentences were published in the July 2022 edition of “The Aquarian Theosophist”, page nine. The main source of the sentences is Garcilaso de la Vega (1539-1616): see “Obras Completas del Inca Garcilaso de la Vega”, Ediciones Atlas, Madrid, España, an edition in four volumes, 1963, volume II, pp. 242-243, Chapter XXXV of Part One of the work “Comentarios Reales de los Incas”.

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An Invisible Victory: **The Art of Winning in Any Situation**



The theosophist wins in victory and wins in defeat. “He who fights is not dead”, says the popular proverb. The concepts of victory and defeat apply to the lower self only.

The high and low tides of life are natural. Theosophy teaches us to make the best of them all.

In any circumstance, the apprentice of theosophy does the best he can and fights ignorance. But he fights mainly against his own lack of wisdom, since this is his duty and his possibility.

Removing the ignorance of others is the task of others.

What the apprentice of theosophy can do is to bring together more people who, like him, seek to learn.

With these fellow pilgrims he can share data, information, testimonies and lessons learned. And he can listen to these people. This is the idea of the theosophical movement.

A lodge or association of theosophists seeks to be a federation of people who fight their own ignorance, and who increase, through constant effort, their daily contact with their own spiritual souls.

The same can happen in a family and in a marriage.

What are the first and basic steps?

Through the three commandments of Wiracocha, the Andean wisdom gives us valuable guidance on the path to victory.

It is easy to see that the ethical principles of the Andes fundamentally coincide with the teachings of Patañjali and Raja Yoga on Yama and Niyama, or Renunciations and Active Duties to Perform:

- 1) “Not to Lie” (ama llulla), which in its positive form means having respect for the truth;
- 2) “Not to Be Weak” (ama k’ella), which means having courage and willpower;
- 3) “Not to Steal” (ama sua) is an idea which, converted to direct terms, recommends being honest, recognizing the merits of others, avoiding the excess of anxiety. [1]

Mutual help makes it easier to improve oneself. The feeling of constructive communion, a communion in learning, has a strong healing effect. And one should mention here at least two of the factors that foster cooperation among sincere pilgrims.

The first one is a deep desire to learn. The second factor is an unconditional love and respect for truth, whether it is pleasant or not.

(CCA)

NOTE:

[1] See “Pachamama en la Cultura Andina”, by Homer L. Firestone, Ed. Los Amigos del Libro, Cochabamba, Bolivia, 135 pp., 1988, p. 39.

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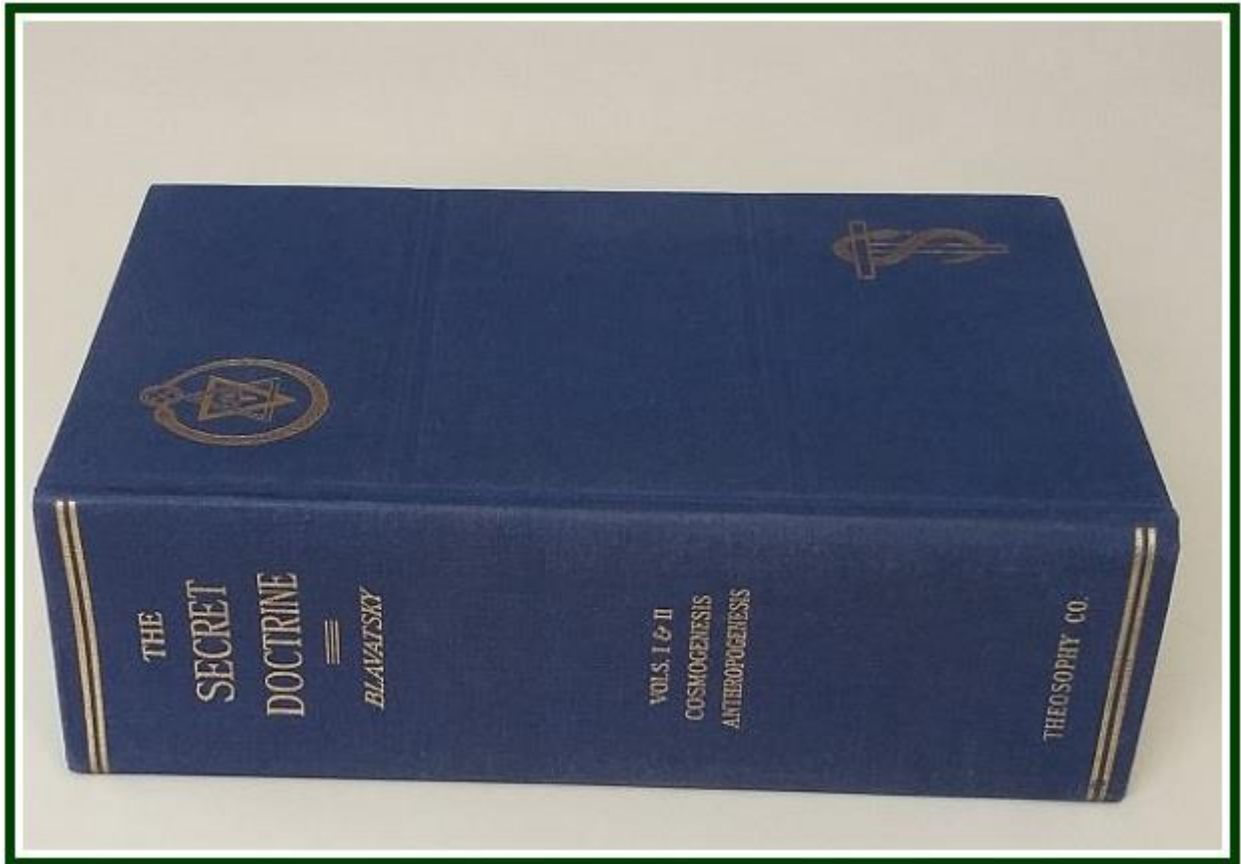
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Besant and Jung in Esoteric Philosophy
Two Sources of Trouble for the Theosophical Movement

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Practical Benefits of Reading ‘The Secret Doctrine’

Steven H. Levy



With the following words H. P. Blavatsky dedicates [The Secret Doctrine](#), first published in 1888:

“This work I Dedicate to all true Theosophists In every Country, and of every Race, for they called it forth, and for them it was recorded.”

The practical benefits of reading [The Secret Doctrine](#) (SD) will necessarily depend on the nature of the reader, how it is read, and why it is read. The individual karma of the reader who studies it relates to the practical benefits that result therefrom. The individual reader has physical, psychic, mental, and moral karma. These karmic effects are active factors influencing when, how, and where the opportunity to initially read the SD appears. They also affect whether or not it will become the subject of deeper study for years to come.

The true Theosophist is motivated by the predominant desire to be of service to humanity in general, and to act particularly for the benefit of those in need. The true theosophical heart beats with and circulates feelings of compassion, charity, kindness, and hope for the condition

of humanity now and in the future. Motivations are not limited to psychic plane. There are Buddhist ones as well.

The mental field of the karmic inheritance of the true Theosophist is open, yet discerning of Truth wherever it may be found. It is free from dogmatism, prejudice, and superstition. It strives to perceive the unity of all things and beings, yet it is attentive to details and particular differences. It is self-reflective, analytic, and curious, yet discriminating. It is originally creative, yet grounded in self-evident principles. It seeks to solve the mysteries of life beyond the veil of the senses and reasoning intellect, yet it is not blind to obvious physical “realities” and the demands of logic.

The karmic moral stamina of the true Theosophist is firm in one’s convictions, steadfast in one’s spiritual aspirations, and undeterred in the careful performance of one’s obligations and duties to Self, family, and humanity.

To the degree one is naturally endowed with these psychic, mental and moral attributes, such will be one’s preparedness and attitude to reading the SD when the opportunity first presents itself. To the degree one applies and strengthens these attributes through individual effort, to that extent will one practically benefit from the reading of the SD.

It has been observed that the reading of the SD will help strengthen these psychic, mental, and moral qualities where they are already present in the individual. The human being who finds a mixture within himself of good, bad and indifferent tendencies of feeling, thought, and moral discernment may become more purified by the reading of the SD. The good-natured may become wiser, and the wiser will become a more loving and potent force for good in their family and community.

The practical benefits of reading the SD also relate to how it is read. It is an inexhaustible source of wisdom that cannot be appreciated by a superficial one-time reading. The best practical results come when it is read repeatedly, as its message deepens as the reader develops. It helps to read slowly with concentration word by word and even between the words. This allows the reader’s own intuition to illuminate the meaning behind the printed word. It may be read deeply by the reader adding annotations, cross-references and comments. The goal is to read the [SD](#) until it becomes one’s own book, or as sometimes stated until “one has written his own SD”.

The best preparation for reading the SD is to try to free one’s mind, even temporarily, from preconceptions, prejudices, biases, and distractions of mind or circumstance. It has been observed, that careful study as outlined above, will benefit the reader by lessening these flaws if present and liberating the mind from these mental chains. It is helpful when reading the SD, to link all the particulars back to one whole by tying them together with the three fundamental propositions outlined in the Proem. This will have the practical benefit of training the reader to see the unity in diversity. This is a quality which will be helpful in relationships and dealings with other human beings.

The proper reading of the SD results in a truer realization of the Self and a profounder conviction in universal unity. It is remarkable how such a level of understanding frees the mind and heart from sieges of worry, fear and doubt; subduing these afflictions with a reasonable and self-evident conviction in Self, universal law, and the progress of human evolution.

Regarding why one reads the SD, it is observed that there are two general classes of readers that differ in their motivations and consequently their practical benefits.

The first class of readers are intellectually curious about the SD and its diverse and fascinating subject matter. Nevertheless, they will learn more about science, religion and philosophy in their particulars and synthesis than they could obtain from three such PhD degrees in a university, a hard drive full of scientific journals and textbooks, and a library of philosophical texts and religious scriptures. They will discover the links that synthesize science, religion and philosophy across time, place, and civilization. They will learn about the invisible but real and verifiable laws of nature that operate beyond the limitations of physical senses, instruments, and tests. The ethical and religious truths are expressions of these facts of life.

The scientist will become a better and unfettered explorer and researcher into nature's mysteries. The religious devotee will become more knowledgeable in the deeper and universal significance of their own religious tradition - the lover of truth - will discover that there is no religion, science, or philosophy higher than truth, and no human endeavor higher than the search for and promulgation of truth.

The second class of readers study the [SD](#) in order to better understand and apply the spiritual truths they already intuitively feel, but perhaps hazily and incompletely realize. These readers will have the further practical benefits of seeing their spiritual intuition and one's self-awareness grow. They will discover in the [SD](#) the keys that will unlock the vaults in their heart of hearts that secure the eternal spiritual truths that are already deeply impacted in their own spiritual nature. They will benefit from all the intellectual knowledge acquired by the first class of readers, but will see that knowledge transformed into Spiritual Wisdom.

In conclusion, "The Secret Doctrine" may be read by anyone; however, what one gains from it practically depends on what we bring to it, how we study it, why we study it, and what we intend to do with it. To quote from p. 36 of "[The Voice of the Silence](#)"[1], the reader's ultimate intention may be to:

Point out the "Way" - however dimly, and lost among the host - as does the evening star to those who tread their path in darkness.

NOTE:

[1] Page 36 in our online edition. Page 39 in the edition of the Theosophy Co., Los Angeles.

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Steven H. Levy, M.D., is a North-American theosophist and lives in Philadelphia, Pennsylvania.

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Read the article [Kohlberg and the Stages of Moral Development](#).

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Two Poems on Infinity

Round Upon Round, Upon Ceaseless Round, We Take Our Place and Play

Michael Smith



1. Heaven's Holy Script

Once more the Unending Scroll unfurled.
Once more the Pen of Ages Dipped.

And another Silver Cord in bound

in

Heaven's Holy Script

And so round upon round, upon ceaseless
round, we take our place and play.
This game of changing patterns,

where the illusion of
Life and death
hold sway.

So I know we will meet again in
another dawn.

Another Place and Time.
And heal the unhealed
wounds we bear
ordained by
Heaven's
Grace.

2. The Ocean of Infinity

Birthed by some Mighty Hand from the
Deep Ocean of Infinity.

We are like sparkling waves moving
ceaselessly
toward some
Ancient and Hallowed
Shore.

Time after time;
Eon after eon.

And if we take this Holy Truth, and let it dwell
within the roaring
Silence of the Heart.

We can perhaps bath awhile in that
Mystic Sea of Endless Dreams;

And perhaps in time perceive the

Gentle Face

of
God.

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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 in previous editions of the *Aquarian* - and [Here](#).

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Independent Lodge of Theosophists

“A group or branch, however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction ...”.

H. P. Blavatsky

Image reproduced from the original manuscript of Letter C (100) in “Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, California, USA, p. 222:

A group or branch however small, cannot be a theosophical Society - unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction

(The founders of the Independent Lodge obtained from the British Library a complete copy of the original of Letter 100)

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Join **E-THEOSOPHY** group on **Google Groups**, and study a little bit of theosophy every day: <https://groups.google.com/g/e-theosophy> .

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Thoughts Along the Road

There Seems to Be a Lack of Enthusiasm in Egyptian Mummies



* One does not need to be a genius in self-observation and self-healing to see that conflicting or confused ideas result from agitated emotions. Feelings and reasoning are integrated and interlaced in a thousand silent ways. To every conscious emotion there is an unconscious thought, and a mental attitude and context, which we use to take for granted; yet they might deserve examination.

* On the other hand, each conscious understanding one may attain of life is connected to some emotional landscape of the soul. Observing the geography of our feelings, especially those we would prefer to ignore, will teach us many lessons, as we are unavoidably responsible for them all before Karma. It is no excuse before the Law to explain that we did not know what we were doing.

* The student must give peace to his emotions before he has a stable basis on which to build and develop his reasoning.

* However, life includes contradiction. It also happens that emotional distress can prompt one to great spiritual insights through a sudden expansion of mental horizon.

- * The physical organism is a multi-layer Book of Life where actions from all levels of consciousness and karma are registered for one's debit or credit, in the short term and long term. Such a living, magical Book actively reacts upon events flowing on other levels of consciousness.
- * Pain at any level eliminates various kinds of blindness, including that particular kind of myopia that emerges from attachment to comfort. Thus, sudden pain may force one's way to sudden insights, new resolutions, bright perceptions, and firmer decisions to live in better ways.
- * There is a dialectics and alternation between pain or discomfort (*dukkha*) on one hand, and spiritual insights or mental enlargement of horizon, on the other. A broad mind and an active intellect dissolve emotional dilemmas.
- * A universal view of life tends to liberate one from personal thoughts and obsessions. The perception of infinity unmask the narrow-mindedness of many a personal drama. It eliminates all forms of unnecessary mental concentration upon suffering. Distressful events and negative (or positive) possibilities lose their usual ability to kidnap the focus of one's attention, if one is directly connected to a cosmic view of things.
- * What is the real importance of the seemingly catastrophic event of getting disappointed with this or that event in one's personal existence? What impact does it have on the life of our Milky Way galaxy, our home, an immense disk travelling in the cosmos whose diameter is about 100,000 light years, being inhabited perhaps by 100 billion stars, of which our local Sun is not the brightest?
- * Think of the Local Group of galaxies and the impact over its vastness, caused by the fact that some self-important citizen gets angry, or obtains a *significant personal victory*.
- * Certainly, the pilgrim must have a strong will in daily life and discipline himself. The strength of his will depends on the depth of his inner peace. His psychological well-being is connected with the habits he has built over the years and the habits he is building now through his conscious decision-making.
- * Jean des Vignes Rouges wrote that our habits are the instruments of our will. They are the secret of its efficiency. By forming right habits, our good will can work of its own, without the need for us to make conscious efforts at each moment to keep right action flowing.
- * The daily discipline of a sensible aspirant to wisdom may be defined as the creation of good habits, and their correct management, improvement and maintenance. Life is rhythmic, and three habits could be mentioned as extremely useful: 1) Full attention; 2) Readiness to face unexpected events, and 3) Close examination and prevention of one's mistakes, which are often repeated.
- * Order and renewal coexist in life. They alternate each other in the dominant position of Karma according to the moment of each cycle. Peace permeates the essence of all situations, and gratefulness and an ability to learn will help us to see it.
- * A sane perception of the direct relation between our life and the life of the local group of galaxies - which is a relation of unity and harmony - helps us to attain peace of mind and

heart. Our higher self is one with the whole cosmos. Understanding this fact makes it easier for us to take advantage of the many opportunities we have to improve ourselves.

The Lack of Enthusiasm in Egyptian Mummies

- * It has not been confirmed yet that theosophists must behave as if they were ancient sanctified mummies, or endlessly repeat the dead letter of some valuable books, while apparently devoid of feelings.
- * Surprising as it may be to some theosophical corporations and those who follow them, real sages do not put themselves above the duty to help mankind, and do not dedicate their time to make personal favors to narrow-minded people interested in selfish “sanctity”.
- * There is no reason for students of theosophy to fearfully try to be insensitive before present-day dangers faced by mankind, and do nothing about them.
- * Lifeless mummies may have their own reasons to show no enthusiasm. But Theosophy is not about being motionless. Life is movement, movement is life, and Helena Blavatsky had this to say about *Enthusiasm*:
- * “It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth. Conviction breeds enthusiasm, and ‘*Enthusiasm*’, says Bulwer Lytton, ‘*is the genius of sincerity, and truth accomplishes no victories without it*’; while Emerson most truly remarks that ‘*every great and commanding movement in the annals of the world is the triumph of enthusiasm*’. And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern doctrines?”[1]
- * The answer is, “nothing”. And that leads us to another question: how much of legitimate enthusiasm and other noble feelings do we find today in theosophical corporations?
- * Learning from our mistakes shows us the path ahead. Only honest persons can understand theosophy. At any time, individual and collective self-examination and self-confidence is of the essence in the search for wisdom.
- * A central fact to observe is *that the actual understanding* of divine wisdom and its impersonal ethics generates unlimited enthusiasm, courage, voluntary simplicity, and contentment.

NOTE:

[1] Helena P. Blavatsky, in the book “[The Key to Theosophy](#)”, p. 247.

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Watch on our [Truth Social page](#) a two-minute video produced by Joana Maria Ferreira de Pinho. It shows the [Eternal Victory and Self-Renewal of Life](#).

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New Items in Our Websites



On October 11th we had 3419 items in the associated websites, including texts, books, poems, audios and videos.

Of these, 27 items were in [Russian](#), 41 items in [French](#), 358 in [Spanish](#), 1481 in [English](#) and 1512 in [Portuguese](#).^[1]

The following items were published in English, and Spanish between 6 September and 11 October 2024. The more recent titles are above:

1. **HPB and the Cowards in Adyar** - Carlos Cardoso Aveline
2. **Una Oración al Sol - Runa Ramaj** - Tradición Popular de los Andes
3. **El Teósofo Acuariano 035, Octubre de 2024**
4. **El Dalái Lama Trabajó Con la CIA** - Carlos Cardoso Aveline
5. **Dalai Lama Worked With the CIA** - Carlos Cardoso Aveline
6. **Los Andes y el Futuro** - Carlos Cardoso Aveline
7. **Urano y la Civilización de la Solidaridad** - Carlos Cardoso Aveline
8. **Ideas a lo Largo del Camino - 42** - Carlos Cardoso Aveline
9. **Why Donald J. Trump?** - Carlos Cardoso Aveline
10. **Dos Campos Kármicos en la Transición Planetaria** - Carlos Cardoso Aveline
11. **La Inteligencia Auténtica es Mejor Que la Inteligencia Artificial** - Carlos C. Aveline
12. **Authentic Intelligence is Better than Artificial Intelligence** - Carlos Cardoso Aveline
13. **Dale Una Oportunidad a Tu Yo Superior** - Donald J. Trump
14. **Two Karmic Fields in the Planetary Transition** - Carlos Cardoso Aveline
15. **Aspectos Culturales y Espirituales de la Emoción** - Carlos Cardoso Aveline
16. **The Aquarian Theosophist, September 2024**

NOTE:

